

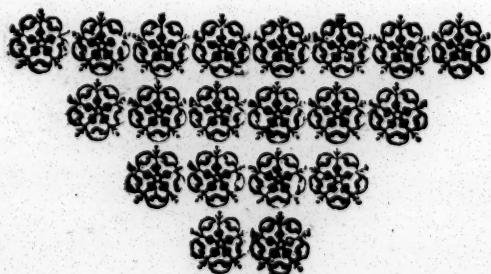
NOVUM
TESTAMENTUM

DOMINI nostri

JESU CHRISTI

Interprete

THEODORO BEZA.

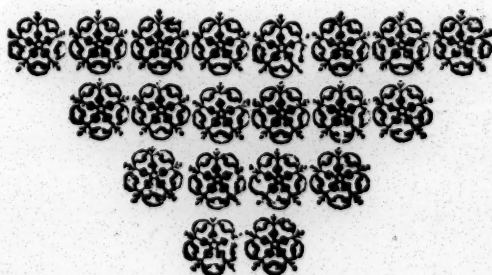


LONDINI,

Ex Officina E. Tyler. Anno 1659.

THE NEW
TESTAMENT
OF OUR LORD
JESUS CHRIST.

*Heretofore
Translated out of the Originall Greek,
By K. JAMES's Command.*



LONDON,
Printed by E. Tyler. 1659.

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An Advertisement to the
Reader, touching the Benefit
of the two Translations
here conjoyned.

WHilst God gave his *Word* unto *Jacob* onely, and the *Heathen* had no Knowledge of his *Law* (*Psal.* 147. 19. 20.) the *Original Copy* thereof, first written in *Hebrew*, was preserved amongst the *Jews*: who received the *Oracles* of *God* in their own Language. Which, as to their Understanding, needed no Interpretation into another Tongue.

But when the *Sun of Righteousness* approached, who was to be a *Light* to enlighten the *Gentiles*, as well as the *Glory* of his people *Israel*, (*Luk.* 2. 22.) the *Day-spring* from on high began to break out upon other Regions about *Canaan*, by a written way of *Preaching*. For, after *Ptolomie Philadelphus* had employed the *Seventy Interpreters* to translate the *Scriptures* of the *Old Testament* out of *Hebrew* into *Greek*, sundry Copies of that Translation were dispersed from *Egypt* into other Countries, where the

a 3. *Greek*

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Greek was more generally used. And so currently was the *Septuagint* received, both by *Jews* and *Gentiles*, which understood the *Greek*, that our blessed *Saviour* and his *Apostles*, in their Sermons and Writings to both sorts of people, often quoted its Text for what they said, notwithstanding they knew it liable to some imperfections. Which some *Christians*, that were thorowly skilled in those Languages taking notice of (within few years after our *Saviours* coming) endeavoured, what they could, with more exactnesse, to turn the *Hebrew Original* into *Greek*; yet giving such deserved and high respect to the *Septuagint*, that it keepeth the preheminance above all other *Translations* to this very day.

Afterwards, even in the first ages of the Christian Church, there was great striving amongst the Learned to render the *Septuagint* into *Latine*; which Tongue was then generally spoken in the Western part of the World, and was spread (at least) as far as the Romans had extended their Empire. But some of the Fathers of the Church (desiring rather to fetch those waters of life from the Spring-head, then to drink continually of the streams that proceeded from it) studied the *Hebrew* tongue, (having got good knowledge of the *Greek* already) on purpose, that they might thence
more

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more immediatly translate the *Bible* into *Latine*. Which glorious enterprife, when *St. Hierome* had happily effected, his *Translation* was generally received in the Western Churches; and is yet accounted (even with us in *England*) as the *Vulgar*, or *Common Translation*, and therefore the most *Authentick* of any that is in *Latine*.

But forasmuch as the *Greek* and *Latine* Tongues, by the general over-flow of *Barbarisme*, became at last intelligible to the Learned onely, and the gracious *Good-News* of Salvation belonged to all sorts of people whatsoever; it pleased God to stir up the Spirits of some of them that were learned, to translate the whole *Bible* (or the most profiting and necessary part of it) out of *Latine* or *Greek* into such a Language, as their Countrey-men best understood. And hence it is, that at this day the *Scriptures* are read (almost) in every Tongue, which is spoken throughout the World.

Amid the multitude of Translations, thus abounding, those were ever accounted the best, which came nearest to the *Originall* of the *Old Testament* in *Hebrew*, and the *New* in *Greek*: and therefore many (in most places of *Europe* especially) of later years, who have had good in-sight into those Languages

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guages, have profitably bestowed their pains in turning, some of them all the Scriptures, some of them onely the *New Testament* out of the *Original* into *Latine*, or other Language, which they thought behooveful.

And of all *Latine Translations* of the *New Testament* which are extant with us, this of *Beza's* hath been oftner printed, and more generally dispersed (into Schools especially) then any other: partly, because in most places it keeps pace with our *English*, word for word, and so becometh gratefull to the first Learners of *Latine*, who like any thing that is easie to them; and partly, because its Author having sometimes been an eminent Pastor in *Geneva*, gives it much credit to passe, especially amongst those *Protestants*, who have had that Church in great estimation.

As for our *English*, though some former *Translations* are yet made use of (especially the *Old*, which followeth the *Vulgar Latine*) and some later, in these late enormous times, have crept into private houses; yet that which we commonly call the *New Translation* (made by *K. James's* Command, after the Conference held before him at *Hampton-Court*) is by all parties agreed upon as the best in our Language, and is therefore authorized to be publickly read in all Churches.

Now

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Now these two *Translations*, which are most used amongst us, the *Printer* (herein worthy of much commendation) hath composed together into one *Pocket-Volume*, making them, in two distinct Columns, to go hand in hand, and to answer one to another verse by verse; that so the *Reader* may receive more *Benefit* from them both together, then he can possibly obtain from them (as they have been hitherto) bound severally. For,

1. Whatsoever profit may be gained by reading the *English* or *Latine* apart, may be reaped from this Book, as well as from any other. And

2. To those that desire to compare both the *English* and *Latine Translations* together, the tedious trouble of using two Books at once is here prevented.

3. They that are studious of the *Latine* Tongue, may be much helped toward the attainment thereof, by comparing it diligently with the *English*.

4. Those strangers amongst us, that have knowledge of the *Latine*, and are willing to understand our *English* Tongue, may be greatly advantaged in so doing, by having both *Translations* at once before their eyes.

For doubtlesse, all Languages are far sooner learnt by interpreting, word by word,

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word, and phrase by phrase, which we call *Construing*, then meerly by conning *Grammar Rules*, and a tedious application of them to every particular word in a Sentence, which is termed *Parseing*. In preferring one of which, the other by no means must be despised.

5. That custome therefore is to be commended which is used in some *Grammar Schools*; where, after Prayers ended in a morning, the Master causeth one of his Scholars (commonly out of the third Form) to read four or six verses out of the *Latine Testament* into English, and afterwards examineth him, or some of his fellows, touching the *Analysis*, and *Construction* of such words or phrases as seem more difficult, and by litle and litle infuseth into them the Rules of *Construing*. By thus doing, they are not onely trained up in the Scriptures, thereby to become Religious; but also prepared for performance of their other daily Tasks, with more Understanding.

And here it will be requisite for the Reader to observe, That both these Translations are made immediatly out of the Originall Greek, and not out of one another. And, whereas it is very probable, that the Translators of each conferred with several Copies, and followed that the most, which they judged most exact; Mr. Beza seemeth
in

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in some Texts more to differ from the Greek, then our English doth. *Ex. gr.*

Mark 1. 24. where the Greek hath Ἐα, τί ἡμῖν καὶ σοὶ; *Beza* rendreth it, *Ab, quid nobis tecum?* Our English thus, *Let us alone, What have we to do with thee?* And

Jam. 3. 12. where the Greek is, ἰσχυρὰ πηγὴ ἀλυκὸν καὶ γλυκὴ ποιεῖσαι ὕδωρ, *Beza* tranſlateth it, *Neque ſalsa dulcem aquam poteſt edere:* but our English better thus; *No fountain can both yeeld ſalt water and freſh.* Not to mention other places, which the learner of either Language muſt be warie how he conſtrueth word by word.

The Printers Undertaking in this Work is warranted by a former Example of *J. C.* 1550. being carried on with a like zeal to the publique good For as *J. C.* that he might forward the *Reformation* intended by *K. Edw.* the ſixth, ſet out the *New Teſtament* in English, together with *Erasmus Tranſlation* in Latine; ſo *E. T.* that he may further the *Eſtabliſhment* of *Reformation*, moſt happily endeavoured by his now Sacred Maſteſtie *K. Charles* the 2^d. hath endeavoured to publiſh the *New Teſtament* likewise in English with *Beza's Tranſlation* in Latine: and this he heartily deſireth of all good Readers, that they would not onely exerciſe themſelves in reading, but alſo in praſtiſing of the *holy Scriptures*, whereby they may manifeſt
to

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to all men their *Faith* by their *Works*; not onely of *Piety* towards *God*, but of *Obedience* also towards the *King*, and of *Charity* towards all *men* whatsoever. For by so doing, they shall assist his *Majestie*, to bring his most *Christian* and *Princely* purpose more easily to passe; which is, the *settlement* of true *Religion*, and the *establishment* of good *Laws* amongst us.

Which *God* grant, he may timely do, for *Jesus* sake, who is *King of Kings*, and *Lord of Lords*, in whom and for whom (by the assistance of the *Spirit of Grace*) may he long reign prosperously here, and eternally with him hereafter.

Thus, Gentle Reader, thou hast here a short History of the Scriptures Translation, and a hint of what use thou mayst make of these two Translations of the *New Testament*: Which, best of Books, was written that thou mightest believe that *Jesus* is the *Christ* the *Son of God*, and that believing thou mightest have life through his Name, (*Joh. 20. 32.*)

Accept courteously of what is here charitably offered in order to thy good; and excuse him, that for thy further satisfaction, hath affixed his name to this Preface, and is

Thine in the Lord

CHARLES HOOLE.

EVANGELIUM } THE GOSPEL
 Secundum } According to
 MATTHÆUM. } MATTHEW.

CAPUT I.

CHAP. I.

Liber generationis Jesu Christi, filii Davidis, filii Abrahami.

2 Abrahamus genuit Isacum, Isacus autem genuit Jacobum, Jacobus autem genuit Judam & fratres ejus.

3 Judas autem genuit Pharesum & Zaramum è Thamara. Pharesus autem genuit Esromum. Esromus autem genuit Aramum.

4 Aramus autem genuit Aminadabum. Aminadabus autem genuit Naassonem. Naasso verò genuit Salmonem.

5 Salmo verò genuit Boozum è Rachaba. Boozus autem genuit Obedem è Rutha. Obedes autem genuit Jessen.

6 Jesse verò genuit Davidem illum regem. David autem rex ille genuit Solomonem ex ea quæ fuerat uxor Uriæ.

7 Solomon verò genuit Roboamum. Roboamus autem genuit Abiam. Abias autem genuit Asam.

8 Asas autem genuit Josaphatum. Josaphatus autem genuit Joramum. Joramus autem genuit Hoziam.

9 Hozias autem genuit Joathamum. Joathamus autem genuit Achazum. Achazus autem genuit Ezechiam.

The book of the generation of Jesus Christ, the son of David, the son of Abraham.

2 Abraham begat Isaac, and Isaac begat Jacob, and Jacob begat Judas and his brethren.

3 And Judas begat Phares, and Zara of Thamar, and Phares begat Esrom, and Esrom begat Aram.

4 And Aram begat Aminadab, and Aminadab begat Naasson, and Naasson begat Salmon.

5 And Salmon begat Boos of Rachab, and Booz begat Obed of Ruth, and Obed begat Jesse.

6 And Jesse begat David the king, and David the king begat Solomon of her that had been the wife of Urias.

7 And Solomon begat Roboam, and Roboam begat Abia, and Abia begat Asa.

8 And Asa begat Josaphat, and Josaphat begat Joram, and Joram begat Ozias.

9 And Ozias begat Joatham, and Joatham begat Achaz, and Achaz begat Ezechias.

10 And Ezekias begat Manasse, and Manasses begat Amon, and Amon begat Josias.

11 And Josias begat Jechonias and his brethren, about the time they were carried away to Babylon.

12 And after they were brought to Babylon, Jechonias begat Salathiel, and Salathiel begat Zorobabel.

13 And Zorobabel begat Abiud, and Abiud begat Eliakim, and Eliakim begat Azor.

14 And Azor begat Sadoc, and Sadoc begat Achim, and Achim begat Eliud.

15 And Eliud begat Eleazar, and Eleazar begat Matthan, and Matthan begat Jacob.

16 And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.

17 So all the generations from Abraham to David, are fourteen generations: and from David, untill the carrying away into Babylon, are fourteen generations: and from the carrying away into Babylon unto Christ, are fourteen generations.

18 ¶ Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, (before they came together) she was found with child of the holy Ghost.

19 Then Joseph her husband, being a just man, and not willing to make her a publicke example, was minded to put her away privily.

20 But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph thou son of David, fear not to take unto thee Mary thy Wife: for that which is conceived in her, is of the holy Ghost.

10 Ezechias autem genuit Manasse. Manasses autem genuit Amonem. Amon autem genuit Josiam.

11 Josias autem genuit Jechoniam & fratres ejus, in transportatione illa Babylonica.

12 Post transportationem autem illam Babylonicam, Jechonias genuit Salathielem. Salathiel autem genuit Zorobabelem.

13 Zorobabel autem genuit Abiudem. Abiud autem genuit Eliacimum. Eliacimus autem genuit Azorem.

14 Azor autem genuit Sadocum. Sadocus autem genuit Achimum. Achimus autem genuit Eliudem.

15 Eliud autem genuit Eleazarum. Eleazarus autem genuit Matthanem. Matthan autem genuit Jacobum.

16 Jacob autem genuit Josephum, virum Mariæ, ex qua genitus est Jesus ille qui dicitur Christus.

17 Univerſa igitur progenies ab Abraham usque ad Davidem, progenies quatuordecim: & a Davide usque ad transportationem Babylonicam, progenies quatuordecim: & a transportatione Babylonica usque ad Christum, progenies quatuordecim.

18 Jesu vero Christi nativitas ita fuit: Quum enim mater ejus Maria desponsata esset Josepho, priusquam ipsi convenissent, compta est pragnans esse e Spiritu sancto.

19 Porro Josephus vir ejus, quum esset justus, & nollet eam ignominie exponere, voluit eam dimittere.

20 Hæc autem quum in animum induxisset, ecce angelus Domini in somnio apparuit ei, dicens, Joseph fili Davidis, ne metue accipere Mariam uxorem tuam. Nam quod in ea genitum est, ex Spiritu sancto est.

Cap. ii.

S. Matthew.

21 Pariet autem filium, & vocabis nomen ejus Jesum. Ipse enim liberabit populum suum ex peccatis ipsius.

22 (Totum hoc autem factum est, ut impleretur quod ait Dominus per prophetam, dicentem,

23 Ecce, virgo illa prægnans erit, & pariet filium, & vocabis nomen ejus Emmanuel : quod est, si interpreteris, Nobiscum Deus.)

24 Expectatus autem Josephus ex somno, fecit ut ei imperaret angelus Domini, & accepit uxorem suam.

25 Sed non cognovit eam, quousque peperisset filium illum suum primogenitum : vocavitque nomen ejus Jesum.

CAP. II.

QUUM ergo natus esset Jesus in ea Bethleema quæ est Judææ, temporibus Herodis regis, ecce magi ab Oriente advenerunt Hierosolymam;

2 Dicentes, Ubi est ille rex Judæorum qui natus est? vidimus enim ejus stellam in Oriente, & venimus ut adoremus eum.

3 His autem auditis Herodes rex turbatus est, & tota Hierosolyma cum eo.

4 Et congregatis omnibus primariis sacerdotibus, & scribis populi, percontatus est ab eis ubi Christus ille nasciturus esset.

5 At illi dixerunt ei, In ea Bethleema, quæ est Judææ. Sic enim scriptum est per prophetam,

6 Et tu Bethleema terra Judææ, nequaquam minima es inter duces Judææ: ex te enim exhibit dux qui pascet populum illum meum Israel.

7 Tum Herodes, clam vocatis magis, exquisivit ab eis quo tempore stella apparuisset.

21 And she shall bring forth son, and thou shalt call his Name Jesus: for he shall save his people from their sins.

22 (Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,

23 Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his Name Emmanuel, which being interpreted is, God with us.)

24 Then Joseph being raised from sleep, did as the angel of the Lord had bidden him, and took unto him his wife:

25 And knew her not, till she had brought forth her first-born son; and he called his name Jesus.

CHAP. II.

NOW when Jesus was born in Bethlehem of Judea, in the days of Herod the king: behold, there came wise men from the east to Jerusalem.

2 Saying, Where is he that is born king of the Jews? for we have seen his star in the east, and are come to worship him.

3 When Herod the king had heard these things, he was troubled, and all Jerusalem with him.

4 And when he had gathered all the chief priests, and scribes of the people together, he demanded of them where Christ should be born.

5 And they said unto him, In Bethlehem of Judea: for thus it is written by the prophet;

6 And thou Bethlehem in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel.

7 Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared:

8 And he sent them to Bethle-
hem, and said, Go, and search di-
ligently for the young childe, and
when ye have found him, bring
me word again, that I may come
and worship him also.

9 When they had heard the king,
they departed, and lo, the star
which they saw in the east, went
before them, till it came, and stood
over where the young childe was.

10 When they saw the star, they
rejoyced with exceeding great joy.

11 ¶ And when they were come
into the house, they saw the young
childe with Mary his mother, and
fell down, and worshipped him: and
when they had opened their trea-
sures, they presented unto him gifts,
gold, and frankincense, and myrrhe.

12 And being warned of God
in a dream, that they should not
return to Herod, they departed into
their own countrey another way.

13 And when they were depart-
ed, behold, the angel of the Lord
appeareth to Joseph in a dream,
saying, Arise, and take the young
childe and his mother, and flee into
Egypt, and be thou there untill I
bring thee word: for Herod will
seek the young childe to destroy him.

14 When he arose, he took the
young childe and his mother by
night, and departed into Egypt.

15 And was there untill the
death of Herod, that it might be
fulfilled which was spoken of the
Lord, by the prophet, saying, Out of
Egypt I have I called my Son.

16 ¶ Then Herod, when he saw
that he was mocked of the wise men,
was exceeding wroth, & sent forth,
and slew all the children that were
in Bethlehem, and in all the coasts
thereof, from two years old & un-
der, according to the time which he
had diligently enquired of the wise
men,

8 Et eis Bethleemam dimissis,
dixit, Profecti penitus exquirite
de puerulo illo: postquam autem
illum inveneritis, renunciate mihi,
ut & ego veniam & adorem
eum.

9 Ipsi verb, audito rege, pro-
fecti sunt: & ecce, stella quam
viderant in oriente, præibat eis, do-
nec venit stetitque supra locum in
quo erat puerulus ille.

10 Visa autem stella, gavisii sunt
gaudio magno valde:

11 Et ingressi domum
invenerunt puerulum cum Ma-
ria matre ipsius; & prostrati
adoraverunt eum: apertisque
thesauris suis, obtulerunt ei
munera, aurum, & thus, &
mirram.

12 Et divinitus admoniti in
somnia ne reverterentur ad Hero-
dem, per aliam viam regressi sunt
in regionem suam.

13 Iplis autem regressis, ecce
angelus Domini apparet in som-
nio Joseph, dicens, Experrectus
accipe puerulum & matrem ejus
& fuge in Ægyptum; & esto
illic usque dum dixero tibi: futu-
rum est enim ut Herodes quæra-
tum puerulum, ad eum perdendum.

14 Ille vero experrectus accipi-
ens puerulum & matrem ejus nocte,
secessit in Ægyptum.

15 Et fuit illic usque ad ob-
itum Herodis: ut impleretur quo
ait Dominus per prophetam, di-
centem, Ex Ægypto vocavi filium
meum.

16 Tum Herodes, quum v-
idisset se illusum esse à magis-
tris, excanduit valde, & missis ca-
nificibus interemit omnes pu-
eros qui erant in Bethlehem,
in omni confinio ejus, à be-
nimolis & infra, secundum tem-
pus quod exquisierat ex ma-
gis.

Cap. iiii.

17 Tunc impletum fuit quod ait Dominus per Hieremiam Prophetam, dicentem,

18 Vox in Rhama audita est, lamentatio, & fletus, & ejulatus multus: Rachel plorans filios suos, & noluit consolationem admittere, de eo quod non sint.

19 Quum autem obiisset Herodes, ecce angelus Domini in somnio apparet Josepho in Ægypto,

20 Dicens, experrectus accipe puerulum & matrem ejus, & proficiscere in regionem Israelis: mortui sunt enim qui petebant animam pueruli.

21 Ille, verò experrectus accepit puerulum & matrem ipsius, & venit in regionem Israelis.

22 Quum autem audisset Archelaum regnare in Judæa pro Herodè patre suo, timuit illuc abire: verum divinitus admonitus in somnio, secessit in partes Galilææ.

23 Et quum eo venisset, habitavit in urbe quæ dicitur Nazareth: ut impleretur quod dictum est per prophetas, fore ut Nazareus vocaretur.

CAP. III.

Temporibus autem illis adfuit Johannes Baptista, prædicans in deserto Judææ,

2 Dicenſque, Relipſcite, appropinquavit enim regnum cœlorum.

3 Nam hic est ille de quo dictum est per Eſaiam prophetam, dicentem, Vox clamantis in deserto, Parate viam Domini, complanate ſemitas ejus.

4 Ipſe verò Johannes habebat veſtimentum ſuum è pilis camelinis, & zonam coriaceam circumlumbos ſuos: alimentum autem ejus erat locuſtæ & mel agrette.

S. Matthew.

17 Then was fulfilled that which was ſpoken by Jeremy the prophet, ſaying,

18 In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, becauſe they are not.

19 ¶ But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joſeph in Egypt,

20 Saying, Arise, and take the young childe and his mother, and go into the land of Iſrael: for they are dead which ſought the young childes life.

21 And he aroſe, and took the young childe and his mother, and came into the land of Iſrael.

22 But when he heard that Archelaus did reign in Judea, in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aſide into the parts of Galilee.

23 And he came and dwelt in a city called Nazareth: that it might be fulfilled which was ſpoken by the prophets, He ſhall be called a Nazarene.

CHAP. III.

In thoſe dayes came John the Baptiſt, preaching in the wilderness of Judea,

2 And ſaying, Repent ye: for the kingdom of heaven is at hand.

3 For this is he that was ſpoken of by the prophet Eſaias, ſaying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths ſtraight.

4 And the ſame John had his raiment of camels hair, and a leathern girdle about his loins, and his meat was locuſts and wilde honey.

5 Then went out to him Jeru-
salem, and all Judea, and all the
region round about Jordan,

6 And were baptized of him
in Jordan, confessing their sins.

7 ¶ But when he saw many of
the Pharisees & Sadducees come to
his baptism, he said unto them, Ge-
neration of vipers, who hath warn-
ed you to flee from the wrath to come?

8 Bring forth therefore fruits
meet for repentance.

9 And think not to say within
your selves, We have Abraham to
our Father: for I say unto you,
that God is able of these stones to
raise up children unto Abraham.

10 And now also the ax is laid
unto the root of the trees: therefore
every tree which bringeth not forth
good fruit, is hewen down, and cast
into the fire.

11 I indeed baptize you with
water unto repentance; but he
that cometh after me, is mightier
then I, whose shoes I am not wor-
thy to bear: he shall baptize you
with the holy Ghost, and with fire.

12 Whose fan is in his hand,
and he will thorowly purge his
floor, and gather his wheat into
the garner: but he will burn up
the chaff with unquenchable fire.

13 ¶ Then cometh Jesus from
Galilee to Jordan unto John, to be
baptized of him.

14 But John forbade him, say-
ing, I have need to be baptized of
thee, and comest thou to me?

15 And Jesus answering, said
unto him, Suffer it to be so now:
for thus it becometh us to fulfill all
righteousness. Then he suffered him.

16 And Jesus when he was
baptized, went up straightway out
of the water: and lo, the heavens
were opened unto him, and he saw
the Spirit of God descending like a
dove, and lighting upon him.

5 Tunc exivit ad eum Hiero-
solyma, & tota Judæa, totaque
regio circumjacens Jordani.

6 Et baptizabantur ab eo in Jor-
dane, confitentes peccata sua.

7 Quum vidisset autem multos
ex Phariseis & Sadducæis venien-
tes ad baptismum suum, dixit eis,
Progenies viperarum, quis vobis præ-
monstravit ut fugeretis à futura ira?

8 Ferte igitur fructus conveni-
entes resipiscentiæ.

9 Et ne putate vobis dicendum
apud vos ipsos, Patrem habemus
Abrahamum: dico enim vobis,
Deum posse etiam ex lapidibus
illis excitare liberos Abrahamo.

10 Jam vero etiam securis ad
radicem arborum posita est. Omnis
igitur arbor non ferens fructum
bonum, exciditur, & in ignem ab-
jicitur.

11 Ego quidem baptizo vos
aqua ad resipiscentiæ; is vero
qui ponere me venit, validior me est,
cujus non sum dignus qui soleas
portem: ipse vos baptizabit Spi-
ritu sancto & igne:

12 Cujus ventilabrum est in
manu sua, & qui perpurgabit are-
am suam; & coget triticum suum
in horreum, paleam autem exuret
igni inextincto.

13 Tunc advenit Jesus à Galilæa
ad Jordanem ad Joannem, ut
baptizaretur ab eo.

14 At Joannes obnixè prohibe-
bat eum, dicens, Mihi opus est ut
à te baptizer, & tu venis ad me?

15 Respondens autem Jesus
dixit ad eum, Omitte me nunc,
ita enim decet nos implere om-
nem justitiam. Tunc omittit eum.

16 Et baptizatus Jesus ascen-
dit statim ex aqua: & ecce,
aperti sunt ei cæli, & vidit Spi-
ritum Dei descendantem quasi
columbam, & venientem super
ipsum.

Cap. iv.

17 Et ecce vox adfuit è cœlis, dicens, Hic est filius ille meus, dilectus ille, in quo acquiesco.

G A P, IV.

Tunc Jesus subductus fuit in desertum à Spiritu, ut tentaretur à diabolo.

2 Et quum jejunasset dies quadraginta & noctes quadraginta, postea esuriit.

3 Et quum venisset ad eum tentator, dixit, Si filius es Dei, dic ut isti lapides panes fiant.

4 At ille respondens dixit, Scriptum est, Non solo pane vivet homo, sed ex quovis verbo procedente per os Dei.

4 Tunc assumit eum diabolus in sanctam urbem, & statuit eum super pinnas templi,

6 Dicitque ei, Si filius es Dei, deice te ipsum deorsum, nam scriptum est, Angelis suis mandabit de te, & ipsi attollent te in manus, ne quando offendas ad lapidem pedem tuum.

7 Dixit ei Jesus, Vicissim scriptum est, Non tentabis Dominum Deum tuum.

8 Rursum assumit eum diabolus in montem sublimem valde, & ostendit ei omnia regna mundi, & gloriam eorum.

9 Dicitque ei, Hæc omnia tibi dabo, si prostratus adoraveris me.

10 Tunc dicit ei Jesus, Abi Satana, scriptum est enim, Dominum Deum tuum adorabis, & ei soli servies.

11 Tunc mittit eum diabolus; & ecce, angeli accesserunt, & ministrabant ei.

12 Quum audisset autem Jesus Joannem traditum esse in custodiam, rediit in Galilæam:

S. Matthew.

17 And lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

CHAP. IV.

Then was Jesus led up of the Spirit into the wilderness, to be tempted of the devil.

2 And when he had fasted forty dayes, and forty nights, he was afterward an hungred.

3 And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread.

4 But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

5 Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple,

6 And saith unto him, If thou be the Son of God, cast thy self down: for it is written, He shall give his angels charge concerning thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

7 Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God,

8 Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them:

9 And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.

10 Then saith Jesus unto him, Get thee hence Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

11 Then the devil leaveth him, and behold, angels came and ministered unto him.

12 ¶ Now when Jesus had heard that John was cast into prison, he departed into Galilee.

13 And leaving Nazareth, he came, and dwelt in Capernaum, which is upon the sea-coast, in the borders of Zabulon and Nephthali:

14 That it might be fulfilled which was spoken by Esaias the prophet, saying,

15 The land of Zabulon, and the land of Nephthali, by the way of the sea beyond Jordan, Galilee of the Gentiles:

16 The people which sat in darknesse, saw great light: and to them which sat in the region and shadow of death, light is sprung up.

17 ¶ From that time Jesus began to preach, & to say, Repent, for the kingdom of heaven is at hand.

18 ¶ And Jesus walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea (for they were fishers.)

19 And he saith unto them, Follow me, & I wil make you fishers of men.

20 And they straightway left their nets and followed him.

21 And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets: and he called them.

22 And they immediately left the ship, & their father, & followed him

23 ¶ And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sicknesse, and all manner of disease among the people.

24 And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases, and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palse, and he healed them.

13 Et relicta Nazareth, venit & habitavit in Capernaumo urbe maritima, in finibus Zabulon & Nephtholim.

14 Ut impleretur quod dictum est per Esaiam prophetam, dicentem,

15 Terra Zabulon & terra Nephtholim, ad viam maris, secus Jordanem, Galilæa gentium;

16 Populus positus in tenebris vidit lucem magnam, & positus in regione & umbra mortis lux exorta est.

17 Ex eo tempore cœpit Jesus prædicare, & dicere, Resipiscite; appropinquavit enim regnū cœlorū.

18 Ambulans autem Jesus ad mare Galilææ, vidit duos fratres, Simeonē qui dictus est Petrus, & Andræā fratrē ejus, jacentes rete in mare; (erant enim piscatores.)

19 Et dicit eis, Sequimini me, & faciā vos piscatores hominum.

20 Illi vero statim omniū rebus sequuti sunt eum.

21 Tunc progressus illinc, vidit alios duos fratres, Jacobum filium Zebedæi, & Joannem fratrem ejus, in navigio cum Zebedæo patre suo, sarcientes retia sua; & vocavit eos.

22 Illi autē statim omisso navigio & patre suo, sequuti sunt eum.

23 Et obivit totam Galilæam Jesus, docens in synagogis ipsorum, & prædicans Evangelium regni, & sanans quemvis morbum, & quemvis languorem in populo.

24 Tunc emanavit fama ipsius in totam Syriam: & obtulerunt ei omnes male affectos, variis morbis & cruciatibus detentos, & demoniacos, & lunaticos, & paralyticos; sanavitque eos.

Cap. v.

25 Et sequuta est eum tur-
ba multa à Galilæa ac Déca-
poli & Hyerofolymis & Ju-
dæa, & regionibus trans Jorda-
nem suis.

CAP. V.

QUUM vidisset autem tur-
bam, ascendit in montem :
& quum consedisset, adierunt
eum discipuli ejus.

2 Tunc aperto ore suo doce-
bat eos, dicens,

3 Beati pauperes spiritu: quo-
niam ipsorum est regnū cœlorum.

4 Beati qui lugent: quoniam
ipsi solamen recipient.

5 Beati qui sūt mites: quoniam ipsi
terrā hereditario jure obtinebūt

6 Beati qui esuriunt & siti-
unt justitiam: quoniam ipsi sa-
turabuntur.

7 Beati qui sūt misericordes: quo-
niam ipsis misericordia tribuetur.

8 Beati qui sūt mundo corde:
quoniam ipsi Deum videbunt.

9 Beati qui sūt pacifici :
quoniam filii Dei vocabun-
tur.

10 Beati quos persequuntur
homines justitiæ causa: quoniam
ipsorum est regnum cœlorum.

11 Beati eritis quum vos con-
viciis affecerint, & persecuti fue-
rint, & mentientes dixerint quid-
vis mali adversus vos propter me.

12 Gaudete & exultate; quo-
niam merces vestra multa est in
cœlis: ita enim persequuti fuerūt
prophetas qui fuerunt ante vos.

13 Vos estis sal terræ. Quod
si sal infatuatus fuerit, quo
salietur? ad nihil valet am-
plius nisi ut abjiciatur fo-
ras, & conculcetur à qui-
busvis.

14 Vos estis lux mundi. Non
potest urbs occultari supra mon-
tem posita.

S. Matthew.

25 And there followed him great
multitudes of people from Galilee,
and from Decapolis, and from Je-
rusalem, and from Judea, and
from beyond Jordan.

CHAP. V.

AND seeing the multitudes,
he went up into a mountain:
and when he was set, his disciples
came unto him.

2 And he opened his mouth,
and taught them, saying,

3 Blessed are the poor in spirit :
for theirs is the kingdom of heaven.

4 Blessed are they that mourn:
for they shall be comforted.

5 Blessed are the meek : for
they shall inherit the earth.

6 Blessed are they which do
hunger and thirst after righteous-
ness : for they shall be filled.

7 Blessed are the mercifull : for
they shall obtain mercy.

8 Blessed are the pure in heart :
for they shall see God.

9 Blessed are the peace-makers:
for they shall be called the chil-
dren of God.

10 Blessed are they which are
persecuted for righteousness sake :
for theirs is the kingdom of heaven.

11 Blessed are ye when men
shall revile you, and persecute you,
and shall say all manner of evil a-
gainst you falsely for my sake.

12 Rejoyce and be exceeding
glad ; for great is your reward in
heaven : for so persecuted they the
prophets which were before you.

13 Ye are the salt of the
earth : but if the salt have lost his
savour, wherewith shall it be sal-
ted ? it is thenceforth good for no-
thing, but to be cast out, and to be
trodden under foot of men.

14 Ye are the light of the world.
A city that is set on an hill, can-
not be hid.

15 Neither do men light a candle, and put it under a bushell: but on a candlestick, and it giveth light unto all that are in the house.

16 Let your light so shine before men that they may see your good works, and glorifie your father which is in heaven.

17 ¶ Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfill.

18 For verily I say unto you, Till heaven and earth passe, one jot, or one tittle shall in no wise passe from the law, till all be fulfilled.

19 Whosoever therefore shall break one of these least commandments, and shall teach men so; he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.

20 For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

21 ¶ Ye have heard that it was said by them of old time, Thou shalt not kill: and whosoever shall kill, shall be in danger of the judgment.

22 But I say unto you, That whosoever is angry with his brother without a cause, shall be in danger of the judgment: and whosoever shall say unto his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.

23 Therefore if thou bring thy gift to the altar; and there rememberest that thy brother hath ought against thee:

24 Leave there thy gift, before the altar, and go thy way, first be reconciled to thy brother, and then

15 Neque accendunt lucernam, & ponunt eam subter modium, sed in candelabrum; & splendet omnibus qui sunt in domo.

16 Ita splendeat lux vestra coram hominibus, ut videant vestra bona opera, glorificentque Patrem illū vestrū qui est in cœlis.

17 Ne existimate me venisse ut dissolvam Legem aut prophetas: non veni ut eam dissolvam, sed ut eam impleam.

18 Amen quippe dico vobis, usquedum præterierit cœlum & terra, iota unum aut unus apex nequaquam præterierit ex Lege, usquedum omnia facta fuerint.

19 Quisquis igitur solverit unum ex mandatis hisce minimis, & ita docuerit homines, minimus vocabitur in regno cœlorum: quisquis autem fecerit & docuerit, iste magnus vocabitur in regno cœlorum.

20 Dico enim vobis, nisi abundaverit vestra iustitia plus quam illa Scribarum & Phariseorum, vos nequaquam ingressuros in regnum cœlorum.

21 Audistis dictum fuisse, à veteribus, Non occides: quisquis autem occiderit, tenebitur iudicio.

22 Ego vero dico vobis, Quicumque irascitur fratri suo temere, tenebitur iudicio: quicumque vero dixerit fratri suo, Raca, tenebitur consensu: quisquis autem dixerit, Fatue, tenebitur gehenna ignis.

23 Igitur si munus tuum attuleris ad altare, & illic memineras fratrem tuum habere aliquid contra te,

24 Omitte illic munus tuum coram altari, & abis primum reconciliator fratri tuo, & tunc ubi veneris

Veneris offer munus tuum.

25 Esto amicus adversario tuo cito, dum es in via cum eo: ne quando te tradat adversarius judici, & iudex te tradat ministro, & in custodiam coniciaris.

26 Amen dico tibi, Nequaquam exabis illinc usque dum reddideris ultimum quadrantem.

27 Audistis dictum fuisse à veteribus, Non mœchaberis.

28 Ego vero dico vobis, Quicumque aspicit mulierem ut eam concupiscat, jam adulteravit eam in corde suo.

29 Quod si oculus tuus dexter facit ut tu offendas, erue eum, & abjice abs te: expedit enim tibi ut pereat unum ex membris tuis, ac non totum corpus tuum coniciatur in gehennam.

30 Et si dextera tua manus facit ut tu offendas, exscinde eam, & abjice abs te: expedit enim tibi ut pereat unum ex membris tuis, ac non totum corpus tuum coniciatur in gehennam.

31 Dictum est autem, Quisquis dimiserit uxorem suam, det ei libellum abscissionis.

32 Ego vero dico vobis, Quisquis dimiserit uxorem suam, extra rationem scortationis, facit ut ea mœchetur: & quisquis dimissam duxerit, mœchatur.

33 Rursum audistis dictum fuisse veteribus, Non pejerabis, sed reddes Domino quæ tu juraveris.

34 Ego vero dico vobis, Nejurate omnino: neque per cœlum, quia, thronus Dei est:

35 Neq; per terram, quia scabellum est pedum ejus: neq; per Hierosolymam, quia urbs est magni regis.

come and offer thy gift.

25 Agree with thine adversary quickly, whiles thou art in the way with him: lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

26 Verily I say unto thee, Thou shalt by no means come out thence, till thou hast payed the uttermost farthing.

27 ¶ Ye have heard that it was said by them of old time, Thou shalt not commit adultery.

28 But I say unto you, That whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart.

29 And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

30 And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

31 It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement.

32 But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced, committeth adultery.

33 Again, ye have heard that it hath been said of them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths.

34 But I say unto you, Swear not at all, neither by heaven, for it is Gods throne.

35 Nor by the earth, for it is the foot-stool: neither by Jerusalem, for it is the city of the great King.

36 Neither shalt thou swear by thy head, because thou canst not make one hair white or black.

37 But let your communication be, Yea, yea, Nay, nay : for whatsoever is more then these cometh of evil.

38 ¶ Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth.

39 But I say unto you, That ye resist not evil : but whosoever shall smite thee on thy right cheek, turn to him the other also.

40 And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also.

41 And whosoever shall compel thee to go a mile, go with him twain.

42 Give to him that asketh thee : and from him that would borrow of thee, turn not thou away.

43 ¶ Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy.

44 But I say unto you, Love your enemies, blesse them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you :

45 That ye may be the children of your Father which is in heaven: for he maketh the sun to rise on the evil, and on the good, and sendeth rain on the just, and on the unjust.

46 For if ye love them which love you, what reward have ye : do not even the publicanes the same ?

47 And if ye salute your brethren only, what do you more then others ? do not even the publicanes so ?

48 Be ye therefore perfect, even as your Father which is in heaven is perfect.

36 Neq; per caput tuum iures, quia non potes unum capillum album aut nigrum facere.

37 Esto autem sermo vester, Etiam etiam, Non non : quod autem supra hac redundat a malo est.

38 Audistis dictum fuisse, Oculum pro oculo, & dentem pro dente.

39 Ego vero dico vobis, Ne obstitite improbo : sed qui te cadet in dextram tuam maxillam, obverte ei & alteram :

40 Et ei qui velit tecum contendere, ac tunicam tuam capere, dimitte illi etiam pallium :

41 Et quisquis te angariabit ad milliare unum, abi cum eo duo.

42 Petenti abs te dato : & volentem mutuari abs te ne averse.

43 Audistis dictum fuisse, Diliges proximum tuum, & odio habebis inimicum tuum.

44 Ego vero dico vobis, Diligite inimicos vestros, benedicite iis qui deovent vos, benefacite iis qui oderunt vos, & precamini pro iis qui vobis infesti sunt, & persequuntur vos ;

45 Ut sitis filii Patris illius vestri qui est in coelis : facit enim ut sol suus exoriat super malos ac bonos, & pluit super justos & injustos.

46 Nam si dilexeritis eos qui diligunt vos, quam mercedem habebitis ? nonne & publicani idem faciunt ?

47 Et si complexi fueritis fratres vestros solum, quid amplius facitis ? nonne & publicani ita faciunt ?

48 Estote igitur vos perfecti, ut Pater vester qui est in coelis perfectus est.

Cap. vi.

CAP. VI.

Attendite ne iustitiam vestram exerceatis coram hominibus, ut spectemini ab eis: alioquin mercedem non habebitis apud Patrem vestrum qui est in coelis.

2 Itaque quum prestabis eleemosynam, ne curato buccina canis coram te, sicut hypocritae faciunt in synagogis & in plateis, ut gloriam consequantur ab hominibus: amen dico vobis, retulerunt mercedem suam.

3 Quum vero tu das eleemosynam, ne noverit sinistra tua quid faciat dextra tua.

4 Ut sit tua eleemosyna in occulto: Pater autem tuus qui te aspicit in occulto, reddet tibi in propatulo.

5 Et quum precaberis, ne esto ut hypocritae: amant enim in conventibus, & in angulis platearum stantes precari, ut appareant hominibus: amen dico vobis, retulerunt mercedem suam.

6 Tu vero quum precaris, introito in conclave tuum, & clauso ostio tuo precare Patrem tuum in occulto: & Pater tuus qui te aspicit in occulto, reddet tibi in propatulo.

7 Precantes autem ne eadem blaterate, ut ethnici: putant enim fore ut sua illa loquacitate exaudiantur.

8 Ne igitur ipsis assimilamini: novit enim Pater ille vester quibus sit vobis opus, antequam vos petatis ab eo.

9 Vos igitur ita precamini: PATER noster qui es in coelis, sanctificetur nomen tuum.

10 Veniat regnum tuum: fiat voluntas tua, sicut in caelo, ita etiam in terra.

11 Panem nostrum quotidianum da nobis hodie.

S. Matthew.

CHAP. VI.

Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven.

2 Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues, and in the streets, that they may have glory of men, Verily, I say unto you, they have their reward.

3 But when thou doest alms, let not thy left hand know what thy right hand doeth:

4 That thine alms may be in secret: and thy Father which seeth in secret, himself shall reward thee openly.

5 ¶ And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues, and in the corners of the streets, that they may be seen of men: Verily, I say unto you, they have their reward.

6 But thou when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret, shall reward thee openly.

7 But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking.

8 Be not ye therefore like unto them: for your Father knoweth what things ye have need of before ye ask him.

9 After this manner therefore pray ye: Our Father which art in heaven, hallowed be thy Name.

10 Thy kingdom come. Thy will be done in earth as it is in heaven.

11 Give us this day our daily bread.

12 And forgive us our debts, as we forgive our debtors.

13 And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.

14 For, if ye forgive men their trespasses, your heavenly Father will also forgive you.

15 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

16 ¶ Moreover, when ye fast, be not as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast, Verily, I say unto you, they have their reward.

17 But thou, when thou fastest, anoint thine head, and wash thy face:

18 That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father which seeth in secret, shall reward thee openly.

19 ¶ Lay not up for your selves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal.

20 But lay up for your selves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal.

21 For where your treasure is, there will your heart be also.

22 The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light.

23 But if thine be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!

12 Et remitte nobis debita nostra, sicut & nos remittimus debitoribus nostris.

13 Et ne nos inducas in tentationem, sed libera nos ab illo malo. Quia tuum est regnum, & potentia, & gloria in secula. Amen.

14 Nam si remiseritis hominibus suos lapsus, remittet etiam vobis Pater ille vester cœlestis:

15 Sin autem non remiseritis hominibus ipsorum lapsus, nec Pater vester remittet vobis offensas vestras.

16 Quum autem jejunatis, ne estote ut hypocritæ, tetrico vultu: deformant enim facies suas, ut appareant hominibus jejunare: amen dico vobis, retulerunt mercedem tuam.

17 Tu vero quum jejunas, unge caput tuum, & faciem tuam lava:

18 Ut ne appareas hominibus jejunare, sed Patri tuo qui est in occulto: & Pater tuus qui aspicit in occulto, reddet tibi in propatulo.

19 Ne thesauros recondite in terra, ubi tinea & erosio corrumpit, & ubi fures perfodiunt ac furantur:

20 Sed recondite vobis thesauros in cœlo, ubi neque tinea neque erosio corrumpit, & ubi fures non perfodiunt neque furantur.

21 Nam ubi est thesaurus vester, illic erit etiam cor vestrum.

22 Lucerna corporis est oculus: itaque si oculus tuus simplex fuerit, totum corpus tuum lucidum erit:

23 Sin autem oculus tuus malus fuerit, totum corpus tuum tenebrosum erit. Ergo si lumen quod est in te tenebræ sunt, ipsæ tenebræ quantæ!

Cap. vi.

S. Matthew.

24 Nemo potest duobus dominis servire : aut enim unum habebit odio, & alterum diliget; aut uni adhærebit, & alterum contemnet. Non potestis Deo servire & mammonæ?

25 Propterea dico vobis, Ne estote solliciti de anima vestra, quid esuri sitis, aut quid bibituri, neque de corpore vestro, quare sitis induendi. Nonne anima plus est quam alimentum, & corpus quam vestitus?

26 Intuemini in volucres cæli : non enim serunt, neque metunt, neque cogunt in horrea; sed Pater ille vester cælestis alit eas : nonne vos multo præstatis eis?

27 Quis autem ex vobis sollicitus cogitando potest apponere ad staturam suam cubitum unum?

28 Ac de vestitu quid solliciti estis? discite quomodo lilia agrorum augeantur : non fatigantur, neque nent.

29 Sed dico vobis, ne Solomonem quidem cum universa gloria sua, sic amictum fuisse ut unum ex istis.

30 Quod si herbam agri, quæ hodie exstat, & cras in clibanum conjicitur, Deus ita circumvestit, nonne vos multo magis, o exigua fide præditi?

31 Ne igitur estote solliciti, dicentes, Quid edemus, aut quid bibemus, aut quo amictuemur?

32 (Nam omnia ista gentes requirunt) novit enim Pater ille vester cælestis vos indigere his omnibus.

33 Sed querite primo regnum Dei & iustitiam ejus, & ista omnia adjicientur vobis.

34 Ne igitur estote solliciti de crastino : nam

24 ¶ No man can serve two masters : for either he will hate the one and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

25 Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body what ye shall put on : is not the life more then meat, and the body then raiment?

26 Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better then they?

27 Which of you by taking thought can add one cubit unto his stature?

28 And why take you thought for raiment? Consider the lilies of the field how they grow; they toil not, neither do they spin.

29 And yet I say unto you, that even Solomon in all his glory was not arrayed like one of these.

30 Wherefore if God so cloath the grasse of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?

31 Therefore take no thought, saying, What shall we eat? or what shall we drink? or wherewith shall we be clothed?

32 (For after all these things do the Gentiles seek) for your heavenly Father knoweth that ye have need of all these things.

33 But seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you.

34 Take therefore no thought for the morrow : for the

morrow

tomorrow shall take thought for the things of it self: sufficient unto the day is the evil thereof.

crastinus dies sollicitus erit de rebus suis: sufficit diei sua vexatio.

CHAP. VII.

C A P. VII.

Judge not, that ye be not judged.

NE judicate, ut ne judicemini:

2 For with what judgement ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.

2 Quo enim iudicio iudicatis, iudicabimini; & qua mensura metimini, eadem contra metietur vobis.

3 And why beholdest thou the mote that is in thy brothers eye, but considerest not the beam that is in thine own eye?

3 Quid autem spectas festucam quæ est in oculo fratris tui, trabem vero quæ est in oculo tuo non animadvertis?

4 Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and behold, a beam is in thine own eye?

4 Aut quomodo dices fratri tuo, Sine ejiciam festucam ex oculo tuo, & ecce trabs in oculo tuo?

5 Thou hypocrite, first cast out the beam out of thine own eye, and then shalt thou see clearly to cast out the mote out of thy brothers eye.

5 Hypocrita, ejice primum trabem illam ex oculo tuo, & tum dispicies ut ejicias festucam ex oculo fratris tui.

6 ¶ Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again, and rend you.

6 Ne date quod sanctum est canibus, nec projicite margaritas vestras coram porcis; nequando conculcent eas pedibus suis, & conversi lacerent vos.

7 Ask, and it shall be given you, seek, and ye shall find: knock, and it shall be opened unto you.

7 Petite, & dabitur vobis: quærite, & invenietis: pulsate, & aperietur vobis.

8 For every one that asketh, receiveth, and he that seeketh, findeth: and to him that knocketh, it shall be opened.

8 Quisquis enim petit, accipit: & qui quærit, invenit: & ei qui pulsat aperietur.

9 Or what man is there of you, whom if his son ask bread, will he give him a stone?

9 Nam quis est ex vobis homo, qui si filius ejus petierit ab eo panem, det ei lapidem?

10 Or, if he ask a fish, will he give him a serpent?

10 Et si piscem petierit, num serpentem dabit ei?

11 If ye, then being evil, know how to give good gifts unto your children: how much more shall your Father which is in heaven give good things to them that ask him?

11 Si vos igitur, qui mali estis, nostis dona bona dare liberis vestris, quanto magis Pater ille vester, qui est in cælis, dabit bona iis qui petierint ab ipso?

12 Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

12 Quæcunque igitur volueritis ut faciant vobis homines, ita & vos facite eis: ista enim est lex & prophetæ.

13 Introite per angustam portam : quoniam lata est porta & latiosa via quæ abducit in exitum, multique sunt qui introeunt per eam.

14 Quia angusta est porta & stricta via quæ ducit ad vitam, & pauci sunt qui inveniunt eam.

15 Cavete vero vobis à pseudoprophetis, qui veniunt ad vos cum vestimentis ovium, sed intrinsecus sunt lupi rapaces.

16 A fructibus eorum agnoscetis eos. Num colligunt ex spinis uvam, aut ex tribulis ficus ?

17 Ita omnis arbor bona fert fructus bonos : putris autem arbor fert fructus putres.

18 Non potest arbor bona fructus malos ferre, neque arbor mala fructus bonos ferre.

19 Quæcunque arbor non fert fructum bonum exciditur, & in ignem conjicitur.

20 Nempe igitur ex fructibus ipsorum agnoscetis eos.

21 Non quisquis dicit mihi, Domine Domine, introibit in regnum cælorum, sed qui facit quod vult Pater meus qui in cælis est.

22 Multi dicent mihi die illo, Domine Domine, nonne per nomen tuum prophetavimus, & in nomine tuo dæmonia eiecimus, & per nomen tuum multas virtutes edidimus.

23 Tunc autem profitebor eis, Certe nunquam novi vos : discedite à me qui operā datis transgressioni legis.

24 Quisquis igitur audit ex me sermones istos, & eos præstat, assimilabo eum viro prudenti, qui ædificavit domum suam super petram :

25 Decidit autem nimbus, & venerūt flumina, & flaverūt venti,

13 ¶ Enter ye in at the strait gate : for wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat.

14 Because strait is the gate, and narrow is the way which leadeth unto life, and few there be that finde it.

15 ¶ Beware of false Prophets which come to you in sheeps clothing, but inwardly they are ravening wolves.

16 Ye shall know them by their fruits : Do men gather grapes of thorns, or figs of thistles.

17 Even so every good tree bringeth forth good fruit : but a corrupt tree bringeth forth evil fruit.

18 A good tree cannot bring forth evil fruit : neither can a corrupt tree bring forth good fruit.

19 Every tree that bringeth not forth good fruit, is hewen down, and cast into the fire.

20 Wherefore by their fruits ye shall know them.

21 ¶ Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doth the will of my Father which is in heaven.

22 Many will say to me in that day, Lord, Lord, have we not prophesied in thy Name ? and in thy Name have cast out devils ? and in thy Name done many wonderful works ?

23 And then will I professe unto them, I never knew you, depart from me ye that work iniquity.

24 ¶ Therefore, who soever heareth these sayings of mine, and doth them, I will liken him unto a wise man which built his house upon a rock :

25 And the rain descended, and the floods came, & the winds blew,

And beat upon that house, and it fell not: for it was founded upon a rock.

26 And every one that heareth these sayings of mine, and doth them not, shall be likened unto a foolish man, which built his house upon the sand:

27 And the rain descended, and the floods came, and the winds blew, & beat upon that house, and it fell, and great was the fall of it.

28 And it came to passe when Jesus had ended these sayings, the people were astonished at his doctrine.

29 For he taught them as one having authority, and not as the scribes.

CHAP. VIII.

When he was come down from the mountain, great multitudes followed him.

2 And behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean.

3 And Jesus put forth his hand and touched him, saying, I will, be thou clean. And immediately his leprosie was cleansed.

4 And Jesus saith unto him, See thou tell no man, but go thy way, shew thy self to the priest, and offer the gift that Moses commanded for a testimony unto them.

5 And when Jesus was entred into Capernaum, there came unto him a centurion, beseeching him,

6 And saying, Lord, my servant lyeth at home sick of the palsey, grievously tormented.

7 And Jesus saith unto him, I will come and heal him.

8 The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof: but speak the word onely, and my servant shall be healed.

& inciderunt domui illi: sed non cecidit, fundata enim fuera super petram.

26 Et quisquis audit ex me hos sermones, & eos non prastat, assimilabitur viro fatuo, qui edificavit domum suam super arenam:

27 Descendit autem pluvia, & venerunt flumina, & flaverunt venti, & impeerunt in domum illam: & cecidit, & fuit casus ejus magnus.

28 Factum est autem quum finisset Jesus sermones istos, ut percelleretur turba super doctrina ipsius.

29 Docebat enim eos ut habens auctoritatem, non autem ut Scriba.

CAP. VIII.

Descendentem autem eum de monte sequuta est turba multa.

2 Et ecce, leprosus quum venisset, adoravit eum, dicens, Domine, si velis, potes me purgare.

3 Extensa que manu tetigit eum Jesus, dicens, Volo, purgator. Statim igitur purgata fuit ejus lepra.

4 Tunc dicit ei Jesus, Vide ut nulli dicas: sed abi, ostende te sacerdoti, & offer donum illud quod imperavit Moses, ut hoc sit eis testimonio.

5 Ingressum autem Jesum Capernaumum adiit centurio, precans eum,

6 Et dicens, Domine, puer meus projectus est domi paralyticus, & vehementer torquetur.

7 Tunc dicit ei Jesus, Ego, quum venero, sanabo eum.

8 Et respondens centurio dixit, Domine, non sum dignus ut sub tectum meum ingrediaris: sed solum loquere, & sanabitur puer meus.

Cap. viii.

8. Matthew.

9 Etenim ego sum homo sub potestate constitutus, habens sub me milites : & dico huic, Proficiscere, & proficiscitur; & alteri, Veni, & venit; & servo meo, Fac hoc, & facit.

10 Hæc autem quum audisset Jesus, miratus est, & dixit iis qui sequebantur, Amen dico vobis, ne in Israele quidem tantam fidem inveni.

11 Dico autem vobis, multos ab oriente & occidente venturos, & accubituros cum Abrahamo & Isacco & Jacobo in regno cælorum :

12 Filios vero regni ejectionem in tenebras illas exterius, illic erit fletus & stridor dentium.

13 Et dixit Jesus centurioni, Abi, & ut credidisti fiat tibi. Sanatusque est puer ejus eo ipso momento.

14 Et quum venisset Jesus domum Petri, vidit socrum ejus in lecto projectam, & febricitantem;

15 Tetigitque manum ejus, & dimisit eam febris : & surrexit, ac ministravit eis.

16 Quum autem serum diei esset, obtulerunt ei demoniacos multos : & ejecit spiritus verbo, omnesque male habentes sanavit :

17 Ut impleretur quod dictum est per Esaiam prophetam, dicentem, Ipse in valetudines nostras accepit, & morbos portavit.

18 Quum vidisset autem Jesus turbam multam circum sese, iussit ut abiretur in ulteriorem ripam.

19 Et quum accessisset quidam Seriba, dixit ei, Magister, sequar te quocumque abieris.

9 For I am a man under authority, having souldiers under me, and I say to this man, Go, and he goeth : and to another, Come, and he cometh: and to my servant, Do this, and he doth it.

10 When Jesus heard it, he marvelled, and said to them that followed, Verily, I say unto you, I have not found so great faith, no not in Israel.

11 And I say unto you, that many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.

12 But the children of the kingdom shall be cast out into outer darknesse : there shall be weeping and gnashing of teeth.

13 And Jesus said unto the centurion, Go thy way, and as thou hast beleaved, so be it done unto thee. And his servant was healed in the self-same hour.

14 ¶ And when Jesus was come into Peters house, he saw his wifes mother laid, and sick of a fever :

15 And he touched her hand, and the fever left her : and she arose and ministered unto them.

16 ¶ When the even was come, they brought unto him many that were possessed with devils : and he cast out the spirits with his word, and healed all that were sick :

17 That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses.

18 ¶ Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other side.

19 And a certain scribe came, and said unto him, Master, I will follow thee whithersoever thou goest.

20 And Jesus saith unto him, The foxes have holes, & the birds of the air have nests: but the Son of man hath not where to lay his head.

21 And another of his disciples said unto him, Lord, suffer me first to go and bury my father.

22 But Jesus said unto him, Follow me, and let the dead bury their dead.

23 ¶ And when he was entered into a ship, his disciples followed him.

24 And behold, there arose a great tempest in the sea, inasmuch that the ship was covered with the waves: but he was asleep.

25 And his disciples came to him and awoke him, saying, Lord save us, we perish.

26 And he saith unto them, Why are ye so fearful, O ye of little faith? Then he arose and rebuked the winds, and the sea, and there was a great calm.

27 But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him?

28 ¶ And when he was come to the other side, into the countrey of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might passe by that way.

29 And behold, they cried out, saying, What have we to do with thee, Jesus thou Son of God? art thou come hither to torment us before the time?

30 And there was a good way off from them an herd of many swine feeding.

31 So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine.

20 Tunc dicit ei Jesus, Vulpes habent lustra, & volucres cœli nidos: filius autem hominis non habet ubi caput reclinet.

21 Alius autem ex discipulis ejus dixit ei, Domine, permittè mihi primum abire, & sepelire patrem meum.

22 Jesus autem dixit ei, Sequere me, & sine ut mortui sepeliant mortuos suos.

23 Ipsum autem ingressum in navigium, sequuti sunt eum discipuli ejus.

24 Et ecce concussio magna facta est in mari, adeo ut navis operiretur fluctibus: ipse vero dormiebat.

25 Et accedentes discipuli excitaverunt eum, dicentes, Domine, serva nos, perimus.

26 Ipse vero dixit eis, Quid timidi estis, & exigua fide præditi? Tunc experrectus objurgavit ventos & mare; & facta est tranquillitas magna.

27 Homines autem illi mirati sunt, dicentes, Qualis est ille, quod venti quoque & mare auscultant ei?

28 Et quum venisset ipse ad ulteriorem ripam, in regionem Gergesenorum, occurrerunt ei duo dæmoniaci, è monumentis prodeuntes, sævi valde, adeo ut non valeret quispiam præterire per viam illam.

29 Et ecce, clamarunt, dicentes, Quid nobis tecum, Jesu fili Dei? venisti huc vexatum nos ante constitutum tempus?

30 Erat autem longe ab eis grex porcorum multorum pascens.

31 Dæmones vero precabantur eum, dicentes, Si ejicis nos, permittè nobis abire in gregem porcorum illorum.

Cap. ix.

32 Et ait eis, Abite, Illi verò egressi abierunt in illum gregem porcorum: & ecce, ruit totus ille grex porcorum è præcipitio in mare, & mortui sunt in aquis.

33 Pastores autem fugerunt: & quum abiissent in urbem, renunciarunt omnia, & quæ dæmoniis facta fuerant.

34 Et ecce, tota urbs illa exiit in occursum Jesu: & quum vidissent eum, rogauerunt ut digrederetur à finibus suis.

CAP. IX.

Ingressus igitur navigium, trajecit, & venit in suam urbem.

2 Et ecce obtulerunt ei paralyticum in lecto projectum: quumque vidisset Jesus fidem eorum, dixit paralytico, Confide, fili, remissa sunt tibi peccata tua.

3 Et ecce quidam è Scribis dicebant apud se, Iste blasphemabat.

4 Et quum vidisset Jesus cogitationes eorum, dixit, Quid cogitatis mala in cordibus vestris?

5 Utrum enim est facilius, dicere, Remissa sunt tibi peccata, an dicere, Surge & ambula?

6 Ut autem sciatis potestatem habere Filium hominis in terra remittendi peccata (tunc dixit paralytico) Surge, attolle tuum lectum, & abi domum tuam.

7 Tunc ille surrexit, abiitque domum suam.

8 Turba verò quum hoc vidisset, mirata est, & glorificavit Deum, qui dedisset talem potestatem hominibus.

9 Et quum digrederetur Jesus illinc, vidit quemdam

S Matthew,

32 And he said unto them, Go. And when they were come out, they went into the herd of swine: and behold, the whole herd of swine ran violently down a steep place into the sea, & perished in the waters.

33 And they that kept them, fled, and went their wayes into the city, and told every thing, and what was befallen to the possessed of the devils.

34 And behold, the whole city came out to mee Jesus: and when they saw him, they besought him that he would depart out of their coasts.

CHAP IX.

And he entered into a ship, and passed over, and came into his own city.

2 And behold, they brought to him a man sick of the palseie, lying on a bed: and Jesus seeing their faith, said unto the sick of the palseie, Son, be of good cheer, thy sins be forgiven thee.

3 And behold, certain of the scribes said within themselves, this man blasphemeth.

4 And Jesus knowing their thoughts, said, Wherefore think ye evil in your hearts?

5 For whether is easier to say, Thy sins be forgiven thee: or to say, Arise and walk?

6 But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palseie,) Arise, take up thy bed, and go unto thine house.

7 And he arose, and departed to his house.

8 But when the multitude saw it, they marvelled, and glorified God, which had given such power unto men.

9 ¶ And as Jesus passed forth from thence, he saw a man, named

named Matthew sitting at the receipt of custom : and he saith unto him, Follow me. And he arose, and followed him.

10 ¶ And it came to passe, as Jesus sat at meat in the house, behold, many publicanes, and sinners came and sat down with him and his disciples.

11 And when the Pharisees saw it, they said unto his disciples, Why eateth your master with publicanes and sinners?

12 But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick.

13 But go ye, and learn what that meaneth, I will have mercy and not sacrifice : for I am not come to call the righteous, but sinners to repentance.

14 ¶ Then came to him the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not?

15 And Jesus said unto them, Can the children of the bridechamber mourn, as long as the bridegroom is with them? but the dayes wil come, when the bridegroom shall be taken from them, and then shall they fast.

16 No man putteth a piece of new cloth unto an old garment : for that which is put in to fill it up, taketh from the garment, and the rent is made worse.

17 Neither do men put new wine into old bottles : else the bottles breake, and the wine runneth out, and the bottles perish : but they put new wine into new bottles, and both are preserved.

18 ¶ While he spake these things unto them, behold, there came a certain ruler, and worshipped him, saying, My daughter is even now dead : but come and lay thy hand upon her, and she shall live.

sedentem ad telonium, qui Matthaus dicebatur, & dixit ei, Sequere me. Atque is surgens sequutus est eum.

10 Et factum est, quum Jesus accumberet domi illius, ecce, multi publicani & peccatores qui venerant, simul accubuerunt cum Jesu & discipulis ejus.

11 Quum autem id vidissent Pharisei, dixerunt discipulis ejus, Quare cum publicanis & peccatoribus edit doctor ille vester?

12 Jesus autem quum hoc audisset, dixit eis, Iis qui valent non est opus medico, sed iis qui male se habent.

13 Ite vero & discite quid sit, Miserationem volo, & non sacrificium : non enim veni vocatum justos, sed peccatores ad resipiscentiam.

14 Tunc advenit eum discipuli Joannis, dicentes, Quare nos & Pharisei multum jejunamus, discipuli vero tui non jejunant?

15 Et dixit eis Jesus, Num possunt filii thalami lugere quamdiu cum eis est sponsus? aderunt autem dies quum tolleretur ab eis sponsus, & tunc jejunabunt.

16 Nullus autem indit panniculum novum in vestimentum vetus : illud enim ipsius supplementum tollit aliquid ex illo vestimento, & fit pejor fissura.

17 Neque injiciunt vinum novum in utres veteres : alioqui rumpuntur utres, & tum vinum effunditur, tum utres pereunt : sed injiciunt vinum novum in utres recentes, & utraque conservantur.

18 Hac eo loquente ipsis, ecce, quidam præfectus synagogæ venit, & adoravit eum, dicens, Filia mea modo defuncta est : sed veni, & impone manum tuam super eam, & vivet.

19 Tunc surgens Jesus sequutus est eum, & discipuli ejus.

20 Et ecce, mulier sanguinis profluvio laborans à duodecim annis, accedens à tergo, tetigit fimbriam vestimenti illius.

21 Dicebat enim apud se, Si solum tetigero vestimentum ejus liberabor.

22 Jesus vero conversus & intuitus eam, dixit, Confide filia; fides tua te liberavit. Et liberata fuit mulier ab eo momento.

23 Et quum venisset Jesus domum præfæcti synagoge, vidissetque tibicines & turbam tumultuantem,

24 Dicit eis, Recedite; non enim mortua est puella, sed dormit. Et deridebant eum.

25 Quum autem fuisset ejecta turba, ingressus apprehendit manum ejus: & surrexit adolescentula.

26 Et exiit hæc fama in totam illam regionem.

27 Quumque digrederetur illinc Jesus, sequuti sunt eum duo cæci, clamantes, & dicentes, Miserere nostri, fili David.

28 Quum autem venisset domum, adierunt eum cæci illi; & dicit eis Jesus, Creditis me hoc posse facere? Dicunt ei, Etiam Domine.

29 Tunc tetigit oculos eorum, dicens, Secundum fidem vestram fiat vobis.

30 Et aperti sunt oculi eorum: & graviter interminatus est eis Jesus, dicens, Videte nemo sciat.

31 At illiegressi sparserunt ejus famam in tota illa regione.

32 Iplis autem egredientibus, ecce obtulerunt ei hominem mutum, demoniacum.

19 And Jesus arose and followed him, and so did his disciples.

20 ¶ And behold, a woman which was diseased with an issue of blood twelve yeers, came behind him, and touched the hem of his garment.

21 For she said within her self, If I may but touch his garment, I shall be whole,

22 But Jesus turned him about, & when he saw her, he said, Daughter, be of good comfort, thy faith hath made thee whole. And the woman was made whole from that hour.)

23 And when Jesus came into the rulers house, and saw the minstrels and the people making a noise,

24 He said unto them, Give place, for the maid is not dead, but sleepeth. And they laughed him to scorn.

25 But when the people were put forth, he went in, and took her by the hand, and the maid arose.

26 And the same hereof went abroad into all that land.

27 ¶ And when Jesus departed thence, two blinde men followed him, crying, and saying, Thou son of David, have mercy on us.

28 And when he was come into the house, the blind men came to him: and Jesus saith unto them, Beleeve ye that I am able to do this? they said unto him, Yea, Lord.

29 Then touched he their eyes, saying, According to your faith be it unto you.

30 And their eyes were opened, and Jesus straitly charged them, saying, See that no man know it.

31 But they, when they were departed, spread abroad his fame in all that countrey.

32 ¶ As they went out, behold, they brought to him a dumb man possessed with a devil.

33 And when the devil was cast out, the dumb spake: and the multitudes marvelled, saying, It was never so seen in Israel.

34 But the Pharisees said, He casteth out the devils through the prince of the devils.

35 And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness, and every disease among the people.

36 ¶ But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd.

37 Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few.

38 Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

C H A P. X.

AND when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness, and all manner of disease.

2 Now the names of the twelve apostles are these, The first, Simon, who is called Peter, and Andrew his brother, James the son of Zebedee, and John his brother:

3 Philip, and Bartholomew, Thomas and Matthew the Publicane, James the son of Alphæus, and Lebbæus, whose surname was Thaddæus:

4 Simon the Canaanite, and Judas Iscariot, who also betrayed him.

5 These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritanes enter ye not.

33 Et ejecto dæmonio, loquutus est mutus: & mirata est turba, dicens, Nunquam apparuit tale quidpiam in Israele.

34 Pharisei verò dicebant, Per principem dæmoniorum ejicit dæmonia.

35 Et obibat Jesus urbes omnes ac vicos, docens in synagogis eorum, & prædicans evangelium regni, & sanans quemvis morbum & quævis languorem in populo.

36 Quum vidisset autem turbam, commiseratione impleta commotus est super eam, quod essent dissipati & disjecti quasi oves non habentes pastorem.

37 Tunc dicit discipulis suis, Ipsa quidem messis multa, operarii autem pauci.

38 Rogate igitur dominum messis, ut emittat operarios in messem suam.

C A P. X.

TUNC advocatis duodecim discipulis suis, dedit eis potestatem adversus spiritus impios, ut ejicerent eos, & sanarent omnem morbum & omnem languorem.

2 Porro, duodecim apostolorum nomina sunt hæc: primus Simon qui dicitur Petrus, Andreas frater ejus, Jacobus filius Zebedæi, & Ioannes frater ejus.

3 Philippus & Bartholomæus, Thomas & Mattheus publicanus, Jacobus filius phæi, & Lebbæus cognominatus Thaddæus,

4 Simon Canaanites, & Judas Iscariotes, qui etiam proditorum.

5 Hos duodecim misit Iesus, & addidit eis mandata, dicens, Non in viam gentium ne abieritis, & urbem Samaritanorum ne ingrediamini:

Cap. x.

S. Matthew.

6 Sed proficiscimini potius ad oves perditas domus Israelis.

7 Iter facientes vero proclamate, dicentes, Appropinquavit regnum cœlorum.

8 Ægrotos sanate, leprosos purgate, mortuos suscite, dæmonia ejicite : dono accepistis, dono date.

9 Ne comparate aurum, neque argentū, neq; æs in zonis vestris;

10 Neque peram ad iter, neque binas tunicas, neque soleas, neque baculum : nam dignus est operarius alimento suo.

11 In quamcunque vero urbem aut vicum introseritis, exquirite quis in ea sit dignus : & illic manete usquedum exeatis.

12 Introeuntes autem domum salutate eam.

13 Et si quidem fuerit domus digna, venito pax vestra super eā : sin autem non fuerit digna, pax vestra ad vos revertitor.

14 Et quicumque non exceperit vos, neque audierit sermones vestros, exeuntes domo aut ex urbe illa, excutite pulverem pedum vestrorum.

15 Amen dico vobis, tolerabilior erit conditio terræ Sodomorum & Gomorrhæorum in die iudicii quam urbis illius.

16 Ecce, ego mitto vos ut oves in medium luporum : estote igitur prudentes ut serpentes, & simplices ut columbæ.

17 Cavete vero ab hominibus : tradent enim vos in confessus, & in conventibus suis flagellabunt vos.

18 Sed & ad præfides ac reges ducemini mea causa, ut loc sit eis & gentibus testimonium.

19 Sed quomodo tradent vos, ne estote solliciti quomodo aut quid loquamini ; dabitur enim

6 But go rather to the lost sheep of the house of Israel.

7 And as ye go, preach, saying, The kingdom of heaven is at hand.

8 Heal the sick, cleanse the lepers, raise the dead, cast out devils : freely ye have received, freely give.

9 Provide neither gold, nor silver, nor brass in your purses :

10 Nor scrip for your journey, neither two coats, neither shoes, nor yet staves : (for the workman is worthy of his meat.)

11 And into whatsoever city or town ye shall enter, enquire who in it is worthy, and there abide till ye go thence.

12 And when ye come into an house, salute it.

13 And if the house be worthy, let your peace come upon it : but if it be not worthy, let your peace return to you.

14 And whosoever shall not receive you, nor hear your words : when ye depart out of that house or city, shake off the dust of your feet.

15 Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city.

16 ¶ Behold, I send you forth as sheep in the midst of wolves : be ye therefore wise as serpents, and harmlesse as doves.

17 But beware of men, for they will deliver you up to the councils, and they will scourge you in their synagogues.

18 And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles.

19 But when they deliver you up, take no thought how, or what ye shall speak : for it shall be given you.

you in that same hour what ye shall speak.

20 For it is not ye that speak, but the spirit of your father which speaketh in you.

21 And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death.

22 And ye shall be hated of all men for my Names sake: but he that endureth unto the end, shall be saved.

23 But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the son of man be come.

24 The disciple is not above his master, nor the servant above his lord.

25 It is enough for the disciple that he be as his master, and the servant as his lord: if they have called the master of the house Beelzebub, how much more shall they call them of his household?

26 Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known.

27 What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon the house tops.

28 And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

29 Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father.

30 But the very hairs of your head are all numbered.

31 Fear ye not therefore, ye are of more value, than many sparrows.

vobis illo momento quod loquamini.

20 Non enim vos estis qui loquimini, sed spiritus Patris vestri is est qui loquitur in vobis.

21 Tradet autem frater fratrem ad mortem, & pater filium: & insurgent liberi in parentes, & morte multandos erant.

22 Et eritis exosi omnibus propter nomen meum: verum qui sustinuerit ad finem usque, servabitur.

23 Quum autem persequerentur vos in ea urbe, fugite in aliam. Amen enim dico vobis, nequam quam obieritis urbes Israel, quin venerit Filius hominis.

24 Non est discipulus super doctorem, neque servus super dominum suum.

25 Sufficiat discipulo ut sicut doctor ipsius, & ut servus sit sicut dominus ipsius. Si ipsi patrem familias Beelzebub vocarunt, quanto magis dominos ejus?

26 Itaque ne eos timeate: nihil enim est opertum quod non retegendum, & nihil occultum quod non sit cognoscendum.

27 Quod dico vobis in tenebris, dicite in luce: & quod aurem auditis, predicare in fastigiis.

28 Et ne timeate vobis ab iis occidant corpus, animam autem non possunt occidere: sed timeate potius eum qui potest & animam & corpus perdere in gehennam.

29 Nonne duo passeruli assario veneunt, & unus ex illis non cadet in terram sine voluntate vestra?

30 Vestri vero etiam capitis omnes numerati sunt.

31 Ne igitur timeate: multis passerulis prestatis.

Cap. xi.

S. Matthew.

32 Quisquis igitur agnoscat me coram hominibus, agnoscam & ego eum coram Patre meo qui est in cœlis.

33 Quisquis autem abnegaverit me coram hominibus, abnegabo eum & ego coram Patre meo qui est in cœlis.

34 Ne existimate me venisse immisurum pacem in terram: non veni immisurus pacem, sed gladium.

35 Nam veni facturus ut dissideat filius à patre suo, & filia à matre sua, & nurus à socru sua.

36 Et inimici hominis erunt qui sunt domestici ipsius.

37 Qui amat patrem aut matrem supra me, non est me dignus: & qui amat filium aut filiam supra me, non est me dignus.

38 Et qui non accipit crucem ac pone me sequitur, non est me dignus.

39 Qui invenerit animā suā, perdet eam: & qui perdiderit animā suam mea causa, inveniet eam.

40 Qui recipit vos, me recipit: & qui me recipit, recipit eum qui misit me.

41 Qui recipit prophetam nomine prophetæ, mercedem prophetæ accipiet: & qui recipit justum nomine iusti, mercedem iusti accipiet.

42 Et quicumque potum dederit uni ex his parvis poculum frigide solum, nomine discipuli, amen dico vobis, non perdiderit mercedem suam.

CAP. XI.

ET factum est, quum finem fecisset Jesus præcipiendi duodecim discipulis suis, ut digressus illinc doceret,

32 Whosoever therefore shall confesse me before men, him will I confesse also before my Father which is in heaven.

33 But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

34 Think not that I am come to send peace on earth: I came not to send peace, but a sword.

35 For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law.

36 And a mans foes shall be they of his own household.

37 He that loveth father or mother more then me, is not worthy of me: and he that loveth son or daughter more then me, is not worthy of me.

38 And he that taketh not his crosse and followeth after me, is not worthy of me.

39 He that findeth his life shall lose it: and he that loseth his life for my sake, shall find it.

40 ¶ He that receiveth you, receiveth me, and he that receiveth me, receiveth him that sent me.

41 He that receiveth a prophet in the name of a prophet, shall receive a prophets reward: and he that receiveth a righteous man in the name of a righteous man, shall receive a righteous mans reward.

42 And whosoever shall give to drink unto one of these little ones, a cup of cold water onely in the name of a disciple, verily I say unto you, He shall in no wise lose his reward.

CHAP. XI.

ANd it came to passe, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach

and to preach in their cities.

2 Now when John had heard in the prison the works of Christ, he sent two of his disciples,

3 And said unto him, Art thou he that should come, or do we look for another?

4 Jesus answered and said unto them, Go & shew John again those things which ye do hear and see:

5 The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them.

6 And blessed is he whosoever shall not be offended in me.

7 ¶ And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind?

8 But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft clothing are in kings houses.

9 But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet.

10 For this is he of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

11 Verily I say unto you, Among them that are born of women, there hath not risen a greater than John the Baptist: notwithstanding, he that is least in the kingdom of heaven is greater than he.

12 And from the daies of John the Baptist until now, the kingdom of heaven suffereth violence, and the violent take it by force.

13 For all the prophets and the law prophesied untill John.

14 And if ye will receive it, this is Elias, which was for to come.

15 He that hath ears to hear, let him hear,

& prædicaret in urbibus eorum.

2 Joannes autem quum audisset in vinculis opera Christi, missis duobus ex discipulis suis,

3 Dixit ei, Tunc is es qui venturus erat, an alium expectabimus.

4 Et respondens Jesus dixit eis, Ite & renunciate Joanni qui auditis & videris:

5 Cæci visi sunt, claudi ambulant, leprosi mundantur, & surdi audiunt: mortui suscitantur, & pauperibus evangelizatur:

6 Et beatus est qui non fuerit offensus in me.

7 Illis autem abeuntibus, cœpit Jesus dicere turbæ de Joanne, Quid exiistis in deserto spectaturi? arundinem qui agitur à vento?

8 Sed quid exiistis visuri? hominem mollibus vestibus ambulantem? ecce, qui gerunt molles vestes in domibus regum sunt.

9 Sed quid exiistis visuri? prophetam? certe dico vobis, tiam amplius quam prophetam.

10 Iste enim est de quo scriptum est, Ecce, ego mitto nuncium meum ante faciem tuam, qui præparabit viam tuam coram te.

11 Amen dico vobis, non est suscitatus inter genitos mulieribus quisquam major Joanne Baptista: sed qui est minimus in regno cœlorum, major eo est.

12 Porro à diebus Joannis Baptiste usque nunc regno cœlorum vis affertur, & violenti rapiunt illud.

13 Nā omnes prophete & ipsa lex usque ad Joannem prophetarunt.

14 Et, si vultis hoc recipere, ipse est Elias ille qui venturus erat.

15 Qui habet aures ad audiendum, audiat.

Cap. xi.

S. Matthew.

16 Sed cui assimilabo gentem istam? Similis est puerulis qui sedent in foris, & acclamant fodalibus suis,

17 Ac dicunt, Tibiis cecinimus vobis, & non saltastis: lamentati sumus vobis, & non planxistis.

18 Venit enim Joannes nec edens nec bibens, & aiunt, Daemonium habet.

19 Venit filius hominis edens ac bibens, & dicunt, Ecce homo edax & vini potor, publicanorum amicus & peccatorum. Sed justificata est sapientia à filiis suis.

20 Tunc coepit cum probris increpare civitates in quibus editæ fuerant plurimæ virtutes ipsius, quod non resipuissent, *dicens,*

21 Væ tibi Chorazin, væ tibi Bethsaida: nam si Tyri & Sidone editæ fuissent virtutes quæ editæ sunt apud vos, olim cum sacco & cinere sedentes resipuissent.

22 Quinetiam dico vobis, Tyro & Sidoni tolerabilior erit conditio in die iudicii, quam vestra.

23 Et tu Capernaum, quæ es usque ad cælum sublata, usque ad inferos deprimeris: nam si Sodomis editæ fuissent virtutes quæ editæ sunt apud te, mansissent usque ad hodiernum diem.

24 Quinetiam dico vobis, terra Sodomorum tolerabilior erit conditio in die iudicii, quam tua.

25 In illo tempore respondens Jesus dixit, Gloriam tibi tribuo, Pater, Domine cœli & terræ, quod hæc occultaveris à sapientibus & intelligentibus & ca retexeris infantibus.

26 Etiam Pater, quia ita placuit tibi.

16 ¶ But whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows,

17 And saying, We have piped unto you, and ye have not danced: we have mourned unto you, and ye have not lamented.

18 For John came neither eating nor drinking, and they say, He hath a devil.

19 The son of man came eating and drinking, and they say, Behold a man gluttonous, and a wine bibber, a friend of Publicanes and sinners: but wisdom is justified of her children.

20 ¶ Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not.

21 Wo unto thee Chorazin, wo unto thee Bethsaida: for if the mighty works which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.

22 But I say unto you, It shall be more tolerable for Tyre & Sidon, at the day of judgment, than for you.

23 And thou Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works which have been done in thee, had been done in Sodom, it would have remained until this day.

24 But I say unto you, that it shall be more tolerable for the land of Sodom, in the day of judgment, than for thee.

25 ¶ At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.

26 Even so, Father, for so it seemed good in thy sight.

27 All things are delivered unto me of my Father : and no man knoweth the Son but the Father : neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.

28 ¶ Come unto me, all ye that labour, and are heavy laden, and I will give you rest.

29 Take my yoke upon you, and learn of me, for I am meek and lowly in heart : and ye shall find rest unto your souls.

30 For my yoke is easie, and my burden is light.

C H A P. XII.

AT that time Jesus went on the sabbath-day thorow the corn, and his disciples were an hungred, and began to pluck the ears of corn, and to eat.

2 But when the Pharisees saw it, they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath-day.

3 But he said unto them, Have ye not read what David did when he was an hungred, and they that were with him ?

4 How he entred into the house of God, and did eat the shewbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests ?

5 Or have ye not read in the law, how that on the sabbath dayes the priests in the temple profane the sabbath, and are blamelesse ?

6 But I say unto you, that in this place is one greater then the temple.

7 But if ye had known what this meaneth, I will have mercy and not sacrifice, ye would not have condemned the guiltlesse.

8 For the Son of man is Lord even of the sabbath-day.

9 And when he was departed thence, he went into their synagoge

27 Omnia mihi tradita sunt à Patre meo : & nemo novit Filium nisi Pater, neque Patrem quisquam novit nisi Filius, & cuicumque voluerit Filius tegere.

28 Venite ad me omnes qui fatigati estis & onerati, & ego faciam ut requiescat is.

29 Attollite jugum meum vos, & discite à me, quod mitis & humilis corde : & invenitis requiem animabus vestris.

30 Jugum enim meum facile est, & onus meum leve est.

C A P. XII.

Illo tempore ibat Jesus sabbato per frumenta : discipuli vero ipsius esuriebant, coeperuntque vellere spicas, & manducare.

2 Pharisei vero quum hoc viderent, dixerunt ei, Ecce, discipuli tui faciunt quod non licet facere sabbato.

3 Ipse autem dixit eis, Num legistis quid fecerit David quum esuriret ipse, & qui erant cum eo ?

4 Quomodo introierit domum Dei, & panes propositionis eduxerit, quibus vesci non erat illicitum, neque iis qui cum eo erant, sed sacerdotibus solis ?

5 Aut non legistis in Legem sabbatis sacerdotes in templo sabbatum profanare, & inculpabiles esse ?

6 Dico autem vobis, quod hic est templum majorem hic esse.

7 Quod si nossetis quid significet hoc, non condemnassetis inculpabiles.

8 Nam dominus est etiam sabbati Filius hominis.

9 Et digressus illinc, venit in synagogam eorum.

adita sunt
emo novit
neque Pa-
nisi Filius,
Filius re-

omnes qui
ti, & ego

meum in
mod mitis
& invenie-
vestris.
am facile
est.

Jesus sab-
cipuli va-
, coepe-
, & o

um hoc vi-
ce, disci-
non licet

eis, Non
David,
qui erant

it domum
itios ede-
erat ipsi
cum eo &
solis?

in Lege,
n templo
& incul-

, quendam
lle.

quid sit,
& non sa-
emnasletis

est etiam

nc, venit

10 Et

10 Et ecce, quidam illic erat
manum habens aridam: & inter-
rogarunt eum dicentes, Licetne
sabbatis *quempiam* sanare? ut
accusarent eum.

11 Ipse vero dixit eis, Quis
erit ex vobis qui habeat ovem
unam, & si ea inciderit sabbato
in foveam, non apprehendat eam
& erigat?

12 Quantum autem homo
præstat ovi? itaque licet sabbatis
bene facere.

13 Tunc dixit homini illi,
Protende manum tuam. Et is
extendit; estque restituta sana
ut altera.

14 Pharisei vero egressi
ceperunt consilium adver-
sus eum — cum perde-

15 Jesus autem quum hoc
nosset, secessit illinc, sequuta-
que est eum turba multa, sana-
vitque eos omnes.

16 Et interminatus est eis, ne
se manifestum facerent:

17 Ut impleretur quod di-
ctum erat per Esaiam propheta-
tam, dicentem,

18 Ecce servus ille meus quem
elegi, dilectus ille meus in quo
acquiescit anima mea: ponam
Spiritus meum super eum, &
iudicium gentibus annuntiabit:

19 Non litigabit, neque cla-
mitabit, neque audiet quisquam
in plateis vocem ejus:

20 Arundinem quassatam non
confringet, & linum fumigans
non exstinguet, usque dum pro-
tulerit ad victoriam iudicium;

21 Et in ejus nomine gentes
sperabunt.

22 Tunc oblatus est ei dæ-
moniaco cæcus & mutus: &
sanavit eum, adeo ut qui cæcus
ac mutus fuerat, & loqueretur
& videret.

10 ¶ And behold, there was a
man which had his hand wither-
ed, and they asked him, saying Is it
lawful to heal on the sabbath-
daies? that they might accuse him.

11 And he said unto them, What
man shall there be among you, that
shall have one sheep, & if it fall into
a pit on the sabbath-day, will he
not lay hold on it, and lift it out?

12 How much then is a man better
then a sheep? wherefore it is lawful
to do well on the sabbath-daies.

13 Then saith he to the man,
Stretch forth thine hand, and he
stretched it forth; and it was re-
stored whole, like as the other.

14 ¶ Then the Pharisees went
away, and held a counsel against
him, how they might destroy
him.

15 But when Jesus knew it, he
withdrew himself from thence:
and great multitudes followed
him, and he healed them all,

16 And charged them that they
should not make him known:

17 That it might be fulfilled
which was spoken by Esaias the
prophet, saying,

18 Behold my servant whom I
have chosen, my beloved in whom
my soul is well pleased: I will put
my Spirit upon him, and he shall
shew judgement to the Gentiles.

19 He shall not strive, nor cry,
neither shall any man hear his
voice in the streets.

20 A bruised reed shall he not
break, and smoking flax shall
he not quench, till he send forth
judgement unto victory.

21 And in his name shall the
Gentiles trust.

22 ¶ Then was brought unto
him one possessed with a devil,
blind, and dumb, and he healed
him, insomuch that the blind and
dumb, both spake and saw.

23 And all the people were amazed, and said, Is this the son of David?

24 But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzebub the prince of the devils.

25 And Jesus knew their thoughts, and said unto them, Every kingdom divided against it self, is brought to desolation: and every city or house divided against it self, shall not stand.

26 And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?

27 And if I by Beelzebub cast out devils, by whom do your children cast them out? therefore they shall be your judges.

28 But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you.

29 Or else how can one enter into a strong mans house, and spoil his goods, except he first bind the strong man, and then he will spoil his house.

30 He that is not with me, is against me: and he that gathereth not with me, scattereth abroad.

31 ¶ Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the holy Ghost shall not be forgiven unto men.

32 And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come,

33 Either make the tree good, and his fruit good, or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit.

23 Et obstupuit tota turba dicebatque, Nonne iste est filius Davidis?

24 Pharisei vero quum haec audissent, dicebant, Iste non eicit demonia nisi per Beelzebub lem principem demoniorum.

25 Jesus autem, quum sciret cogitationes eorum, dixit eis, Omne regnum dissidens adversus sese vastatur, & omnis universitas aut domus dissidens adversus seipsam non stabit.

26 Sed si Satan as Satanas eicit, adversus seipsum dissidit: quomodo ergo stabit regnum ejus?

27 Et si ego per Beelzebub eicio demonia, filii vestri per quem? Propterea erunt vestri iudices.

28 Sin autem per spiritum Dei ego eicio demonia, neminem pervenit ad vos regnum Dei.

29 Nam quomodo potest quis ingredi domum potentis alicujus, & vasa ejus diripere, primo vinxerit potentem illum, & tunc domum illius diripiet.

30 Qui non est mecum, adversum me est: & qui non congregat mecum, spargit.

31 Propterea dico vobis, quicquid vis peccatum & blasphemiam mittetur hominibus: blasphemiam vero in Spiritum non remittetur hominibus.

32 Et quisquis loquutus fuerit adversus Filium hominis, remittetur ei: quisquis autem fuerit loquutus adversus Spiritum sanctum, non remittetur ei, neque in hoc seculo, neque in futuro.

33 Aut facite arborem bonam, & fructum ejus bonus: aut facite arborem putrem, & fructum ejus putres: nam arbor fructu suo cognoscitur.

34 Progenies viperarum, quomodo possitis bona loqui, quum sitis mali? nam ex redundantia cordis os loquitur.

35 Bonus homo è bono thesauro cordis profert bona: & malus homo ex malo thesauro profert mala.

36 Sed dico vobis, quodcumque verbum otiosum loquuti fuerint homines, de eo reddituros rationem in die iudicii.

37 Ex sermonibus enim tuis justificaberis, & ex sermonibus tuis condemnaberis.

38 Tunc responderunt quidam è Scribis ac Phariseis, dicentes, Præceptor, velimus ex te signum videre.

39 Ipse vero respondens dixit eis, Gens mala & adulterina signum requirit, sed signum non dabitur ei, nisi signum illud Jonæ prophetæ.

40 Sicut enim fuit Jonas in ventre ceti tres dies & tres noctes, ita erit Filius hominis in corde terræ tres dies & tres noctes.

41 Ninevite resurgent in iudicio cum gente ista, & condemnabunt eam: quod ipsi respuerint ad præconium Jonæ; & ecce, plusquam Jonas est in hoc loco.

42 Regina austri surget in iudicio cum gente ista, & condemnabit eam: quod venerit à terminis terræ ut audiret sapientiam Solomonis; & ecce, plusquam Solomon est in hoc loco.

43 Cæterum quum impurus spiritus exierit à quopiam, ambulat per arida loca, quærens requiem, & non invenit.

44 Tunc dicit, Revertar domum meam, unde exivi,

34 O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh.

35 A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things.

36 But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.

37 For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

38 ¶ Then certain of the Scribes and of the Pharisees answered, saying, Master, we would see a sign from thee.

39 But he answered and said to them, An evil and adulterous generation seeketh after a sign, and there shall no sign be given to it, but the sign of the prophet Jonas.

40 For as Jonas was three daies and three nights in the whales belly: so shall the Son of man be three daies and three nights in the heart of the earth.

41 The men of Nineveh shall rise in judgement with this generation, and shall condemn it: because they repented at the preaching of Jonas, and behold a greater then Jonas is here.

42 The queen of the south shall rise up in judgement with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon, and behold, a greater then Solomon is here.

43 When the unclean spirit is gone out of a man, he walketh thorow dry places, seeking rest, and findeth none.

44 Then he saith, I wil return into my house from whence I came out,

And when he is come, he findeith it empty, swept and garnished.

45 Then goeth he, and taketh with himself seven other spirits more wicked then himself, and they enter in, and dwel there: and the last state of that man is worse then the first. Even so shall it be also unto this wicked generation.

46 ¶ While he yet talked to the people, behold, his mother and his brethren stood without, desiring to speak with him.

47 Then one said unto him, Behold, thy mother, and thy brethren stand without, desiring to speak with thee.

48 But he answered and said unto him that told him, Who is my mother? and who are my brethren?

49 And he stretched forth his hand towards his disciples, and said, Behold my mother, and my brethren.

50 For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister and mother.

CHAP. XIII.

THE same day went Jesus out of the house, and sat by the sea-side.

2. And great multitudes were gathered together unto him, so that he went into a ship, and sat, and the whole multitude stood on the shore.

3 And he speak many things unto them in parables, saying, Behold, a sower went forth to sow.

4 And when he sowed, some seeds fell by the way-side, and the fowls came and devoured them up.

5 Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepnesse of earth:

Et quum venit, invenit eam cantem, versam & ornatam.

45 Tunc abit & accipit septem alios spiritus peior quam ipse sit, & ingressi habit illic; sitque ultima conditio hominis illius deterior ore: ita etiam erit genti malæ.

46 Quum autem adhuc quereretur turbæ, ecce, mater frater ejus adstiterunt foras querentes ejus colloquium.

47 Dixit autem ei quidam. Ecce, mater tua & fratres foris adstant, querentes tuum colloquium.

48 Ipse vero respondens dicit illi qui hoc ei dixerat, Quam mater mea, & qui sunt fratres mei?

49 Et protensa manu in discipulos suos, dicit. Ecce mater mea, & fratres mei:

50 Quisquis enim fecerit quod vult Pater ille meus qui est in cœlis, is est meus frater, & soror & mater.

CAP. XIII.

ILLO vero die egressus domo, sedit apud mare.

2 Et coacta est ad eum turba multa, adeo ut navigium ingressus federet: tota autem turba in litore adstabat.

3 Et loquutus est eis multas parabolæ, dicens, Ecce, quidam sator exiit ad ferendum.

4 Et quum is seminare, quidam ceciderunt secundum viam; & venerunt volucres & devoraverunt ea.

5 Alia vero ceciderunt in troscia, ubi non habebant terram multam: & statim exorta sunt propterea quod non habebant profundam terram:

mit eam va-
natam.

capit secum
us pejores

li habitam
conditio

rior pri-
genti ist

adhuc lo-
mater &

unt foris
uium.

quidam
fratres tu

ntes tuum

dens dixit
Qua est

ratres mei
manu sua

, dixit
& fratres

cerit quod
qui est in

r, & foror

ressus Je-
lit apud

um turba
um ingres-

tem turba

multa per
e, quidam

m.

narer, alia

secundum

olucres, &

unt in per-

nt terram

orta sunt,
habebant

6 Sole autem exorto, ardore
tacta sunt, & propterea quod
non habebant radicem, exarue-
runt.

7 Alia vero ceciderunt in
spinis: & ascenderunt spinæ, &
suffocarunt ea.

8 Alia vero ceciderunt in ter-
ram bonam, & ediderunt fructum,
aliud quidem centena, aliud vero
sexagena, aliud vero trigena.

9 Qui habet aures ad audien-
dum, audiat.

10 Tunc accedentes discipu-
li dixerunt ei, Quare per para-
bolas loqueris eis?

11 Ipse vero respondens
dixit eis, Quia vobis datum
est nosse mysteria regni celo-
rum, illis autem non est da-
tum.

12 Quisquis enim habet, da-
bitur ei, & amplius habebit:
quisquis autem non habet, e-
tiam quod habet tolletur
ab eo.

13 Propterea per parabolas
loquor eis, quia videntes non
vident, & audientes non audi-
unt nec intelligunt.

14 Itaque completur in ipsis
prophetia Esaiæ, quæ dicit, Au-
ditu audietis, & non intelligetis;
& videntes videbitis, & non
cernetis.

15 Crassum factum est enim
cor populi huius, & auribus
graviter audierunt, & oculis
suis conniverunt: ne quando
cernant oculis, & auribus audi-
ant, & corde intelligant,
& se convertant, & sanem
eos.

16 Vestri vero beati sunt oculi,
quod videant, & aures vestræ,
quod audiant.

17 Amen enim dico vo-
bis, multi prophetae & ju-
sti desiderarunt videre quæ

6 And when the sun was up,
they were scorched; and because
they had not root, they withered
away.

7 And some fell among thorns:
and the thorns sprung up, and
cloked them.

8 But other fell into good ground,
and brought forth fruit, some an
hundred fold, some sixty fold, some
thirty fold.

9 Who hath ears to hear, let him
hear.

10 And the disciples came,
and said unto him, Why speakest
thou unto them in parables?

11 He answered, and said unto
them, Because it is given unto you
to know the mysteries of the king-
dom of heaven, but to them it is
not given.

12 For whosoever hath, to him
shall be given, and he shall have
more abundance: but whosoever
hath not, from him shall be taken
away even that he hath.

13 Therefore speak I to them
in parables: because they seeing,
see not: and hearing, they hear not,
neither do they understand.

14 And in them is fulfilled the
prophecie of Esaias, which saith,
By hearing, ye shall hear, and shall
not understand: and seeing, ye shall
see, and shall not perceive.

15 For this peoples heart is wax-
ed gross, and their ears are dul of
hearing, and their eyes they have
closed; lest at any time they should
see with their eyes, and hear with
their ears, and should understand
with their heart, and should be con-
verted, and I should heal them.

16 But blessed are your eyes,
for they see, and your ears for
they hear.

17 For verily I say unto you, that
many prophets and righteous men
have desired to see those things which

ye see, and have not seen them : and to hear those things which ye hear, and have not heard them.

18 ¶ Hear ye therefore the parable of the sower.

19 When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart: this is he which receiveth seed by the way side.

20 But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it :

21 Yet hath he not root in himself, but dweth for a while : for when tribulation or persecution ariseth because of the word, by and by he is offended.

22 He also that received seed among the thorns, is he that heareth the word : and the care of this world, and the deceitfulness of riches choak the word, and he becometh unfruitful.

23 But he that received seed into the good ground, is he that heareth the word, and understandeth it : which also beareth fruit, and bringeth forth some an hundred fold, some sixty, some thirty.

24 ¶ Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field :

25 But while men slept, his enemy came and sowed tares among the wheat, and went his way.

26 But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

27 So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field ? from whence then hath it tares ?

videtis, & non vident ; audire quæ auditis, & non audierunt.

18 Vos igitur audite Parabolam ejus qui seminat.

19 Quoties quispiam audit sermonem de regno illo, & non attendit, venit ille Malus, rapit quod satum est in corde ipsius : is est qui secundum viam solum excipit.

20 Qui vero in petrosa solum excipit, is est qui sermone audit, & eum statim cum gaudio excipit :

21 Non habet autem radicem in se, sed temporarius est ; & quæcumque compressione vel persecutione propter sermonem affligitur, statim offenditur.

22 Qui vero in spinas solum excipit, is est qui sermone audit : sed sollicitudo seculi hujus, & fallacia divitiarum suffocat sermonem, qui fit infertilis.

23 Qui vero in terram bonam excipit semen, is est qui sermonem audit, & intelligentiam inquit, qui videlicet fructum facit, editque alius quidem centena, alius sexagena, alius vero tricenaria.

24 Aliam parabolam proposuit eis, dicens, Simile regnum coelorum homini agenti bonum semen in agro suo.

25 Quum autem dormirent homines, venit ejus inimicus, & seminavit zizania inter triticum, & abiit.

26 Quum vero germinaret herba, & fructum edidisset, tunc apparuerunt etiam zizania.

27 Accedentes autem servi patris familias, dixerunt ei, Domine, nonne bonum semen seminasti in tuo agro ? unde ergo haec zizania ?

erunt ; &
& non au-
e Parabo-
audit ser-
, & non
Malus, &
t in corde
dum viam
osa semen
sermonem
tum gau-
n radicem
est ; or-
el perfe-
rmonem,
as semen
rmonem
do seculi
ivitiarum
i fit fru-
m bonam
ui ferme-
ntiam in-
uctu fert,
centena,
o tricena.
am pro-
imile est
mini se-
in agro
ormirent
micus, &
ticum, &
rminasset
sset, tunc
ania.
em servi
t ei, Do-
en sevisi
o habet
28 Ille

28 Ille vero dixit eis, Inimi-
cus quispiam hoc fecit. Servi au-
tem dixerunt ei, Vis igitur abe-
amus & colligamus ea ?

29 At ille dixit, Non : ne
colligendo zizania, eradicetis
simul cum eis triticum.

30 Sinite utraque simul cre-
scere usque ad messem : & tem-
pore messis dicam messoribus,
Colligite primum zizania, & li-
gate ea in fasciculos, ad exuren-
dum ea ; triticum vero cogite
in horreum meum.

31 Aliam parabolam propo-
suit eis, dicens, Simile est reg-
num coelorum grano sinapis,
quod acceptum quispiam sevit
in agro suo :

32 Quod minimum quidem
est omnium seminum : quum
autem excreverit, maximum est
olerum, & arborescit ; adeo ut
veniant volucres coeli & nidu-
lentur in ramis ipsius.

33 Aliam parabolam loqui-
tus est eis, dicens, Simile est
regnum coelorum fermento,
quod acceptum mulier indidit
in farinae sata tria, usquequo
fermentaretur tota.

34 Hac omnia loquutus est
Jesus per parabolas ad turbam ;
& absque parabola nihil loqui-
tus est eis :

35 Ut compleretur quod di-
ctum fuit per prophetam, di-
centem, Aperiam per parabolas
os meum : eructabo occul-
tata à jacto mundi funda-
mento.

36 Tunc dimissa turba venit
domum Jesus, & adierunt eum
discipuli ejus, dicentes, Ediffere
nobis parabolam zizaniorum
agri illius.

37 Ipse vero respondens dixit
eis, Qui seminat bonum semen
est Filius hominis :

28 He said unto them, An ene-
my hath done this. The servants
said unto him, Wilt thou then that
we go and gather them up ?

29 But he said, Nay ; lest while
ye gather up the tares, ye root up
also the wheat with them.

30 Let both grow together until
the harvest : and in the time of
harvest I will say to the reapers,
Gather ye together first the tares,
and bind them in bundles to burn
them : but gather the wheat into
my barn.

31 ¶ Another parable put he
forth unto them, saying, The king-
dom of heaven is like to a grain of
mustardseed, which a man took
and sowed in his field.

32 Which indeed is the least
of all seeds : but when it is grown,
it is the greatest among herbs, and
becometh a tree : so that the birds
of the air come and lodge in the
branches thereof.

33 Another parable spake he
unto them ; The kingdom of hea-
ven is like unto leaven, which a
woman took and hid in three mea-
sures of meal, till the whole was
leavened.

34 All these things speak Je-
sus unto the multitude in parables,
and without a parable spake he
not unto them :

35 That it might be fulfilled
which was spoken by the prophet,
saying, I will open my mouth in
parables, I will utter things which
have been kept secret from the
foundation of the world.

36 Then Jesus sent the multitude
away, and went into the house :
and his disciples came unto him,
saying, Declare unto us the para-
ble of the tares of the field.

37 He answered and said un-
to them, He that soweth the good
seed, is the son of man.

38 The field is the world : the good seed are the children of the kingdom : but the tares are the children of the wicked one :

39 The enemy that sowed them is the devil : the harvest is the end of the world : and the reapers are the angels.

40 As therefore the tares are gathered and burnt in the fire ; so shall it be in the end of this world.

41 The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquitie :

42 And shall cast them into a furnace of fire : there shall be weeping and gnashing of teeth.

43 Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

44 ¶ Again, the kingdom of heaven is like unto treasure hid in a field : the which when a man hath found, he hideth ; and for joy thereof goeth and selleth all that he hath, and buyeth that field.

45 ¶ Again, the kingdom of heaven is like unto a merchant man seeking goodly pearls :

46 Who when he had found one pearl of great price, he went and sold all that he had, and bought it.

47 ¶ Again, the kingdom of heaven is like unto a net that was cast into the sea, and gathered of every kind :

48 Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.

49 So shall it be at the end of the world : the angels shall come forth, and sever the wicked from among the just :

38 Ager autem est mundus bonum vero semen sunt filii regni : zizania vero sunt filii illius Mali :

39 Inimicus autem qui seminavit ea est diabolus : messis vero consummatio seculi et meliores autem angeli sunt.

40 Sicut ergo colliguntur zizania, & igni exuruntur : erit in consummatione seculi hujus.

41 Mittet Filius hominis angelos suos, qui colligent ex ipso regno omnia offendicula, eos qui dant operam transgressioni legis ;

42 Projicientque eos in furnum ignis : illic erit fletus et stridorque dentium.

43 Tunc Justi effulgebunt sicut sol, in regno patris sui. Qui habet aures ad audiendum, audiat.

44 Rursus, simile est regnum celorum thesauro occultato in agro quem nactus quispiam occultavit, & propter gaudium quod accipit eo, subducit sese, & omnia quae habet vendit, emitque agrum illum.

45 Rursus, simile est regnum celorum cupiam negotiari quarenti pulchras margaritas :

46 Qui nactus quandam margaritam pretii, abiit et vendidit omnia quae habebat, & emit eam.

47 Rursum, simile est regnum celorum sagena jacta in mare, & quae res cujusvis generis coegit :

48 Quam impletam piscatores subdixerunt in litus ; & sedentes, quae bona erant in vasa collegere, quae vero putria extra abjecerunt.

49 Ita erit in consummatione seculi : prodibunt angeli, segregabunt malos à mediis justorum ;

50 Projicient

30 Projicientque eos in calidum ignis: illic erit fletus & stridor dentium.

51 Dicit eis Jesus, intellexistis hæc omnia? Dicunt ei; Etiam Domine.

52 Ipse vero dixit eis, Propterea omnis Scriba edoctus in regno cælorum similis est euiquam patrifamilias qui profert e thesauro suo nova & vetera.

53 Et factum est quum finisset Jesus parabolâ istas, ut solveret illinc.

54 Et quum venisset in patriam suam, docuit eos in synagoga eorum; adeo ut percellerentur, ac dicerent, Unde huic sapientia ista & virtutes.

55 Non iste est ille fabri filius? nonne mater ejus dicitur Maria, & fratres ejus Jacobus & Joses & Simon & Judas?

56 Et sorores ejus nonne omnes apud nos sunt? unde igitur isti hæc omnia?

57 Et offendebantur in eo. Jesus autem dixit eis, Non est propheta inhonoratus nisi in patria sua & domo sua.

58 Neque edidit illic virtutes multas, propter incredulitatem eorum.

C A P. XIV.

In illo tempore audivit Herodes Tetrarcha famam de Jesu.

2 Et dixit pueris suis, Iste est Joannes ille Baptista: ipse suscitatus est ex mortuis & propterea virtutes agunt in eo.

3 Nam Herodes prehensum Joannem vinxerat, & conjecerat in carcerem, propter Herodiam uxorem Philippi fratris sui.

4 Dicebat enim ei Joannes, Non licet tibi eam habere.

50 And shall cast them into the furnace of fire, there shall be weeping and gnashing of teeth.

51 Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord.

52 Then said he unto them, Therefore every scribe which is instructed unto the kingdom of heaven, is like unto a man that is an householder, which bringeth forth out of his treasure things new and old.

53 And it came to passe, that when Jesus had finished these parables, he departed thence.

54 And when he was come into his own country, he taught them in their synagoga, insomuch that they were astonished, and said, Whence hath this man this wisdom, and these mighty works?

55 Is not this the carpenters son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas?

56 And his sisters, are they not all with us? whence then hath this man all these things?

57 And they were offended in him. But Jesus said unto them, A prophet is not without honour, save in his own country & in his own house.

58 And he did not many mighty works there, because of their unbelief.

C H A P. XIV.

At that time Herod the tetrarch heard of the fame of Jesus.

2 And said unto his servants, This is John the Baptist, he is risen from the dead, and therefore mighty works do shew forth themselves in him.

3 ¶ For Herod had laid hold on John, and bound him, and put him in prison for Herodias sake, his brother Philips wife.

4 For John said unto him, It is not lawful for thee to have her.

5 And

S. Matthew.

Cap. xiv.

5 And when he would have put him to death, he feared the multitude, because they counted him as a prophet.

6 But when Herods birth day was kept, the daughter of Herodias danced before them, and pleased Herod.

7 Whereupon he promised with an oath, to give her whatsoever she would ask.

8 And she being before instructed of her mother, said, Give me here John Baptists head in a charger.

9 And the king was sorry; nevertheless, for the oaths sake, and them which sat with him at meat, he commanded it to be given her.

10 And he sent and beheaded John in the prison.

11 And his head was brought in a charger, and given to the damsel: and she brought it to her mother.

12 And his disciples came, and took up the body, and buried it, and went and told Jesus.

13 ¶ When Jesus heard of it, he departed thence by ship into a desert place apart: and when the people had heard thereof, they followed him on foot out of the cities.

14 And Jesus went forth and saw a great multitude, and was moved with compassion toward them, and he healed their sick.

15 ¶ And when it was evening his disciples came to him, saying, This is a desert place, and the time is now past, send the multitude away, that they may go into the villages, and buy themselves victuals.

16 But Jesus said unto them, They need not depart, give ye them to eat.

17 And they say unto him,

5 Et quum cuperet eum occidere, timuerat turbam, quod eum haberent ut prophetam.

6 Quum autem agerentur natalitia Herodis, saltaverat filia Herodiadis in medio, & placuerat Herodi.

7 Unde cum jurejurando sponsponderat se daturum ei quicquid petiisset.

8 Illa vero producta à matre sua, Da mihi (inquit) hic in patina caput Joannis Baptistæ.

9 Et contristatus fuerat rex: sed propter jusjurandum, & eos qui simul accumbebant, jussuerat dari.

10 Et misso carnifice decolaverat Joannem in carcere.

11 Et allatum fuerat caput ejus in patina, datumque puellæ; & ipsa obtulerat illud matri suæ.

12 Et quum accessissent discipuli ejus, sustulerant corpus illius, illudque sepelierant; venerantque & renunciaverant Jesu.

13 Hæc igitur quum audisset Jesus, secessit illinc è navigio in desertum locum privatim: & quum hoc audisset turba, pedibus sequuta est eum ab urbibus.

14 Et egressus Jesus vidit multam turbam; & commiseratione intima commotus est erga eos, sanavitque eorum ægrotos.

15 Quum autem serum die esset, adierunt eum discipuli ejus, dicentes, Desertum est locus & tempus jam præterit: dimitte turbam, ut abeuntes in vicos emant liberes.

16 Jesus autem dixit eis Non habent necesse abire: date eis vos quo vescantur.

17 Ipsi vero dicunt ei

Non

Non habemus hic nisi quinque
panes & duos pisces.

18 Ipse autem dixit, Adfer-
te mihi eos huc.

19 Et iussa turba per herbas
discumbere, acceptis quinque
illis panibus ac duobus pisci-
bus, suspiciens in cœlum be-
nedixit: & quum fregisset, de-
dit discipulis panes, discipuli
vero turbæ.

20 Et comederunt omnes,
& saturati sunt: sustuleruntque
quod superfuerat fragmento-
rum, duodecim cophinos plenos.

21 Qui autem ederant fue-
re viri quasi quingies mille,
absque mulieribus ac puerulis.

22 Et statim adegit Jesus
discipulos suos inscendere in
navigium, & præire sibi in
turbam.

23 Dimissa igitur turba ad-
scendit in montem privatim
ad orandam: quum autem
serum diei esset, solus erat
illic.

24 Navigium vero jam in me-
dio maris erat, vexatum à flucti-
bus: nam ventus erat contrarius.

25 Quarta autem noctis vigi-
lia abiit ad eos Jesus, ambulans
super mare.

26 Et eo viso super mare am-
bulante, discipuli turbati sunt,
dicentes, Spectrum est: & præ
metu clamarunt.

27 Sed statim loquutus est
eis Jesus, dicens, Confidite, ego
sum, ne timete.

28 Respondens autem ei Pe-
trus dixit, Domine, si tu es,
jube me ad te venire super a-
quas.

29 Ipse vero dixit, Veni. Et
quum descendisset è navigio Pe-
trus, ambulavit super aquas ut
veniret ad Jesum,

We have here but five loaves and
two fishes.

18 He said, Bring them hither
to me.

19 And he commanded the multi-
tude to sit down on the grasse, and
took the five loaves, and the two
fishes, and looking up to heaven,
he blessed, and brake, and gave the
loaves to his disciples, and the dis-
ciples to the multitude.

20 And they did all eat, and
were filled: and they took up of
the fragments that remained,
twelve baskets full.

21 And they that had eaten
were about five thousand men, be-
side women and children.

22 ¶ And straightway Jesus
constrained his disciples to get in-
to a ship, and to go before him unto
the other side, while he sent the
multitudes away.

23 And when he had sent the
multitudes away, he went up into
a mountain apart to pray: and
when the evening was come,
he was there alone.

24 But the ship was now in the
midst of the sea, tossed with waves:
for the wind was contrary.

25 And in the fourth watch of
the night, Jesus went unto them
walking on the sea.

26 And when the disciples saw
him walking on the sea, they were
troubled, saying, It is a spirit: and
they cryed out for fear.

27 But straightway Jesus spake
unto them, saying, Be of good cheer;
it is I, be not afraid.

28 And Peter answered him,
and said, Lord, if it be thou,
bid me come unto thee on the
water.

29 And he said, Come. And
when Peter was come down out
of the ship, he walked on the wa-
ter to go to Jesus.

30 But when he saw the wind boisterous, he was afraid : and beginning to sink, he cried, saying, Lord, save me.

31 And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt ?

32 And when they were come into the ship, the wind ceased.

33 Then they that were in the ship, came and worshipped him, saying, Of a truth, thou art the Son of God.

34 ¶ And when they were gone over, they came into the land of Genesareth.

35 And when the men of that place had knowledge of him, they sent out into all that country round about, and brought unto him all that were diseased.

36 And besought him that they might only touch the hem of his garment : & many as touched were made perfectly whole.

C H A P. XV.

Then came to Jesus scribes and Pharisees, which were of Jerusalem, saying,

2 Why do thy disciples transgresse the tradition of the elders ? for they wash not their hands when they eat bread.

3 But he answered, and said unto them, Why do you also transgresse the commandment of God by your tradition ?

4 For God commanded, saying, Honour thy father and mother : and he that curseth father or mother, let him die the death.

5 But ye say, Whosoever shall say to his father or his mother, It is a gift by whatsoever thou mightest be profited by me ; and honour not his father or his mother, he shall be free.

30 Videns autem ventum lividum, timuit : & quum cœpit demergi, clamavit, dicens, Domine, salva me.

31 Statim vero Jesus, extendit manu, apprehendit eum dicens ei, Exigua fide prædite, quid dubitasti ?

32 Et quum ipsi essent ingressi navigium, pacatus fuit ventus.

33 Qui autem erant in vigilio, venientes adoraverunt eum, dicentes, Vere Dei filius es.

34 Et quum trajecissent, venerunt in terram Genesareth.

35 Et quum agnovissent eum viri loci illius, miserunt in totam circumjacentem illam regionem, & obtulerunt ei omnes morbos affectos.

36 Et precabantur eum, ut solum tangerent simbriam palamenti ipsius : & quotquot tetigerunt, liberati sunt.

C A P. XV.

Tunc quidam qui Hierosolymis advenerant Scribæ & Pharisei, adierunt Jesum, dicentes,

2 Quare discipuli tui transgrediuntur traditionem seniorum ? non enim lavant manus suas quum edunt panem.

3 At ille respondens dixit eis, Quare & vos transgredimini mandatum Dei per traditionem vestram ?

4 Nam Deus mandavit, dicens, Honora patrem tuum & matrem ; & Qui maledixerit patri aut matri, morte moriatur.

5 Vos autem dicitis, Quicumque dixerit patri aut matri, Donum est quocumque à me juvari posses, insons est. Et nequaquam honoravit patrem suum aut matrem suam.

6 Et irritum fecistis mandatum Dei per traditionem vetricem, dicitur.

7 Hypocritæ, bene de vobis prophetavit Esaias, dicens, Appropinquat mihi populus hic ore suo, & labiis me honorat: cor autem eorum procul abest à me.

9 Sed frustra me colunt, docentes doctrinas quæ sunt mandata hominum.

10 Et advocata turba dixit eis, Audite, & intelligite.

11 Non quod ingreditur in os, hoc polluit hominem; sed quod egreditur ex ore, hoc polluit hominem.

12 Tunc accedentes discipuli ejus dixerunt ei, Nosti Phariseos audire isto sermone offensos fuisse?

13 Ipse vero respondens dixit, Omnis planta quæ nō plantavit Pater ille meus cœlestis, eradicabitur.

14 Omittite illos; duces sunt cæci cæcorum: quod si cæcus cæcum per viam duxerit, ambo in foveam cadent.

15 Respondens autem Petrus dixit ei, Edissere nobis parabolam istam.

16 Jesus autem dixit, Adhuc & vos intelligentia careris?

17 Nondum intelligitis quicquid ingreditur in os, in ventrem cedere, & in latrinam ejici?

18 Quæ autem proficiuntur ex ore, ex ipso corde egrediuntur, & illa polluunt hominem.

19 Nam ex corde egrediuntur cogitationes malæ, cedes, adulteria, scortationes, furta, falsa testimonia, maledicta.

20 Hæc sunt quæ polluunt hominem: illotis autem manibus velci non polluit hominem.

6 Thus have ye made the commandment of God of none effect by your tradition.

7 Ye hypocrites, well did Esaias prophesie of you, saying,

8 This people draweth nigh unto me with their mouth, and honoureth me with their lips: but their heart is far from me.

9 But in vain do they worship me, teaching for doctrines the commandments of men.

10 ¶ And he called the multitude, and said unto them, Hear and understand.

11 Not that which goeth into the mouth defileth a man: but that which cometh out of the mouth, this defileth a man.

12 Then came his disciples and said unto him, Knowest thou that the Pharisees were offended after they heard this saying?

13 But he answered and said, Every plant which my heavenly Father hath not planted, shall be rooted up.

14 Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.

15 Then answered Peter, and said unto him, Declare unto us this parable.

16 And Jesus said, Are ye also yet without understanding?

17 Do not ye yet understand, that whatsoever entereth in at the mouth, goeth into the belly, and is cast out into the draught?

18 But those things which proceed out of the mouth, come forth from the heart, and they defile the man.

19 For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies.

20 These are the things which defile a man: but to eat with unwashen hands, defileth not a man.

¶ 21 Then

21 ¶ Then Jesus went thence, and departed into the coasts of Tyre and Sidon.

22 And behold, a woman of Canaan came out of the same coasts, and cryed unto him, saying, Have mercy on me, O Lord, thou Son of David, my daughter is grievously vexed with a devil.

23 But he answered her not a word. And his disciples came and besought him, saying, Send her away, for she crieth after us.

24 But he answered and said, I am not sent but unto the lost sheep of the house of Israel.

25 Then came she and worshipped him, saying, Lord, help me.

26 But he answered and said, It is not meet to take the childrens bread, and to cast it to dogs.

27 And she said, Truth Lord, yet the dogs eat of the crumbs which fall from their masters table.

28 Then Jesus answered and said unto her, O woman, great is thy faith, be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

29 And Jesus departed from thence, and came nigh unto the sea of Galilee, and went up into a mountain, and sat down there.

30 And great multitudes came unto him, having with them those that were lame, blind, dumb, maimed, & many others, & cast them down at Jesus feet, and he healed them:

31 Inasmuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, & the blind to see: and they glorified the God of Israel.

32 ¶ Then Jesus called his disciples unto him, and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat:

21 Et egressus illinc Jesus secessit in partes Tyri & Sidonis.

22 Et ecce mulier Chananæ à finibus illis egressa clamavit, dicens ei, Misere mei, Domine, fili David; filia mea male à dæmonio vexatur.

23 Ille vero non respondit quicquā. Tunc accedentes discipuli ejus rogarunt eum, dicentes, Dimitte eam, nā clamat post nos.

24 Ipse vero respondens dixit, Non sum missus nisi ad oves perditas domus Israelis.

25 Illa autem venit & adoravit eum, dicens, Domine, succurre mihi.

26 Ipse vero respondens dixit, Non est bonum accipere panem liberorum, & obicere canibus tellis.

27 Ipsa autē dixit, Etiā Domine: etenim catelli vescuntur micis quæ cadunt ex mensa dominorū suorum.

28 Tunc respondens Jesus dixit ei, O mulier, magna est fides tua: fiat tibi ut vis. Et facta fuit filia ejus ab eo momento.

29 Et digressus illinc Jesus venit juxta mare Galilææ: quum ascendisset in montem, sedit illic.

30 Tunc adiit eum turba multitudo, habens secum claudos, cæcos, mutos, mancos, & alios multos, & abjecerunt eos ad pedes Jesus, & sanavit eos;

31 Adeo ut turba miraretur, quum videret multos loquentes, mancos sanos, claudos ambulantes, cæcos videntes, & glorificarunt Deum Israelis.

32 Jesus autem advocatis discipulis suis, dixit, Commove me misericordia erga turbam, quia jam triduum permanent apud me, & non habent quo vescantur.

ne Jesu & dimittere eos jejunos nolo, ne viribus deficiant in via.

33 Tunc dicunt ei discipuli ejus, Unde nobis in deserto tot panes ut saturemus turbam tantam.

34 Dicit igitur eis Jesus, Quot panes habetis? Illi autem dixerunt, Septem, & paucos pisciculos.

35 Tunc jussit turbam discumbere humi.

36 Et acceptis septem illis panibus ac piscibus, quum gratias egisset, fregit, deditque discipulis suis; discipuli vero turbæ.

37 Comederuntque omnes & saturati sunt: & sustulerunt quod superfuerat fragmentorum septem sportas plenas.

38 Erant autem qui comederant quater mille viri, absque mulieribus & puerulis.

39 Tunc dimissa turba inscendit in navigium, venitque in fines Magdalæ.

C A P. X V I.

ET quum accessissent Pharisei & Sadducei, tentantes rogant eum ut signum è cœlo sibi ostenderet.

2 Ipse vero respondens dixit eis, Quando serum est diei, dicitis, Serentias erit; rubet enim cœlum:

3 Et mane, Hodie erit tempestas; rubet enim cœlum triste. Hypocritæ, faciem quidem cœli nostri discernere, signa vero temporum illorum non potestis?

4 Gens mala & adulterina signum requirit: sed signum non dabitur ei, nisi signum illud Jonæ prophætæ. Et relictis ipsis abiit.

5 Et quum venissent discipuli ejus in ulteriorem ripam, obliti fuerant sumere panes.

6 Jesus autem dixit eis, Videte & cavete à fermento

and I will not send them away fasting, lest they faint in the way.

33 And his disciples say unto him, Whence should we have so much bread in the wilderness, as to fill so great a multitude?

34 And Jesus saith unto them, How many loaves have ye? And they said, Seven, and a few little fishes.

35 And he commanded the multitude to sit down on the ground.

36 And he took the seven loaves, and the fishes, and gave thanks, and brake them, & gave to his disciples, and the disciples to the multitude.

37 And they did all eat, and were filled: and they took up of the broken meat that was left, seven baskets full.

38 And they that did eat, were four thousand men, beside women and children.

39 And he sent away the multitude, and took ship, and came into the coasts of Magdala.

C H A P. X V I.

THE Pharisees also with the Sadduces, came, and tempting, desired him that he would shew them a sign from heaven.

2 He answered & said unto them, When it is evening, ye say, it will be fair weather: for the skie is red.

3 And in the morning, It will be foul weather to day: for the skie is red and lowring. O ye hypocrites, ye can discern the face of the skies, but can ye not discern the signs of the times?

4 A wicked and adulterous generation seeketh after a sign, and there shall no sign be given unto it, but the sign of the prophet Jonas. And he left them, and departed.

5 And when his disciples were come to the other side, they had forgotten to take bread.

6 ¶ Then Jesus said unto them, Take heed & beware of the leaven

of the Pharisees, and of the Sadduces.

7 And they reasoned among themselves, saying, It is because we have taken no bread.

8 Which when Jesus perceived, he said unto them, O ye of little faith, why reason ye among your selves, because ye have brought no bread?

9 Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up?

10 Neither the seven loaves of the four thousand, and how many baskets ye took up?

11 How is it that ye do not understand, that I spake it not to you concerning bread, that ye should beware of the leaven of the Pharisees, and of the Sadduces?

12 Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees, and of the Sadduces.

13 ¶ When Jesus came into the coasts of Cesarea Philippi, he asked his disciples, saying, Whom do men say, that I the Son of man am?

14 And they said, Some say that thou art John the Baptist, some Elias, and others Jeremias, or one of the prophets.

15 He saith unto them, But whom say ye that I am?

16 And Simon Peter answered and said, Thou art Christ the Son of the living God.

17 And Jesus answered & said unto him, Blessed art thou Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my father which is in heaven.

18 And I say also unto thee, That thou art Peter, and upon this rock I will build my church: and the gates of hell shall not prevaile against it.

Pharisæorum & Sadducæorum.

7 Ipsi vero disceptabant inter se, dicentes, Panes non sumpsimus.

8 Id autem quum Jesus dixit eis, Quid disceptatis inter vos, exigua fide prædicens quod panes non sumpsistis?

9 Non animadvertitis, neque meministis quinque illos panes hominum quinquies mille, & quod cophinos acceperitis?

10 Neque septem illos panes quater mille hominum, & quod sportas acceperitis?

11 Quomodo non animadvertitis me non dixisse vobis panem, ut caveretis à fermento Phariseorum & Sadducæorum?

12 Tunc intellexerunt eum non dixisse ut caverent à fermento panis, sed à fermento doctrine Phariseorum & Sadducæorum.

13 Quum venisset autem Jesus in partes Cæsareæ quæ dicuntur Philippi, interrogavit discipulos suos, dicens, Quemnam esse me dicunt homines, Filium hominis?

14 Illi vero dixerunt, Quidam Joannem Baptistam, alii vero Eliam, alii vero Jeremiam, aut unum ex prophetis.

15 Dicit eis, Vos autem quid me dicitis esse?

16 Respondens vero Simon Petrus dixit, Tu es Christus, Filius ille Dei viventis.

17 Tunc respondens Jesus dixit ei, Beatus es Simon Bar-jona: quia caro & sanguis non rexit tibi, sed Pater qui est in cælis.

18 Sed & ego tibi dico, Tu es Petrus, & super hanc petram edificabo meam Ecclesiam; & portæ inferorum non superabunt eam.

19 Et tibi dabo claves re-
ni cœlorum: & quicquid li-
averis in terra, erit liga-
um in cœlis, & quicquid solve-
is in terra, erit solutum in
cœlis.

20 Tunc interdixit discipuli-
is ut nemini dicerent, se esse
Christum illum.

21 Ex eo tempore cœpit Je-
sus indicare discipulis suis, oportere
se abire Hierosolymam, &
multa pati à senioribus & pri-
mariis sacerdotibus & scribis,
& occidi, & tertio die susci-
pári.

22 Et prehensum eum Petrus
cœpit objurgare, dicens, Propi-
us tibi esto Domine, nequa-
quam erit tibi hoc,

23 At ille sese convertens
dixit Petro, Abscede à me Sa-
tana, offendiculo es mihi: nam
non sapis quæ sunt Dei, sed quæ
sunt hominum.

24 Tunc Jesus dixit discipu-
lis suis, Si quis vult pone me veni-
re, abdicet semetipsum, & attol-
at crucem suam, ac sequatur me.

25 Quisquis enim voluerit
animam suam servare, perdet eam:
quisquis autem perdidit animam
suam mea causa inveniet eam.

26 Quid enim prodest cuiuspiã si to-
tũ mundũ lucratus fuerit, anima
vero sua mulctetur? aut quid dabit
quispiã cõpensationẽ animæ suæ?

27 Futurum est enim ut Filius
hominis veniat cum gloria Patris
sui cū angelis suis: & tunc reddet
unicuique secundum facta ipsius.

28 Amen dico vobis, sunt qui-
dam ex his qui hic adstant, qui
nequaquam gustabunt mortem,
usque dum viderint Filium ho-
minis venientem in regnum suum.

CAP. XVII.

1 Sexto vero post die assumit
Jesus Petrum ac Jacobum &

19 And I will give unto thee
the keys of the kingdom of heaven:
and whatsoever thou shalt bind on
earth, shall be bound in heaven: &
whatsoever thou shalt loose on
earth, shall be loosed in heaven.

20 Then charged he his disci-
ples that they should tell no man
that he was Jesus the Christ.

21 ¶ From that time forth be-
gan Jesus to shew unto his disci-
ples, how that he must go unto Je-
rusalem, and suffer many things of
the elders, and chief priests, and
scribes, and be killed, and be rai-
sed again the third day.

22 Then Peter tooke him, and
began to rebuke him, saying, Be it
far from thee, Lord: this shall not
be unto thee.

23 But he turned, and said un-
to Peter, Get thee behind me, Satan,
thou art an offence unto me: for
thou savourest not the things that
be of God, but those that be of men.

24 ¶ Then said Jesus unto his
disciples, If any man will come
after me, let him deny himself,
& take up his crosse, & follow me.

25 For whosoever will save
his life, shall lose it: and whosoever
will lose his life for my sake, shall
find it.

26 For what is a man profited, if
he shall gain the whole world, and
lose his own soul? or what shall a
man give in exchange for his soul?

27 For the Son of man shall come
in the glory of his Father, with his
angels: and then he shall reward
every man according to his works.

28 Verily I say unto you, There
be some standing here, which shall
not taste of death, till they see the
son of man coming in his king-
dom.

CHAP. XVII.

And after six dayes Jesus ta-
keth Peter, James, and
John

John his brother, & bringeth them up into an high mountain apart.

2 And was transfigured before them and his face did shine as the sun, & his raiment was white as the light.

3 And behold, there appeared unto them Moses and Elias talking with him.

4 Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles, one for thee, and one for Moses, and one for Elias,

5 While he yet spake, behold, a bright cloud overshadowed them: and behold, a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him.

6 And when the disciples heard it, they fell on their faces, and were sore afraid.

7 And Jesus came & touched them, and said, Arise, and be not afraid.

8 And when they had lift up their eyes, they saw no man, save Jesus onely.

9 And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, untill the Son of man be risen again from the dead.

10 And his disciples asked him, saying, Why then say the Scribes that Elias must first come?

11 And Jesus answered and said unto them, Elias truly shall first come, and restore all things:

12 But I say unto you that Elias is come already, and they knew him not, but have done unto him whatsoever they listed: likewise shall also the Son of man suffer of them.

13 Then the disciples understood that he spake unto them of John the Baptist.

14 And when they were come to

Joannem fratrem ejus, & sub eos privatim in montem sublimem.

2 Transformatusque est coram eis: fulsit facies ejus ut sol; vestitus autem ejus facta sunt alba ut

3 Et ecce conspecti sunt Moses & Elias cum eo conloquentes.

4 Respondens autem Petrus dixit Jesu, Domine, bonum est nobis hic esse: si vis, faciamus hic tria tabernacula; unum, & Moysi unum, & Eliæ unum.

5 Adhuc eo loquente, ecce nubes lucida inumbravit eos: ecce vox ex nube, dicens, Ecce Filius ille meus dilectus in quo acquiesco: ipse audite.

6 Et quum hæc audissent discipuli, ceciderunt in faciem & timuerunt vehementer.

7 Tunc accedens Jesus tetigit eos, & dixitque, Surgite, & ne timeatis.

8 Sublatis autem oculis suis, non viderunt nisi Jesum solum.

9 Et quum descenderent de monte, mandavit eis Jesus, dicens, Nemini dixeritis quod vidistis, usquequo filius hominis mortuus resurgat.

10 Tunc interrogaverunt eum discipuli sui, dicentes, Quomodo ergo dicunt Scribæ, oportet ut Elias primus veniat?

11 Jesus autem respondens, dixit eis, Elias quidem venit, & restituet omnia.

12 Sed dico vobis, Eliam venisse, quem non agnovistis: sed fecerunt ei quæcumque voluerunt: ita futurum est ut et Filius hominis patiatur ab eis.

13 Tunc intellexerunt discipuli eum de Joanne Baptista quem ipsis dixisset.

14 Et quum venissent in

& subdixit ei, *turbam*, adiit cum quibusdam, proci-
dens ei ad genua.

15 Et dicens, Domine, miserere filii mei, quoniam lunaticus est, & male afficitur: nam saepe cadit in ignem, & saepe in aquam.

16 Et obtuli eum discipulis tuis, nec potuerunt eum sanare.

17 Respondens autem Jesus dixit, O natio in crudela & peruersa, quousque tandem ero vobiscum? quousque tandem tolerabo vos? adducite mihi eum huc.

18 Et increpavit demoni- cum Jesus, exiitque illud ab illo: & sanatus est puer ab illo momento.

19 Tunc adeuntes discipuli Jesus dixissent, Quare faciemus istud? Quare non potuimus illud ejicere?

20 Jesus autem dixit eis, Propter incredulitatem vestram: amen quippe dico vobis, si habueritis fidem quantum eni- grauium sinapis diceris huic monti, Transgredietur hinc illuc; & demigrabit: & nihil impossibile vobis erit.

21 Hoc vero genus demoniorum non egreditur, nisi per precationem & jejunium.

22 Versantibus autem ipsis in Galilea, dixit eis Jesus, Futurum est ut Filius hominis tradatur in manus hominum,

23 Et truci dabunt eum, sed tertio die suscitabitur. Et contristati sunt vehementer.

24 Quum autem venissent Capernaum, venerunt ad Petrum qui didrachma accipit, dixeruntque, Praeceptor vester non solvit didrachma?

25 Dicit, Etiam. Et quum ingressus fuisset domum, praevenerit eum Jesus, dicens, Quid tibi videtur, Simon?

the multitude, there came to him a certain man, kneeling down to him, and saying,

15 *Lord, have mercy on my son, for he is lunatick, and sore vexed: for oft times he falleth into the fire, and oft into the water.*

16 *And I brought him to thy disciples, and they could not cure him.*

17 *Then Jesus answered and said, O faithlesse and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me.*

18 *And Jesus rebuked the devil, and he departed out of him, and the child was cured from that very hour.*

19 *Then came the disciples to Jesus apart, and said, Why could not we cast him out?*

20 *And Jesus said unto them. Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard-seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove, and nothing shall be impossible unto you.*

21 *Howbeit, this kind goeth not out, but by prayer and fasting.*

22 ¶ *And while they abode in Galilee, Jesus said unto them, The son of man shall be betrayed into the hands of men.*

23 *And they shall kill him, and the third day he shall be raised again, & they were exceeding sorry.*

24 ¶ *And when they were come to Capernaum, they that received tribute-money, came to Peter, and said, Doth not your master pay tribute?*

25 *He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon?*

S. Matthew.

of whom do the Kings of the earth take custom or tribute? of their own child-en, or of strangers?

26 Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free.

27 Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up, & when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee.

CHAP. XVIII.

AT the same time came the disciples unto Jesus saying, Who is the greatest in the kingdom of heaven?

2 And Jesus called a little child unto him, and set him in the midst of them,

3 And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.

4 Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.

5 And whoso shall receive one such little child in my Name, receiveth me.

6 But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.

7 ¶ Wo unto the world because of offences: for it must needs be that offences come: but wo to that man by whom the offence cometh.

8 Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or

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reges terræ à quibus accipiunt tributa live censum? à filiis suis, an ab alienis?

26 Dicit ei Petrus, Ab alienis. Ait ei Jesus, Nempe igitur liberi sunt filii.

27 Sed ne offendiculo simus eis, profectus ad mare mitte hamum, & eum piscem qui ascenderit primus tolle, & aperto ore ejus invenies staterem: acceptum illum da eis pro me & pro te.

CAP. XVIII.

EO ipso tempore adierunt Jesum discipuli, dicentes, Quinam maximus est in regno cælorum?

2 Et quum advocasset puerulum Jesus, statuit eum in medio eorum,

3 Et dixit, Amen dico vobis, nisi vos converteritis, & fiat is ut pueruli, nequaquam ingrediemini in regnum cælorum.

4 Quisquis igitur summiserit sese sicut est puerulus iste, is est maximus ille in regno cælorum.

5 Et quisquis exceperit aliquem puerulum talem nomine meo, me excipit.

6 Quisquis autem offendiculo fuerit uni ex parvis istis qui in me credunt, præstiterit ei ut suspendatur mola asinaria in collo ejus, ac demergatur in profundo maris.

7 Væ mundo ab offendiculis: necesse est enim ut eveniant offendicula: veruntamen væ homini illi per quem offendiculum evenit.

8 Si vero manus tua vel pes tuus facit ut tu offendas, excinde ea, & abijce abs te: bonum est tibi ad vitam ingredi claudum aut mancum,

manum, potius quam duas manus vel duos pedes habentem conjici in ignem illum æternum.

9 Et si oculus tuus facit ut tu offendas, erue eum, & abjice abs te: bonum est tibi luscum ingredi in vitam, potius quam duos oculos habentem conjici in gehennam ignis.

10 Videte ne contemnatis aliquem ex parvis istis: dico enim vobis, angelos eorū in cœlis per omne tempus intueri faciem Patris mei qui in cœlis est.

11 Venit enim Filius hominis ut servet quod perierat.

12 Quid vobis videtur? si fuerint alicui homini centum oves, & erraverit una ex iis, nonne relictis ipsis nonaginta novem, profectus in montes querit eam quæ aberraverat?

13 Quod si acciderit ut inveniat eam, amen dico vobis, gaudet super ea magis quam super illis nonaginta novem quæ non aberrarant.

14 Ita non vult Pater vester qui in cœlis est, ut pereat ullus ex parvis istis.

15 Si vero peccaverit in te frater tuus, ito, & argue eum inter te & ipsum solum: si te audierit, lucratus es fratrem tuum.

16 Sin vero te non audierit, assume tecum adhuc unum aut duos; ut ex ore duorum aut trium testium confirmetur res tota.

17 Quod si neglexerit eos audire, dic Ecclesiæ: quod si Ecclesiam audire neglexerit, sit tibi velut ethnicus & publicanus quispiam.

18 Amen dico vobis, quæcumque ligaveritis in terra, erunt ligata in cœlo; & quæcumque solveritis in terra, erunt soluta in cœlo.

maimed, rather then having two hands, or two feet, to be cast into everlasting fire.

9 And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather then having two eyes to be cast into hell fire.

10 Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do alwaies behold the face of my Father which is in heaven.

11 For the Son of man is come to save that which was lost.

12 How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth unto the mountains and seeketh that which is gone astray.

13 And if so be that he find it, verily I say unto you, He rejoiceth more of that sheep, then of the ninety and nine which went not astray.

14 Even so it is not the wil of your Father which is in heaven, that one of these little ones should perish.

15 ¶ Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.

16 But if he wil not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established.

17 And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man, and a publicane.

18 Verily I say unto you, Whatsoever ye shall bind on earth, shall be bound in heaven: and whatsoever ye shall loose on earth, shall be loosed in heaven.

19 Again, I say unto you, that if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.

20 For where two or three are gathered together in my Name, there am I in the midst of them.

21 ¶ Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times?

22 Jesus saith unto him, I say not unto thee, Until seven times; but until seventy times seven.

23 ¶ Therefore is the kingdom of heaven likened unto a certain king which would take account of his servants.

24 And when he had begun to reckon, one was brought unto him which ought him ten thousand talents.

25 But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife and children, and all that he had, and payment to be made.

26 The servant therefore fell down and worshipped him, saying, Lord, have patience with me, and I will pay thee all.

27 Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt.

28 But the same servant went out, and found one of his fellow-servants, which ought him an hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest.

29 And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all.

30 And he would not: but went and cast him into prison, till he should pay the debt.

19 Rursum dico vobis, si duo ex vobis consenserint in terra, de omni re quam petierint, fiet eis à Patre meo qui in cœlis est.

20 Ubi enim sunt duo vel tres coacti in nomine meo, illis sum in medio eorum.

21 Tunc adiens cum Petrus dixit, Domine, quoties peccabit in me frater meus, & remittam ei? an usque septies?

22 Dicit ei Jesus, Non dico tibi usque septies, sed usque septuagies septies.

23 Propterea simile est regnum cœlorum regi, qui voluit conferre rationem cum servis suis.

24 Et quum cœpisset conferre, oblatus est ei quidam debitor decies mille talentorum.

25 Quum autem is non posset hæc reddere, iussit eum dominus ejus venundari, & uxorem ejus, & liberos, & omnia quæ habebat, & reddi debitum.

26 Procidens ergo servus ille adorabat eum, dicens, Domine, cohibe iram adversum me, & omnia tibi reddam.

27 Commotus autem intima commiseratione dominus servi illius, dimisit eum, & mutuum remisit ei.

28. Egressus vero servus ille invenit unum ex conservis suis, qui debebat ei centum denarios; & prehensum eum suffocabat, dicens, Redde quod debes.

29. Procidens ergo servus ejus ad ejus pedes, presabatur eum, dicens, Cohibe iram adversum me, & omnia reddam tibi.

30. Ille vero noluit; sed abiens conjecit eum in carcerem, quousque redderet debitum.

31 Quum

Cap. xix.

31 Quum autem vidissent conservi ejus quæ facta fuerant, doluerunt vehementer, & quum venissent, declararunt domino suo omnia quæ facta fuerant.

32 Tunc eo advocato, dominus ipsius dixit ei, Serve male, totum debitum illud remisi tibi, quia precatus es me :

33 Nonne oportuit & te misereri conservi tui, ut & ego tui misertus sum ?

34 Et iratus dominus ejus tradidit eum tortoribus, usque quo redderet id omne quod sibi debebatur.

35 Ita & Pater ille meus coelestis faciet vobis, nisi remiseritis suo quisque fratri ex cordibus vestris lapsus eorum.

CAP. XIX.

ET factum est, quum finisset Jesus sermones istos, ut solveret à Galilæa, & venit in fines Judææ secus Jordanem.

2 Et sequuta est eum turba multa; sanavitque eos illic.

3 Tunc adierunt eum Pharisei, tentantes eum, & dicentes ei, Licetne homini dimittere uxorem suam quavis ex causa ?

4 Ille vero respondens dixit eis, Non legistis opificem ab initio fecisse masculum & foeminam,

5 Et dixisse, Propterea derelinquet homo patrem & matrè & agglutinabitur uxori suæ; & qui duo fuerant, erunt una caro ?

6 Itaque non amplius sunt duo, sed una caro: quod ergo Deus conjunxit, homo ne sejungat.

7 Dicunt ei, Cur ergo Moses mandavit dare libellum discessionis, & eam dimittere ?

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31 So when his fellow-servants saw what was done, they were very sorry, and came and told unto their lord all that was done.

32 Then his lord, after that he had called him, said unto him, Oh thou wicked servant, I forgave thee all that debt, because thou desiredst me :

33 Shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee ?

34 And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.

35 So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

CHAP. XIX.

ANd it came to passe, hat when Jesus had finished these sayings, he departed from Galilee, and came into the coasts of Judea, beyond Jordan:

2 And great multitudes followed him, and he healed them there,

3 ¶ The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause?

4 And he answered and said unto them, Have ye not read, that he which made them at the beginning, made them male and female?

5 And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh.

6 Wherefore they are no more twain, but one flesh. What therefore God hath joyned together, let no man put asunder,

7 They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away ?

8 He saith unto them, *Moses be cause of the hardnesse of your hearts, suffered you to put away your wives: but from the beginning it was not so.*

9 And I say unto you, *Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away, doth commit adultery.*

10 ¶ His disciples say unto him, *If the case of the man be so with his wife, it is not good to marry.*

11 But he said unto them, *All men cannot receive this saying, save they to whom it is given:*

12 For there are some eunuchs, which were so born from their mother's womb: and there are some eunuchs, which were made eunuchs of men; and there be eunuchs, which have made themselves eunuchs for the kingdom of heavens sake. He that is able to receive it, let him receive it.

13 ¶ Then were there brought unto him little children, that he should put his hands on them, and pray: and the disciples rebuked them.

14 But Jesus said, *Suffer little children, and forbid them not to come unto me: for of such is the kingdom of heaven.*

15 And he laid his hands on them, and departed thence.

16 ¶ And behold, one came and said unto him, Good master, what good thing shall I do, that I may have eternal life?

17 And he said unto him, *Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments.*

18 He saith unto him, *Which?* Jesus said, *Thou shalt do no murder, Thou shalt not commit adultery,*

8 Dicit eis, *Moses pro duritia cordis vestri permisit vobis dimittere uxores vestras: ceterum à principio non fuit ita.*

9 Dico autem vobis, quicumque dimiserit uxorem suam, nisi ob scortationem, & aliam duxerit, mœchatur; & qui dimissam duxerit mœchatur.

10 Dicunt ei discipuli ejus, Si tale est negotium hominis cum uxore, non expedit uxorem ducere.

11 Ipse vero dixit eis, Non omnes sunt capaces hujus sermonis, sed ii quibus datum.

12 Sunt enim eunuchi qui ex matris utero nati sunt ita: & sunt eunuchi qui castrati sunt ab hominibus: & sunt eunuchi qui se ipsos castrarunt propter regnum cœlorum. Qui potest capax esse hujus rei, capiat.

13 Tunc oblatis sunt ei pueruli, ut manus eis imponeret, & precaretur: discipuli autem objurgarunt eos.

14 Jesus autem ait, Omittite istos puerulos, & ne prohibete eos ad me venire; talium est enim regnum cœlorum.

15 Et quum imposuisset eis manus, profectus est illinc.

16 Et ecce, quidam accedens dixit ei, Doctor bone, quid boni faciam ut habeam vitam æternam?

17 Ipse vero dixit ei, Cur me dicis bonum? nullus est bonus, nisi unus, nempe Deus. Si vis autem ad vitam ingredi, serva mandata.

18 Dicit ei, Quæ? Jesus autem dixit, Non occides, Non mœchaberis, Non

Non furaberis, Non dices falsum testimonium.

19 Honora patrem & matrem, & Diliges proximum tuum ut teipsum.

20 Dicit ei adolescens ille, Omnia hæc observavi à juventute mea: quo adhuc deficior?

21 Ait ei Jesus, Si vis perfectus esse, abi, vende quæ tibi suppetunt, & da pauperibus; & habebis thesaurum in cælo: & adesum, sequere me.

22 Quum audisset autem adolescens ille hunc sermonem, abiit tristitia affectus; habebat enim bona multa.

23 Jesus autem dixit discipulis suis, Amen dico vobis, divites difficulter introibit in regnum cælorum.

24 Rursum vero dico vobis, Facilius est camelum per foramen acus transire, quam divitem in regnum Dei introire.

25 His autem auditis discipuli ejus perculsi sunt valde, dicentes, Quis ergo potest servari?

26 Intuitus autem eos Jesus dixit eis, Apud homines hoc impossibile est; apud Deum autem omnia possibilia sunt.

27 Tunc respondens Petrus dixit ei, Ecce, nos reliquimus omnia, & sequuti sumus te; quid ergo erit nobis?

28 Jesus autem dixit eis, Amen dico vobis, vos qui sequuti estis me in regeneratione, quum sederit Filius hominis in throno gloriæ suæ, sedebitis vos etiam inquam, in thronis duodecim, judicantes duodecim tribus Israel.

29 Et quisquis reliquerit domos, aut fratres, aut sorores, aut patrem, aut matrem, aut uxorem, aut liberos, aut agros, causa domini mei, centuplicia accipiet,

Thou shalt not steal, Thou shalt not bear false witnesse,

19 Honour thy father and thy mother: and, Thou shalt love thy neighbour as thy self,

20 The young man saith unto him, All these things have I kept from my youth up: What lack I yet?

21 Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me.

22 But when the young man heard that saying, he went away sorrowful: for he had great possessions.

23 ¶ Then said Jesus unto his disciples, Verily I say unto you, that a rich man shall hardly enter into the kingdom of heaven.

24 And again I say unto you, It is easier for a camel to go thorow the eye of a needle, then for a rich man to enter into the kingdom of God.

25 When his disciples heard it, they were exceedingly amazed, saying, Who then can be saved?

26 But Jesus beheld them, and said unto them, With men this is impossible, but with God all things are possible.

27 ¶ Then answered Peter, and said unto him, Behold, we have forsaken all, and followed thee: what shall we have therefore?

28 And Jesus said unto them, Verily I say unto you, That ye which have followed me in this regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

29 And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my Names sake shall receive an hundred fold,

and shall inherit everlasting life.

30 But many that are first, shall be last, and the last shall be first.

CHAP. XX.

FOR the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard.

2 And when he had agreed with the labourers for a penny a day, he sent them into his vineyard.

3 And he went out about the third hour, and saw others standing idle in the market place,

4 And said unto them, Go ye also into the vineyard, and whatsoever is right, I will give you. And they went their way.

5 Again he went out about the sixth and ninth hour, and did likewise.

6 And about the eleventh hour, he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle?

7 They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard, and whatsoever is right, that shall ye receive.

8 So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first.

9 And when they came that were hired about the eleventh hour, they received every man a penny.

10 But when the first came, they supposed that they should have received more, and they likewise received every man a penny.

11 And when they had received it, they murmured against the lord-man of the house,

& vitam æternam hereditatis jure possidebit.

30 Multi autem primi erunt ultimi, & ultimi primi.

CAP. XX.

Simile enim est regnum cælorum patrifamilias, qui exiit cum prima luce ad conducendos operarios quos mitteret in vineam suam.

2 Pactus autem cum operariis denario in diem, misit eos in vineam suam.

3 Et egressus circa horam tertiam, vidit alios stantes in foro otiosos.

4 Et illis dixit, Abite & vos in vineam & quodcumque justum fuerit, dabo vobis.

5 Illi autem abierunt. Rursum egressus circa sextam & nonam horam, fecit itidem.

6 Circa horam autem undecimam egressus, invenit alios stantes otiosos, ac dicit eis, Cur hic statis totum diem otiosi?

7 Dicunt ei, Quia nemo nos conduxit. Dicit eis, Abite & vos in vineam, & quicquid fuerit justum accipietis.

8 Quum autem serum diei esset, dicit dominus vineæ procuratori suo, Voca operarios, & redde eis mercedem, exorsus ab ultimis usque ad primos.

9 Et quum venissent qui circa undecimam horam conducti fuerant, acceperunt singuli denarium.

10 Quum venissent autem primi, existimarunt se plus esse accepturos: sed acceperunt ipsi quoque singuli denarium.

11 Sed quum accepissent, murmurabant adversus patrem-familias,

12 Dicentes,

12 Dicentes, Isti ultimi u-
am horam opus fecerunt, &
os æquales nobis fecisti, qui
portauimus pondus diei &
stium.

13 Ipse uero respondens di-
xit uni eorum, Amice, non facio
tibi injuriam: nonne denario
actus es mecum?

14 Tolle quod tuum est, &
tibi. Volo autem huic ultimo
are ut & tibi.

15 Annon licet mihi quod
uolo facere in meis rebus? an-
culus tuus malus est quia ego
onus sum?

16 Sic ultimi erunt primi,
& primi ultimi: multi enim sunt
uocati, pauci uero electi.

17 Et ascendens Iesus Hiero-
polyma, assumpsit duodecim di-
scipulos suos privatim in uia, &
dixit eis,

18 Ecce, ascendimus Hiero-
polyma, & Filius hominis trade-
tur primariis sacerdotibus ac-
cusebunt, & condemnabunt eum
morti?

19 Tradentque eum genti-
bus, ut illudant, & flagellent,
& crucifigant: sed tertia die
resurget.

20 Tunc uenit ad eum mater
filiorum Zebedæi cum filiis suis,
adorans, & petens aliquid
ab eo.

21 Ipse uero dixit ei, Quid
petis? Ait ei, Dic ut sedent isti
duo filii mei, unus ad dexteram
tuam, & alter ad sinistram, in
regno tuo.

22 Respondens autem Iesus
dixit, Nescitis quid petatis: po-
testis bibere poculum quod ego
bibiturus sum, & baptizate
quo ego baptizor, baptizari?
Dicunt ei, Possumus.

23 Tunc dicit eis, Poculum
meum bibetis, &

12 Saying, These last have
wrought but one hour, and thou
hast made them equal unto us,
which have born the burden and
heat of the day.

13 But he answered one of them,
and said, Friend, I do thee no
wrong: didst not thou agree with
me for a penny?

14 Take that thine is, and go
thy way, I will give unto this last
even as unto thee.

15 Is it not lawful for me to
do what I will with mine own?
Is thine eye evil, because I am
good?

16 So the last shall be first, and
the first last; for many be called,
but few chosen.

17 ¶ And Jesus going up to
Jerusalem, took the twelve disci-
ples apart in the way, and said un-
to them.

18 Behold, we go up to Jerusa-
lem, and the Son of man shall be
betrayed unto the chief priests,
and unto the scribes, and they shall
condemn him to death,

19 And shall deliver him to the
Gentiles, to mock, and to scourge,
and to crucifie him: and the third
day he shall rise again.

20 ¶ Then came to him the mo-
ther of Zebedees children, with her
sons, worshipping him: and desiring
a certain thing of him.

21 And he said unto her, What wilt
thou? She saith unto him, Grant that
these my two sons may sit, the one
on thy right hand, and the other on
the left in thy kingdom.

22 But Jesus answered and said,
Ye know not what ye ask: Are ye
able to drink of the cup that I shall
drink of, & to be baptized with the
baptism that I am baptized with?
They say unto him, We are able.

23 And he saith unto them, Ye
shall drink indeed of my cup, and

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he baptized with the baptism that I am baptized with : but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father.

24 And when the ten heard it, they were moved with indignation against the two brethren.

25 But Jesus called them unto him, and said, Ye know that the prince of the Gentiles exercise dominion over them, and they that are great, exercise authority upon them.

26 But it shall not be so among you : but whosoever will be great among you, let him be your minister.

27 And whosoever will be chief among you, let him be your servant.

28 Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

29 And as they departed from Jericho, a great multitude followed him.

30 ¶ And behold, two blind men sitting by the way-side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, thou Son of David.

31 And the multitude rebuked them, because they should hold their peace : but they cried the more, saying, Have mercy on us, O Lord, thou Son of David.

32 And Jesus stood still, and called them, and said, What will ye that I shall do unto you ?

33 They say unto him, Lord, that our eyes may be opened.

34 So Jesus had compassion on them, and touched their eyes : and immediately their eyes received sight, and they followed him.

Cap. xx.

baptismate quo ego baptizor baptizabimini : sedere autem ad dexteram meam & sinistram meam non est meum dare, sed dabitur quibus paratum est à Patre meo.

24 Et quum hæc audissent alii decem, indignati sunt de duobus fratribus.

25 Jesus autem quum eos advocasset, ait, Scitis principes gentium in eas dominari, & magnates potestatem exercere in eas.

26 Verum non ita erit inter vos : sed quicumque voluerit inter vos magnus fieri, esto vester minister :

27 Et quicumque voluerit inter vos primus esse, sit vester servus.

28 Sicut Filius hominis non venit ut sibi ministraretur, sed ut ministraret, etque animam suam in redemptionis pretium pro multis.

29 Eredientibus autem ipsis urbe Jericho, sequuta est cum turba multa.

30 Et ecce, duo cæci sedentes apud viam, quum audivissent Jesum præterire, clamaverunt, dicentes, Miserere nostri, Domine, fili Davidis.

31 Turba autem objurgabat eos ut silerent : illi vero magis clamabant, Dicentes, Miserere nostri, Domine, fili Davidis.

32 Et quum substitisset Jesus, vocavit eos, & ait, Quid vultis faciam vobis ?

33 Dicunt ei, Domine, ut aperiantur oculi nostri.

34 Commiseratione autem intima commotus Jesus tetigit oculos eorum : & statim visum receperunt oculi eorum ; & ipsi sequuti sunt eum.

Cap. xxi.

CAP. XXI.

ET quum appropinquassent Hierosolymis, & venissent Bethphagen ad montem olearum, tunc Jesus misit duos discipulos,

2 Dicens eis, Ite in vicum qui vobis est ex aduerso, & statim inuenietis asinam ligatam & pullum cum ea : soluentes eos adducite mihi.

3 Et si quis vobis aliquid dixerit, dicite, Domino his opus est : statim autem mittet eos.

4 Hoc autem totum factum est, ut impleretur quod dictum est per prophetam, dicentem,

5 Dicite filie Sion, Ecce, rex tuus venit tibi mitis, & insidens asinæ, ac pullo fœtui subjugis asinæ.

6 Profecti autem sunt discipuli, feceruntque sicut imperarat eis Jesus.

7 Et adduxerunt asinum & pullum & eis imposuerunt vestimenta sua, & collocarunt ipsum super ea.

8 Plurima autem turba straverunt vestimenta sua in viâ : alii vero cadebant ramos ex arboribus, & sternebant in viâ.

9 Porro turba quæ præibat & quæ sequebatur clamabat, dicens, Hosanna filio David : benedictus qui venit in nomine Domini : Hosanna & qui es in cælis altissimis.

10 Et quum introisset Hierosolymam, commota est universa urbs, dicens, Quis est hic ?

11 Turba autem dicebat, Hic est Jesus ille propheta ortus Nazarethæ urbe Galilææ.

12 Et introivit Jesus in templum Dei, & eiecit omnes qui vendebant & qui emebant in templo : menfasque nummulariorum, & cathedras

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CHAP. XXI.

AND when they drew nigh unto Jerusalem, and were come to Bethpage, unto the mount of Olives, then sent Jesus two disciples,

2 Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her : loose them, and bring them unto me.

3 And if any man say ought unto you, ye shall say, The Lord hath need of them, and straightway he will send them.

4 All this was done that it might be fulfilled which was spoken by the prophet, saying,

5 Tell ye the daughter of Sion, Behold, thy king cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.

6 And the disciples went and did as Jesus commanded them,

7 And brought the ass and the colt, and put on them their cloathes, and they set him thereon.

8 And a very great multitude spread their garments in the way, others cut down branches from the trees, and strawed them in the way.

9 And the multitudes that went before, and that followed, cried, saying, Hosanna to the son of David : blessed is he that cometh in the name of the Lord. Hosanna in the Highest.

10 And when he was come into Jerusalem, all the city was moved, saying, Who is this.

11 And the multitude said, This is Jesus the prophet of Nazareth of Galilee.

12 ¶ And Jesus went into the temple, of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats

of them that sold doves,

13 And said unto them, It is written, My house shall be called the house of prayer, but ye have made it a den of thieves.

14 And the blind and the lame came to him in the temple, and he healed them.

15 And when the chief Priests and Scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the son of David, they were sore displeased,

16 And said unto him, Hearest thou what these say? And Jesus saith unto them, Yea, have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?

17 ¶ And he left them, and went out of the city into Bethany, and he lodged there.

18 Now in the morning as he returned into the city, he hungered.

19 And when he saw a fig-tree in the way, he came to it, and found nothing thereon but leaves onely, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig-tree withered away.

20 And when the disciples saw it, they marvelled, saying, how soon is the fig-tree withered away?

21 Jesus answered, and said unto them, Verily I say unto you, If ye have faith and doubt not, ye shall not onely do this which is done to the fig-tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea, it shall be done.

22 And all things whatsoever ye shall ask in prayer, believing, ye shall receive.

23 ¶ And when he was come into the temple, the chief priests and the elders of the people came unto him, as he was teaching, and said,

venduntium columbas subvertit,
13 Et dixit eis, Scriptum est, Domus mea domus precationis vocabitur: at vos fecistis eam speluncam latronum.

14 Tunc venerunt ad eum cæci & claudi in templo, & sanavit eos.

15 Quum vidissent autem primarii sacerdotes & Scribæ miranda illa quæ fecerat, & pueros clamantes in templo, & dicentes, Hosanna filio David, indignati sunt,

16 Et dixerunt ei, Audis quid isti dicant? Jesus autem dixit eis, Etiam: nunquam legistis, Ex ore infantium & lactentium perfecisti laudem?

17 Et eis relictis, abiit Bethaniam extra urbem, & diverſatus est illic.

18 Mane autem rediens in urbem esuriit.

19 Et quum vidisset ficum quandam apud viam, venit ad eam, & nihil invenit in ea nisi folia solum: tunc dicit ei, Ne amplius ex te fructus nascitor in æternum. Et exaruit illico ficus.

20 Quum igitur hoc vidissent discipuli, mirati sunt, dicentes, Quomodo illico exaruit ficus?

21 Respondens autem Jesus ait eis, Amen dico vobis, si habueritis fidem, neque ad dubitaveritis, non solum hoc quod factum est ficui facietis, verum etiam si monti isti dixeritis, Tollitor, & projicitor in mare, fiet,

22 Et quæcunque precando petieritis, si credideritis, accipietis.

23 Quum autem venisset in templum, primarii sacerdotes & seniores populi eum doctentem adierunt, dicentes, Qua

Cap. xxi.

Qua auctoritate facis ista? & quis tibi dedit istam auctoritatem?

24 Respondens vero Jesus dixit eis, Interrogabo vos & ego rem quandam; quam si dixeritis mihi, dicam & ego vobis qua auctoritate ista faciam.

25 Baptisma Joannis unde erat? è cœlo, an ex hominibus? At illi ratiocinabantur apud se, dicentes, Si dixerimus, E cœlo; dicet nobis, Quare ergo non credidistis ei?

26 Sin autē dixerimus, Ex hominibus; timemus turbam: omnes enim habent Joannē ut prophētā.

27 Et respondentes Jesu dixerunt, Nescimus. Ait eis & ipse, Nec ego vobis dicam qua auctoritate ista faciam.

28 Quid autem vobis videtur? Quidā habebat duos filios; & accedens ad priorem, dixit, Fili, abi, hodie operare in vinea mea.

29 Ille vero respondens ait, Nolo: sed postea quum resipisset, abiit.

30 Et accedens ille ad secundum, dixit itidem: is vero respondens ait, Ego abeo, domine. Sed non abiit.

31 Uter è duobus fecit quod voluit ejus pater? Dicunt ei, Prior. Dicit eis Jesus, Amen dico vobis, publicani & meretrices præeunt vobis in regnum Dei.

32 Venit enim ad vos Johannes via justitiæ, & non credidistis ei; publicani vero & meretrices crediderunt ei: vos autem qui hoc vidistis, non resipistis postea, ut ei crederetis.

33 Aliam parabolam audite: Fuit quidam paterfamilias qui plantavit vineam, & sepe circumposuit ei, sfoditque

S. Matthew,

By what authority dost thou these things? and who gave thee this authority?

24 And Jesus answered, and said unto them, I also will ask you one thing, which if you tell me, I in like wise will tell you by what authority I do these things.

25 The baptisme of John, whence was it from heaven, or of men? And they reasoned with themselves saying, If we shall say, From heaven, he will say unto us, Why did ye not then beleve him?

26 But if we shall say, Of men; we fear the people, for all hold John as a prophet.

27 And they answered Jesus, and said, We cannot tell. And he said unto them, Neither tell I you by what authority I do these things.

28 ¶ But what think you? A certain man had two sons, and he came to the first, and said, Son, go work to day in my vineyard.

29 He answered and said, I will not: but afterward he repented, and went.

30 And he came to the second, and said likewise. And he answered and said, I go sir, and went not.

31 ¶ Which of them twain did the will of his father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, that the Publicans and the harlots go into the kingdom of God before you.

32 For John came unto you in the way of righteousness, and ye beleaved him not: but the Publicans and the harlots beleaved him. And ye when ye had seen it, repented not afterward, that ye might beleve him.

33 ¶ Hear another parable. There was a certain householder, which planted a vineyard, and hedged it round about, and digged

a wine-

a wine-presse in it, and built a tower, and let it out to husbandmen, and went into a far country.

34 And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it.

35 And the husbandmen took his servants, and beat one, and killed another, and stoned another.

36 Again, he sent other servants more then the first: and they did unto them likewise.

37 But last of all he sent unto them his son, saying, They will reverence my son.

38 But when the husbandmen saw the son, they said among themselves, This is the heir, come, let us kill him, and let us seize on his inheritance.

39 And they caught him, and cast him out of the vineyard, and slew him.

40 When the Lord therefore of the vineyard cometh, what will he do unto those husbandmen?

41 They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons.

42 Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lords doing, and it is marvellous in our eyes.

43 Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.

44 And whosoever shall fall on this stone, shall be broken: but on whomsoever it shall fall, it will grind him to powder.

45 And when the chief priests and Pharisees had heard his parables,

in ea torcular, & edificavit turrim; & elocavit eam agricolis, ac peregrè profectus est.

34 Quum autem tempus fructuum appropinquasset, misit servos suos ad agricolas, ut ejus fructus perciperent.

35 Agricola vero, captis ejus servis, alium quidem ceciderunt, alium vero trucidarunt, alium autem lapidarunt.

36 Rursum misit alios servos plures prioribus, & fecerunt eis itidem.

37 Postremo autem misit ad eos filium suum, dicens, Reverebuntur filium meum.

38 Agricola vero viso filio dixerunt inter se, Iste est heres; adeste, trucidemus eum, & obviemus hereditatem ejus.

39 Et captum eum ejecerunt extra vineam & trucidarunt.

40 Quum igitur venerit dominus vineæ, quid faciet agricolis illis?

41 Dicunt ei, Malos ipsos malè perdet, & vineam suam elocabit aliis agricolis, qui reddent ei fructum temporibus suis.

42 Dicit eis Jesus, Nunquam legistis in Scripturis, Quem lapidem reprobarunt adificantes, is factus est caput angulis à Domino factum est illud, & est mirabile in oculis nostris?

43 Propterea dico vobis, tolletur à vobis regnum Dei, & dabitur genti quæ ferat ejus fructus.

44 Porro qui ceciderit ad lapidem istum, confringetur: super quem vero ceciderit, dissipabit eum.

45 Et quia audisset primarii sacerdotes ac Pharisei parabolas ejus, cognoverunt

Cap. xxii.

cognoverunt hæc de se dici.

46 Et quum studerent eum prehendere, timuerunt turbam, quoniam ut prophetam eum habebat.

C A P. XXII.

Tunc respondens Iesus, rursum loquutus est eis per parabolas, dicens.

2 Simile est regnum cœlorum cuidam regi qui fecit nuptias filio suo :

3 Et misit servos suos qui vocarent vocatos ad nuptias : sed noluerunt venire.

4 Rursus misit alios servos, dicens, Dicite vocatis, Ecce, prandium meum paravi, tauri mei, & altilia mactata sunt, & omnia parata : adeste ad nuptias.

5 Illi autem quum hoc neglexissent, abierunt, alius quidem in agrum suum, alius vero ad mercaturam suam.

6 Reliqui vero prehensos ser eos ejus contumeliosis effecerunt, & trucidarunt.

7 Rex autem quum hoc audisset, iratus est, & missis copiis suis, perdidit homicidas illos, & urbem eorum incendit.

8 Tunc dicit servis suis, Nuptiæ quidem paratæ sunt ; sed qui vocari fuerant non erant digni :

9 Ite ergo ad compita viarum, & quotcunque inveneritis vocate ad nuptias.

10 Et egressi servi illi in vias congregarunt omnes quos invenerunt, malos pariter ac bonos : & impletæ sunt nuptiæ convivis.

11 Ingressus autem rex ut spectaret convivas, vidit illic quemdam non indutum veste nuptiali.

S. Matthew.

they perceived that he spake of thẽ.

46 But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet.

C H A P. XXII.

And Jesus answered and spake unto them again by parables, and said,

2 The kingdom of heaven is like unto a certain king, which made a marriage for his son,

3 And sent forth his servants to call them that were bidden to the wedding: and they would not come.

4 Again he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage.

5 But they made light of it, and went their wayes, one to his farm, another to his merchandise.

6 And the remnant took his servants, and intreated them spitefully, and slew them.

7 But when the king heard thereof, he was wroth, and he sent forth his armies, and destroyed those murderers, and burnt up their city.

8 Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy.

9 Go ye therefore into the high-ways, and as many as ye shall find, bid to the marriage.

10 So these servants went out into the high-ways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests.

11 ¶ And when the king came in to see the guests, he saw there a man who had not on a wedding garment:

12 And he saith unto him, Friend, how comest thou in hither, not having a wedding garment? and he was speechlesse.

13 Then said the king to the servants, Binde him hand and foot, and take him away, and cast him into outer darknesse, there shall be weeping and gnashing of teeth.

14 For many are called, but few are chosen.

15 ¶ Then went the Pharisees, and took counsell how they might intangle him in his talk.

16 And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men.

17 Tell us therefore, What thinkest thou? is it lawful to give tribute unto Cæsar or not?

18 But Jesus perceived their wickednesse, and said, Why tempt ye me, ye hypocrites?

19 Shew me the tribute-money. And they brought unto him a penny.

20 And he saith unto them, Whose is this image, & superscription?

21 They say unto him, Cæsars. Then saith he unto them, Render therefore unto Cæsar the things which are Cæsars: and unto God the things that are Gods.

22 When they had heard these words, they marvelled, and left him, and went their way.

23 ¶ The same day came to him the Sadducees, which say that there is no resurrection, and asked him,

24 Saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother.

12 Tunc dicit ei, Amice, quomodo huc introisti non habens vestem nuptialem? At illi os occlusum est.

13 Tunc dicit rex ministris, Ligatis pedibus & manibus ejus tollite eum, & ejicite in tenebras extimas: illic erit fletus & stridor dentium.

14 Multi enim sunt vocati, pauci vero electi.

15 Tunc profecti Pharisei consilium ceperunt ut illaquearent eum in sermone.

16 Itaque mittunt ad eum discipulos suos cum Herodianis, dicentes, Præceptor, scimus te veracem esse, & viam Dei in veritate docere, nec quemquam curare; non enim respicis ad personam hominum:

17 Dic ergo nobis, quid tibi videtur? licet censum dare Cæsari, an non?

18 Cognita autem Jesus malitia eorum, ait, Quid me tentatis, hypocritæ?

19 Ostendite mihi numisma census. Ipsi vero obtulerunt ei denarium.

20 Tunc dicit eis, Cujus est imago ista & inscriptio?

21 Dicunt ei, Cæsaris. Tunc dicit eis, Reddite ergo quæ sunt Cæsaris Cæsari, & quæ sunt Dei Deo.

22 Quum igitur hoc audissent, mirati sunt: & omisso eo abierunt.

23 In illo die adierunt eum Sadducei, qui dicunt non esse resurrectionem, & interrogaverunt eum,

24 Dicentes Præceptor, Moses dixit, Si quis mortuus fuerit non habens filios, ejus frater ducet affinitatis jure uxorem ejus & suscitabit sobolem fratri suo.

25 Fuerunt autem apud nos septem fratres ; primus uxore ducta obiit : & quum non haberet semen , reliquit uxorem suam fratri suo.

26 Similiter etiam secundus & tertius, usque ad illos septem.

27 Post omnes autem mortua est & mulier.

28 In resurrectione ergo cuius ex illis septem erit uxor ? omnes enim habuerunt eam.

29 Respondens autem Jesus dixit eis, Erratis, neque Scripturas scientes, neque potentiam Dei.

30 Nam in resurrectione neque uxores ducunt, neque nuptum dantur, sed sunt ut angeli Dei in cœlo.

31 De resurrectione vero mortuorum non legistis quod vobis dictum est à Deo dicente.

32 Ego sum Deus Abrahami, & Deus Isaac, & Deus Jacobi ? Deus non est Deus mortuorum, sed viventium.

33 Et quum hoc audisset turba, perculsa est super doctrinam ipsius.

34 Pharisei vero, quum eam audissent os occulisse Sadducæis, coacti sunt in unum.

35 Tunc interrogavit eum quidam ex ipsis Legis interpret, tentans eum, & dicens,

36 Præceptor, quod est mandatum magnum in lege ?

37 Jesus autem dixit ei, Diliges Dominum Deum tuum ex toto corde tuo, & ex tota anima tua, & ex tota cogitatione tua.

38 Istud est primum & magnum mandatum.

39 Secundum autem simile est huic. Diliges proximum tuum ut teipsum.

25 Now there were with us seven brethren ; and the first, when he had married a wife, deceased, and having no issue, left his wife unto his brother.

26 Likewise the second also, and the third, unto the seventh.

27 And last of all the woman died also.

28 Therefore in the resurrection, whose wife shall she be of the seven ? for they all had her.

29 Jesus answered and said unto them, Ye do erre, not knowing the scriptures, nor the power of God.

30 For in the resurrection they neither marry, nor are given in marriage ; but are as the angels of God in heaven.

31 But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying,

32 I am the God of Abraham, and the God of Isaac, and the God of Jacob : God is not the God of the dead, but of the living.

33 And when the multitude heard this, they were astonished at his doctrine.

34 ¶ But when the Pharisees had heard that he had put the Sadduces to silence, they were gathered together.

35 then one of them which was a lawyer, asked him a question, tempting him, and saying,

36 Master, which is the great commandment in the law ?

37 Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

38 This is the first and great commandment.

39 And the second is like unto it, Thou shalt love thy neighbour as thy self.

40 On these two commandments hang all the law and the prophets.

41 ¶ While the Pharisees were gathered together, Jesus asked them,

42 Saying, What think ye of Christ, whose son is he? They say unto him, The son of David.

43 He saith unto them, How then doth David in spirit call him Lord, saying,

44 The LORD said unto my lord, Sit thou on my right hand, till I make thine enemies thy footstool?

45 If David then call him Lord, how is he his son?

46 And no man was able to answer him a word, neither durst any man (from that day forth) ask him any more questions.

CHAP. XXIII.

Then spake Jesus to the multitudes and to his disciples,

2 Saying, The Scribes and the Pharisees sit in Moses seat.

3 All therefore whatsoever they bid you observe, that observe and do, but do not ye after their works: for they say and do not.

4 For they bind heavy burdens, and grievous to be born, and lay them on mens shoulders, but they themselves will not move them with one of their fingers.

5 But all their works they do, for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments.

6 And love the uppermost rooms at feasts, and the chief seats in the synagogues,

7 And greetings in the markets, and to be called of men, Rabbi, Rabbi.

8 But be not ye called Rabbi: for one is your master, even Christ, and all ye are brethren.

40 Ab istis duobus mandatis tota Lex & prophete pendet.

41 Coactis autem Pharisæis, interrogavit eos Jesus,

42 Dicens, Quid vobis videtur de Christo illo? cujus filius est? Dicunt ei, Davidis.

43 Dicit eis, Quomodo ergo David per Spiritum vocat eum Dominum, dicens,

44 Dixit Dominus Domino meo, Sede ad dextram meam, usquedum posuero inimicos tuos scabellum pedum tuorum?

45 Si ergo David vocat eum Dominum, quomodo filius ejus est?

46 Et nemo poterat ei respondere quicquam: neque ausus fuit quisquam ab illo die amplius illum interrogare.

CAP. XXIII.

Tunc Jesus loquutus est turbæ & discipulis suis.

2 Dicens, In cathedra Moysis sedent Scribæ & Pharisæi.

3 Omnia ergo quæ dixerint vobis ut servetis, servate & facite: sed secundum opera eorum ne facite; dicunt enim, & non faciunt.

4 Ligant enim onera gravia difficiliaque portatu, & imponunt in humeros hominum, digito autem suo nolunt ea movere.

5 Omnia vero opera sua faciunt ut spectentur ab hominibus: dilatant enim phylacteria sua, & producunt fimbrias palliorum suorum;

6 Amantque primos acubitus in cœnisi; & primos confessus in conventibus,

7 Et in foris salutationes, & vocari ab hominibus Rabbi, Rabbi.

8 Vos autē ne vocāmini Rabbi: unus est enim doctor vester, nēpe Christus; omnes autē vos fratres estis.

Cap. xxiii.

S. Matthew.

9 Et patrem vestrum ne *quæritis* quam vocate in terra : unus est enim Pater vester qui in cœlis est.

10 Nec vocemini doctores : unus enim vester est doctor, nempe Christus.

11 Sed qui maximus est vestrum, sit minister vester,

12 Porro qui sese extollet, deprimetur : & qui sese deprimat, extolletur.

13 Sed vobis Scribæ & Pharisei hypocritæ, quoniam præluditis regnum cœlorum hominibus : vos enim non introitis, nec introeuntes finitis introire.

14 Vobis Scribæ & Pharisei hypocritæ, quoniam exeditis domos viduarum, idque in speciem utentes longis precibus : propterea auferetis graviores condemnationem.

15 Vobis Scribæ & Pharisei hypocritæ, quoniam circumitis mare & terram, ut faciatis unum profelytam : & quum fuerit factus, facitis eum filium gehennæ duplo magis quam vos sitis.

16 Vobis duces cæci, qui dicitis, Quisquis iuraverit per templum, nihil est : quicumque autem iuraverit per auram templi, reus est.

17 Stulti & cæci : utrum enim majus est, aurum, an templum quod sanctificat aurum ?

18 Et quisquis iuraverit per altare, nihil est : quicumque autem iuraverit per donum quod est super ipsum, reus est.

19 Fatui ac cæci : utrum enim majus est, munus, an altare quod sanctificat munus ?

20 Qui ergo iuraverit per altare, jurat per ipsum, & per omnia quæ super illud sunt :

21 Et qui iuraverit per templum, jurat per ipsum, &

9 And call no man your father upon the earth : for one is your Father which is in heaven.

10 Neither be ye called masters : for one is your master, even Christ.

11 But he that is greatest among you, shall be your servant.

12 And whosoever shall exalt himself, shall be abased; and he that shall humble himself, shall be exalted.

13 ¶ But woe unto you Scribes and Pharisees, hypocrites : for ye shut up the kingdom of heaven against men : for ye neither go in your selves, neither suffer ye them that are entering, to go in.

14 Woe unto you Scribes and Pharisees, hypocrites; for ye devour widows houses, and for a pretence make long prayers; therefore ye shall receive the greater damnation.

15 Woe unto you Scribes and Pharisees, hypocrites; for ye compass sea and land to make one proselyte, and when he is made, ye make him sevenfold more the child of hell than your selves.

16 Woe unto you ye blind guides, which say, Whosoever shall swear by the temple, it is nothing : but whosoever shall swear by the gold of the temple, he is a debtor.

17 Ye fools, and blind : for whether is greater, the gold, or the temple that sanctifieth the gold ?

18 And whosoever shall swear by the altar, it is nothing : but whosoever sweareth by the gift that is upon it, he is guilty.

19 Ye fools, and blind : for whether is greater, the gift or the altar that sanctifieth the gift ?

20 Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon.

21 And whoso shall swear by the temple, sweareth by it, and by

by him that dwelleth therein.

22 And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon.

23 Wo unto you Scribes and Pharisees, hypocrites; for ye pay tithe of mint, and anise, and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.

24 Ye blind guides, which strain at a gnat, and swallow a camel.

25 Wo unto you Scribes and Pharisees, hypocrites; for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess.

26 Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also.

27 Wo unto you Scribes and Pharisees, hypocrites; for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead mens bones, and of all uncleanness.

28 Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.

29 Wo unto you Scribes and Pharisees, hypocrites; because ye build the tombs of the prophets, and garnish the sepulchres of the righteous,

30 And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.

31 Wherefore ye be witnesses unto your selves, that ye are the children of them which killed the prophets.

32 Fill ye up then the measure of your fathers.

33 Ye serpents, ye generation

per eum qui habitat in eo.

22 Et qui juraverit per cælum, jurat per thronum Dei, & per eum qui sedet super ipsum.

23 Væ vobis Scribæ & Pharisei hypocritæ, qui decimatis mentham & anethum & cuminum, & omittitis quæ graviora sunt Legis, iudicium & misericordiam ac fidem: hæc oportuit facere, & illa non omittere.

24 Duces cæci, qui percolatis culicem, camelum autem deglutitis.

25 Væ vobis Scribæ & Pharisei hypocritæ, qui purgatis exteriorem poculi patinæque partem, intus autem illa plena sunt rapina & intemperantia.

26 Pharisee cæce, purga primum quod est intra poculum & patinam, ut id quoque quod extra est purum fiat.

27 Væ vobis Scribæ & Pharisei hypocritæ, qui assimilés estis sepulchris dealbatis, quæ extra quidem apparent speciosæ, intus vero plena sunt ossibus mortuorum, omnique immunditia.

28 Ita & vos extra quidem apparetis hominibus iusti, intus autem pleni estis hypocrisis & iniquitate.

29 Væ vobis Scribæ & Pharisei hypocritæ, qui ædificatis sepulcra prophetarum, & ornatis monumenta iustorum.

30 Et dicitis, Si fuissetis temporibus patrum nostrorum, non fuissetis eorum socii in cæde prophetarum.

31 Itaque testamini adversus vosmetipsos, vos esse filios eorum qui prophetas occiderunt.

32 Vos quoque complete mensuram patrum vestrorum.

33 Serpentes, progenies viperarum

Cap. xxiv.

viperarū, quomodo effugere possitis condemnationem gehennæ?

34 Propterea, ecce, ego mitto ad vos prophetas, & sapientes, & Scribas, & ex ipsis nonnullos trucidabitis & crucifigitis; & ex ipsis nonnullos flagellabitis in conventibus vestris, & persequimini oppidatim:

35 Ut veniat super vos omnis sanguis iustus effusus super terram, à sanguine Abel iusti usque ad sanguinem Zachariæ filii Barachiz, quem occidistis inter templum & altare.

36 Amen dico vobis, venient hæc omnia super ætatem istam.

37 Jerusalem, Jerusalem, trucidatrix prophetarum, & lapidatrix eorum qui ad te missi sunt, quoties volui congregare liberos tuos, quemadmodum gallina congregat pullos suos sub alas, & nolulistis?

38 Ecce, relinquetur vobis domus vestra deserta.

39 Dico enim vobis, nequaquam me videbitis ab hoc tempore, usque dum dicatis, Benedictus qui venit in nomine Domini.

CAP. XXIV.

ET egressus Jesus è templo, sedebat: & accesserunt discipuli ejus, ut ostenderent ei adificia templi.

2 Jesus autem dixit eis, Nonne videtis hæc omnia? amen dico vobis, non relinquetur hic lapis super lapidem, qui non dissolvatur.

3 Sedente autem eo in monte olearum, adierunt eum discipuli privatim, dicentes, Dic nobis, quando hæc erunt? & quod erit signum adventus tui, & consummationis seculi?

S. Matthew.

of vipers, how can ye escape the damnation of hell?

34 ¶ Wherefore behold, I send unto you prophets, and wise men, and scribes; and some of them ye shall kill and crucifie, and some of them shall ye scourge in your synagogues, and persecute them from city to city:

35 That upon you may come all the righteous blood, shed upon the earth; from the blood of righteous Abel, unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar.

36 Verily I say unto you, All these things shall come upon this generation.

37 O Jerusalem, Jerusalem, thou that killest the prophets, & stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not?

38 Behold, your house is left unto you desolate.

39 For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.

CHAP. XXIV.

And Jesus went out, and departed from the temple, and his disciples came to him for to shew him the buildings of the temple.

2 And Jesus said unto them, see ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.

3 ¶ And as he sat upon the mount of olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the signe of thy coming, and of the end of the world?

4 And Jesus answered and said unto them, Take heed that no man deceive you.

5 For many shall come in my Name, saying, I am Christ, and shall deceive many.

6 And ye shall hear of wars, and rumours of wars: see that ye be not troubled: for all these things must come to passe, but the end is not yet.

7 For nation shall rise against nation, and kingdom against kingdom, and there shall be famines, and pestilences, and earthquakes in divers places.

8 All these are the beginning of sorrowes.

9 Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my names sake.

10 And then shall many be offended, and shall betray one another, and shall hate one another.

11 And many false prophets shall rise, and shall deceive many.

12 And because iniquity shall abound, the love of many shall wax cold.

13 But he that shall endure unto the end, the same shall be saved.

14 And this gospel of the kingdom shall be preached in all the world, for a witnesse unto all nations, and then shall the end come.

15 When ye therefore shall see the abomination of desolation spoken of by Daniel the prophet, stand in the holy place (who so readeth, let him understand)

16 Then let them which be in Judea, flee into the mountains.

17 Let him which is on the house top, not come down to take any thing out of his house.

18 Neither let him which is in the field, return back to take his clothes.

4 Et respondens Jesus dixit eis, Videte nequis vos seducat.

5 Multi enim veniēt sub nomine meo, dicentes, Ego sum Christus ille, multosque seducent.

6 Futurum est autem ut audiatis bella, & rumores bellorum: videte ne turbemini: oportet enim omnia hæc fieri, sed nondum erit finis.

7 Insurret enim gens in gentem, & regnum in regnum: & erunt fames, & pestilentie, & terræ-motus singulis locis.

8 Hæc autem omnia principium erunt dolorum partus.

9 Tunc tradent vos afflictioni, & trucidabunt vos; & eritis exosi omnibus gentibus propter nomen meum.

10 Et tunc offendentur multi, & alius alium prodet, & odio habebit alius alium.

11 Et multi pseudoprophetae exorientur, ac seducent multos.

12 Et quoniam multiplicata erit iniquitas, refrigescet charitas multorum.

13 Sed qui sustinuerit ad finem usque, is servabitur.

14 Et prædicabitur istud Evangelium regni in toto terrarum orbe, ut sit testimonio omnibus gentibus: & tunc veniet finis.

15 Quum ergo videritis abominationem illam vastatricem, quæ dicta est per Daniele propheta, positam in loco sancto, (qui legit, animadvertat)

16 Tunc qui in Iudæa fuerint, fugiant in montes:

17 Qui in solario, non descendat ut sumat quicquam e domo sua:

18 Et qui in agro, non revertatur retro ut sumat vestimenta sua.

Cap. xxiv.

19 *Va autem pręgnantibus & lactantibus per illos dies.*

20 *Orate vero ne fiat fuga vestra hyeme, neque sabbato.*

21 *Erit enim tunc afflictio magna, qualis facta non fuit a principio mundi ad hoc usque tempus, neque unquam fiet.*

22 *Et nisi decurtati fuissent dies illi, periret omnis caro: sed propter electos decurtabuntur dies illi.*

23 *Tunc si quis vobis dixerit, Ecce, hic Christus, aut hic; ne credite.*

24 *Excitabuntur enim pseudochristi & pseudoprophętae, & edent signa magna & miracula; ita ut seducant (si fieri possit) etiam electos.*

25 *Ecce prędixi vobis.*

26 *Itaque si dixerint vobis, Ecce, in deserto est; ne egredimini: Ecce, in conclavibus; ne credite.*

27 *Sicut enim fulgur exit ab oriente, & apparet usque in occidentem, ita etiam erit adventus Filii hominis.*

28 *Ubicunque enim fuerit cadaver, illuc congregabuntur aquilę.*

29 *Statim autem post compressionem dierum illorum sol obscurabitur, nec dabit luna splendorem suum, & stellę cadent e cęlo, & potestates cęlorum concutientur.*

30 *Tunc apparebit signum Filii hominis in cęlo, & tunc omnes tribus terrę plangent, & videbunt Filium hominis venientem in nubibus cęli cum potentia & gloria multa.*

31 *Is vero mittet Angelos suos cum tubę voce magna, & cogent electos ejus a*

S. Matthew.

19 *And wo unto them that are with child, and to them that give suck in those dayes.*

20 *But praye that your flight be not in the winter, neither on the sabbath-day:*

21 *For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.*

22 *And except those dayes should be shortned, there should no flesh be saved: but for the elects sake those dayes shall be shortned.*

23 *Then if any man shall say unto you, Lo, here is Christ, or there: believe it not.*

24 *For there shall arise false Christs, & false propheets, & shall shew great signes and wonders, insomuch that (if it were possible) they shall deceive the very elect.*

25 *Behold, I have told you before.*

26 *Wherefore, if they shall say unto you, Behold, he is in the desert, go not forth: behold, he is in the secret chambers, believe it not.*

27 *For as the lightning cometh out of the east, and shineth even unto the west: so shall also the coming of the Son of man be.*

28 *For wheresoever the carcase is, there will the eagles be gathered together.*

29 ¶ *Immediately after the tribulation of those dayes, shall the sun be darkned, & the moon shall not give her light, & the stars shall fall from heaven, and the powers of the heaven shall be shaken.*

30 *And then shall appear the signe of the Son of man in heaven: and then shall all the tribes of the earth mourn, & they shall see the Son of man coming in the clouds of heaven, with power, and great glory.*

31 *And he shall send his angels with a great sound of a trumpet, & they shall gather together his elect from the*

the four winds, from one end of heaven to the other.

32 Now learn a parable of the fig-tree: when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh:

33 So likewise ye, when ye shall see all these things, know that it is near, even at the doors.

34 Verily I say unto you, This generation shall not passe, till all these things be fulfilled.

35 Heaven and earth shall passe away, but my words shall not passe away.

36 ¶ But of that day and hour knoweth no man, no, not the angels of heaven, but my Father onely.

37 But as the dayes of Noe were, so shall also the coming of the Son of man be.

38 For as in the dayes that were before the flood, they were eating and drinking, marrying, and giving in marriage, until the day that Noe entred into the ark,

39 And knew not untill the flood came, and took them all away; so shall also the coming of the Son of man be.

40 Then shall two be in the field, the one shall be taken, and the other left.

41 Two women shall be grinding at the mill, the one shall be taken, and the other left.

42 ¶ Watch therefore, for ye know not what hour your Lord doth come.

43 But know this, that if the good man of the house had known in what watch the thief would come he would have watched, & would not have suffered his house to be broken up.

44 Therefore be ye also ready: for in such an hour as you think not, the Son of man cometh.

quatuor ventis, à coelorum extremo ad eorum extremum.

32 A ficu autem discite parabolam: quum jara ramus ejus tener sit, & folia germinat, nostis prope æstatem:

33 Ita & vos, quum videritis hæc omnia, scitote illum prope esse & ad fores.

34 Amen dico vobis, nequaquam præterierit ætas hæc, usque dum omnia ista facta sint.

35 Cælum & terra præteribunt, sermones autem mei nequaquam præteribunt.

36 De die autem illo & hora nemo scit, ne angeli quidem coelorum; sed Pater meus solus.

37 Sicut autem erant dies Noe, ita erit & adventus Filii hominis.

38 Sicut enim diebus qui præcesserunt diluviū edebāt & bibebant, uxores ducebāt & nuptum dabant, ad eum usque diem quo ingressus est Noe in arcam.

39 Nec agnoverunt diluvium, usque dum venisset, & sustulisset omnes: ita erit & adventus Filii hominis.

40 Tunc duo erunt in agro: unus accipietur, & alter relinquetur.

41 Dux molentes in pittrino: una accipietur, & altera relinquetur.

42 Vigilate ergo, nescitis enim qua hora Dominus vester venturus sit.

43 Illud autem scitote; si sciret pater-familias qua vigilia fur venturus sit, vigilaret, nec sineret perfodi domum suam.

44 Propterea & vos estote parati: quia qua hora non putatis, Filius hominis venturus est.

45 Quis igitur est fidelis servus & prudens, quem præfecit dominus famulatio suo, ut det illis alimentum in tempore?

46 Beatus servus ille, quem, quum venerit dominus ejus, invenerit ita facientem.

47 Amen dico vobis, omnibus quæ sibi suppetunt præficiet eum.

48 Quod si dixerit servus ille malus in corde suo, Differt dominus meus adventum,

49 Cœperitque verberare conservos, quinetiam edere & bibere cum ebrüis;

50 Veniet dominus servi illius die quo non expectat, & qua hora non novit,

51 Et separabit eum, ac partem ei assignabit cum hypocritis: illic erit fletus & stridor dentium.

C A P. XXV.

Tunc erit simile regnum cœlorum decem virginibus, quæ sumptis lampadibus suis exierunt in occursum sponsi.

2 Quinque autem ex eis erant prudentes, & quinque fatuæ.

3 Quæ erant fatuæ, sumptis lampadibus suis, non ceperant oleum secum.

4 Prudentes vero ceperant oleum in vasis suis cum suis lampadibus.

5 Morante autem sponso, nistarunt omnes ac dormierunt.

6 Media vero nocte clamor ortus est dicentium, Ecce, sponsus venit, exite in occursum ejus.

7 Tunc surrexerunt omnes illæ virgines, & adornarunt lampades suas.

8 Fatuæ vero prudentibus dixerunt, Date nobis ex oleo vestro, quia lampades nostræ extinguuntur.

9 Responderunt autem prudentes illæ, dicentes, Nequaquam, ne non sufficiat nobis & vobis:

45 Who then is a faithful & wise servant whom his Lord hath made ruler over his household, to give them meat in due season?

46 Blessed is that servant, whom his Lord when he cometh, shall find so doing.

47 Verily I say unto you, that he shall make him ruler over all his goods.

48 But and if that evil servant shall say in his heart, My Lord delayeth his coming,

49 And shall begin to smite his fellow-servants, and to eat and drink with the drunken:

50 The Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of;

51 And shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth.

C H A P. XXV.

Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.

2 And five of them were wise, and five were foolish.

3 They that were foolish, took their lamps, and took no oil with them.

4 But the wise took oil in their vessels with their lamps.

5 While the bridegroom tarried, they all slumbered and slept.

6 And at midnight there was a cry made, Behold, the bridegroom cometh: go ye out to meet him.

7 Then all those virgins arose, and trimmed their lamps.

8 And the foolish said unto the wise, Give us of your oil, for our lamps are gone out.

9 But the wise answered, saying, Not so; lest there be not enough for us and you;

but go ye rather to them that sell,
and buy for your selves.

10 And while they went to buy,
the bridegroom came, & they that
were ready, went in with him to
the marriage, & the door was shut.

11 Afterward came also the
other virgins, saying, Lord, Lord,
open to us.

12 But he answered & said, verily
I say unto you, I know you not.

13 Watch therefore, for ye know
neither the day nor the hour,
wherein the Son of man cometh.

14 ¶ For the kingdom of heaven
is as a man travelling into a
far country, who called his own
servants, and delivered unto them
his goods :

15 And unto one he gave five
talents, to another two, and to another
one, to every man according
to his several abilitie, and straight
way took his journey.

16 Then he that had received
the five talents, went and traded
with the same, and made them
other five talents.

17 And likewise he that had
received two, he also gained other
two.

18 But he that had received
one, went and digged in the earth,
and hid his lords money.

19 After a long time, the lord of
these servants cometh, and reckoneth
with them.

20 And so he that had received
five talents, came and brought other
five talents, saying, Lord, thou
deliverest unto me five talents,
behold, I have gained besides them
five talents more.

21 His lord said unto him, Well
done, thou good and faithful servant,
thou hast been faithful over
a few things, I will make thee ruler
over many things : enter thou
into the joy of thy lord,

ite vero potius ad eos qui vendunt,
& ipsæ vobis emite.

10 Quum autem abirent empti,
venit sponsus: & quæ paratæ erant
introiverunt cum eo ad nuptias;
clausaque est janua.

11 Postea vero veniunt & reliquæ
virgines, dicentes, Domine, Domine,
aperi nobis.

12 Ipse vero respondens ait, Amen dico
vobis, non novi vos.

13 Vigilate itaque; quia neque illud
diem, neque illam horam scitis,
qua Filius hominis veniet.

14 Ita enim est, ut quum
quispiam peregre proficiscens
vocavit servos suos,
& tradidit eis quæ sibi suppetebant :

15 Et huic quidem dedit
quinque talenta, alii autem duo,
alii vero unum, unicuique secundum
ipsius facultatem; & peregre
profectus est statim.

16 Profectus autem qui quinque
talenta acceperat, negotiatus
est ex iis, & fecit altera quinque
talenta.

17 Itidem & qui duo receperat,
lucratus est & ipse altera duo.

18 Qui autem unum acceperat, abiit
& defodit illud in terram, & occultavit
pecuniam domini sui.

19 Post multum vero tempus
venit dominus servorum illorum
& confert rationem cum eis.

20 Tunc accedens is qui quinque
talenta acceperat, attulit altera
quinque talenta, dicens, domine,
quinque talenta tradidisti mihi;
ecce, altera quinque talenta
lucratus sum ex iis.

21 Dixit autem ei dominus
ejus, Bene est, serve bone & fidelis,
in exiguo fuisti fidelis,
super multa te constituam :
ingere in gaudium domini tui.

22 Accedens autem & qui duo talenta acceperat, ait, Domine, duo talenta tradidisti mihi; ecce, alia duo lucratus sum ex iis.

23 Ait ei dominus ejus, Bene est, serve bone & fidelis; in exiguo fuisti fidelis, super multa te constituam: ingredi in gaudium domini tui.

24 Accedens autem & qui unum talentum acceperat, ait, Domine, noveram te hominem durum esse, qui metas ubi non sevesti, & inde cogas ubi non sparsisti:

25 Itaque timens abli, & occultavi talentum tuum in terra: ecce, habes quod tuum est.

26 Respondens autem dominus ejus dixit ei, Serve male & ignave, sciebas me metere ubi non sevi, & inde cogere ubi non sparsi:

27 Oportuit ergo te tradere pecuniam meam menfariis; & ego quum venissem recepissem meum cum fœnore.

28 Tollite ergo ab eo talentum, & date ei qui habet decem talenta:

29 (Omni enim qui habet dabitur, & is exuberabit: qui vero non habet, etiam quod habet tolletur ab eo.)

30 Et inutilem servum ejicite in tenebras illas extimās: illic erit fletus & stridor dentium.

31 Quum autem venerit filius hominis cum gloria sua, & omnes sancti angeli cum eo, tunc sedebit in throno gloriæ suæ:

32 Et cogentur coram eo omnes gentes: & separabit eos alteros ab alteris, ut pastor separat oves ab hœdis.

22 He also that had received two talents, came and said, Lord, thou deliveredst unto me two talents: behold I have gained two other talents besides them.

23 His lord said unto him, Wel done, good and faithfull servant, thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

24 Then he which had received the one talent, came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, & gathering where thou hast not sowed:

25 And I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine.

26 His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not sown.

27 Thou oughtst therefore to have put my money to the exchangers, & then at my coming I should have received mine own with usury.

28 Take therefore the talent from him, and give it unto him which hath ten talents.

29 For unto every one that hath shal be given, and he shal have abundance: but from him that hath not, shal be taken away, even that which he hath.

30 And cast ye the unprofitable servant into outer darknesse, there shal be weeping and gnashing of teeth.

31 ¶ When the son of man shal come in his glory, and all the holy angels with him, then shal he sit upon the throne of his glory.

32 And before him shal be gathered all nations, & he shal separate them one from another, as a shepherd divideth his sheep from the goats.

33 And he shall set the sheep on his right hand, but the goats on the left.

34 Then shall the king say unto them on his right hand, Come ye blessed of my father, inherit the kingdom prepared for you from the foundation of the world.

35 For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:

36 Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, & ye came unto me.

37 Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink?

38 When saw we thee a stranger, and took thee in? or naked, and clothed thee?

39 Or when saw we thee sick, or in prison, and came unto thee?

40 And the king shall answer, & say unto them, Verily, I say unto you, In as much as ye have done it unto one of the least of these my brethren, ye have done it unto me.

41 Then shall he say also unto them on the left hand, Depart from me ye cursed, into everlasting fire, prepared for the devil and his angels.

42 For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink:

43 I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not,

44 Then shall they also answer him, saying, Lord, when saw we thee an hungred, or a thirsty, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

45 Then shall he answer them, saying, Verily, I say unto you,

33 Et statuet oves quidem ad dexteram suam; hœdos autem ad sinistram.

34 Tunc dicet Rex iis qui ad dextram ipsius erunt, Adeste benedicti Patris mei, possidere regnum paratum vobis à jacto mundi fundamento.

35 Esurivi enim, & dedistis mihi quo vescerer: sitivi, & dedistis mihi potum: hospes eram, & collegistis me:

36 Nudus, & amicumistis me: ægrotavi, & invisistis me: in carcere eram, & venistis ad me.

37 Tunc respondebunt ei iusti, dicentes, Domine, quando te vidimus esurientem, & aluimus? aut sitientem, & dedimus tibi potum?

38 Quando autem te vidimus hospitem, & collegimus te? aut nudum, & amicumimus?

39 Aut quando te vidimus ægrotum, aut in carcere, & venimus ad te?

40 Et respondens Rex dicet eis, Amen dico vobis, quatenus id fecistis uni ex istis fratribus meis minimis, mihi fecistis.

41 Tunc dicet etiam iis qui ad sinistram erunt, Execrati, abite à me in ignem æternum, qui paratus est diabolo & angelis ejus.

42 Esurivi enim, & non dedistis mihi quo vescerer: sitivi, & non dedistis mihi potum:

43 Hospes eram, & non collegistis me: nudus, & non amicumistis me: ægrotus, & in carcere eram, & non invisistis me.

44 Tunc ipsi quoque respondebunt ei, dicentes, Domine, quando te vidimus esurientem, aut sitientem, aut hospitem, aut nudum, aut ægrotum, aut in carcere, & non ministravimus tibi?

45 Tunc respondebit eis dicens, Amen dico vobis, quatenus,

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quatenus id non fecistis uni ex istis minimis, nec mihi fecistis.

46 Et abibunt isti ad supplicium æternum; iusti vero ad vitam æternam.

CAP. XXVI.

ET factum est quum finisset Iesus omnes istos sermones, dixit discipulis suis,

2 Scitis post biduum pascha fore, & Filius hominis prodetur ut crucifigatur.

3 Tunc coacti sunt primarii sacerdotes & Scribæ & seniores populi in aulam pontificis maximi, qui dicebatur Caiaphas,

4 Et simul consularunt ut Iesum dolo prehenderent, & trucidarent.

5 Dicebant autem, Non in festo, ne tumultus fiat in populo.

6 Quum autem Iesus esset in Bethania in domo Simonis leprosi,

7 Venerat ad eum mulier habens alabastrum unguenti gravis pretii, & effuderat in caput ipsius accumbentis.

8 Hoc autem videntes discipuli ejus indignati sunt, dicentes, Quorsum perditio hæc?

9 Potuit enim istud unguentum venire magno, & dari pauperibus.

10 Quum autem hoc cognovisset Iesus, ait eis, Quid molestiam exhibetis isti mulieri? opus enim bonum operata est erga me.

11 Semper enim pauperes habebitis vobiscum; me vero non semper habebitis.

12 Quod enim hæc unguentum hoc iniecit corpori meo, & d. funerandum me fecit.

13 Amen dico vobis, Ubiunque prædicatum fuerit hoc Evangelium in toto mundo,

S. Matthew.

In as much as ye did it not to one of the least of these, ye did it not to me.

46 And these shall go away into everlasting punishment: but the righteous into life eternall.

CHAP. XXVI.

ANd it came to pass, when Iesus had finished all these sayings, he said unto his disciples,

2 Ye know that after two dayes is the feast of the passover, & the son of man is betrayed to be crucified,

3 Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas,

4 And consulted that they might take Iesus ly subtilty, and kill him.

5 But they said, Not on the feast day, lest there be an uprore among the people.

6 ¶ Now when Iesus was in Bethany, in the house of Simon the leper,

7 There came unto him a woman having an alabastrer box of very precious ointment, & poured it on his head as he sat at meat.

8 But when his disciples saw it, they had indignation, saying, To what purpose is this waste?

9 For this ointment might have been sold for much, and given to the poor.

10 When Iesus understood it, he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me.

11 For ye have the poor alwayes with you, but me ye have not alwayes.

12 For in that she hath poured this ointment on my body, she did it for my buriall.

13 Verily I say unto you, Wheresoever this gospel shall be preached in the whole world,

there shal also this, that this woman hath done, be told for a memorial of her.

14 ¶ Then one of the twelve, called Judas Iscariot, went unto the chief Priests,

15 And said unto them, what will ye give me, & I will deliver him unto you? & they covenanted with him for thirty pieces of silver.

16 And from that time he sought opportunity to betray him.

17 ¶ Now the first day of the feast of unleavened bread, the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the pascovers?

18 And he said, Go into the city to such a man and say unto him, The Master saith, My time is at hand, I wil keep the pascovers at thy house with my disciples.

19 And the disciples did as Jesus had appointed them, and they made ready the pascovers.

20 Now when the even was come, he sat down with the twelve.

21 And as they did eat, he said, Verily I say unto you, that one of you shal betray me.

22 And they were exceeding sorrowful, & began every one of them to say unto him, Lord, is it I?

23 And he answered & said, He that dippeih his hand with me in the dish, the same shal betray me.

24 The Son of man goeth as it is written of him: but wo unto that man by whom the Son of man is betrayed: it had been good for that man, if he had not been born.

25 Then Judas, which betrayd him answered and said, Master, is it I? He said unto him, Thou hast said.

26 ¶ And as they were eating, Jesus took bread: and blessed it, and brake it, and gave it to the disciples, and said, Take, eat, this is my body.

etiam quod hæc fecit dicitur ad memoriam ipsius.

14 Tunc profectus unus ex duodecim, qui dicebatur Judas Iscariotes, ad primarios sacerdotes,

15 Ait eis, Quid vultis mihi dare, & ego vobis eum tradam. Ipsi vero appenderunt ei triginta argenteos numos.

16 Et ex eo tempore querebat opportunitatem ad eum prodendum.

17 Primo autem die azymorum accesserunt discipuli ad Jesum, dicentes ei, Ubi vivemus tibi ad edendum Pascha?

18 Ipse vero dixit, Abite in urbem ad quemdam, & dicite ei, Preceptor dicit, Tempus meum prope est, apud te faciam pascha cum discipulis meis.

19 Et fecerunt discipuli sicut praeceperat eis Jesus: & paraverunt Pascha.

20 Quum autem serum diei esset, discubuit cum duodecim.

21 Et edentibus ipsis dixit, Amen dico vobis, unus vestrum me prodet.

22 Tunc contristati vehementer, coeperunt singuli eorum ipsi dicere, Num ego is sum, Domine?

23 Ipse vero respondens ait, Qui intingit mecum manum in catino, is me prodet.

24 Filius quidem hominis abit, sicut scriptum est de eo: vix autem homini illi per quem Filius hominis proditur: bonum erat homini illi si natus non fuisset.

25 Respondens autem Judas qui prodebat eum, dixit, Num is ego sum, Rabbi? Dicit ei, Tu dixisti.

26 Edentibus autem eis, Jesus quum accepisset panem & benedixisset, fregit eum, deditque discipulis, & ait, Accipite, comedite: hoc est corpus meum.

Cap. xxvi.

S. Matthew.

27 Et accepto poculo, - ac gratis actis, dedit eis, dicens, Bibite ex eo omnes :

28 Hoc est enim sanguis meus novi fœderis, qui pro multis effunditur in remissionem peccatorum.

29 Dico autem vobis, Non bibam ab hoc tempore ex hoc fructu vitis, usque ad diem illum quum ipsum bibam vobiscum novum in regno Patris mei.

30 Et quum hymnum cecissent, exierunt in montem olivarum.

31 Tunc dicit eis Jesus, Omnes vos ista nocte offendemini in me: scriptum est enim, Percutiam pastorem, & dispergentur oves gregis.

32 Postquã autẽ suscitatus fuero, præibo vobis in Galilæam.

33 Respondens vero Petrus dixit ei, Etiam si omnes offendantur in te, ego nunquam offendar.

34 Dixit ei Jesus, Amen dico tibi, ista nocte, antequam gallus vocem mittat, ter me abnegabis.

35 Dicit ei Petrus, Etiam si oportuerit me mori tecum, non te abnegabo. Similiter & omnes discipuli dixerunt.

36 Tunc venit Jesus cum eis in locum qui dicitur Getsemane: & dicit discipulis, Sedete hic, usquequo perfectus precatus fuero illic.

37 Et assumpto Petro & duobus filiis Zebedæi, cœpit contristari, & gravissimè augi.

38 Tunc dicit eis Jesus, Undiqueque tristis est anima mea usque ad mortem: manete hic, & vigilate mecum.

39 Et progressus paululum, procidit in faciem suam, precans, & dicens, Pater mi,

27 And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it :

28 For this is my blood of the new testament, which is shed for many for the remission of sins.

29 But I say unto you, I will not drink henceforth of this fruit of the vine until that day when I drink it new with you in my Father's kingdom.

30 And when they had sung an hymn, they went out into the mount of Olives.

31 Then saith Jesus unto them, all ye shal be offended because of me this night : for it is written I will smite the shepherd, & the sheep of the flock shal be scattered abroad.

32 But after I am risen again, I wil go before you into Galilee.

33 Peter answered and said unto him, Though all men shal be offended because of thee, yet will I never be offended.

34 Jesus said unto him, Verily I say unto thee, that this night before the cock crow, thou shalt deny me thrice.

35 Peter said unto him, though I should die with thee, yet would I not deny thee: likewise also said all the disciples.

36 ¶ Then cometh Jesus with them unto a place called Getsemane, and saith unto the disciples, Sit ye here while I go and pray yonder.

37 And he took with him Peter, and the two sons of Zebedee, and began to be sorrowful, and very heavy.

38 Then saith he unto them, My soul is exceeding sorrowfull, even unto death : tarry ye here, and watch with me.

39 And he went a little further, and fell on his face, and prayed, saying, O my Father,

if

if it be possible, let this cup passe from me : nevertheless, not as I will, but as thou wilt.

40 And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour ?

41 Watch and pray, that ye enter not into temptation, the spirit indeed is willing, but the flesh is weak.

42 He went away again the second time, and prayed, saying, O my Father, if this cup may not passe away from me, except I drink it, thy will be done.

43 And he came and found them asleep again : for their eyes were heavy.

44 And he left them, and went away again, and prayed the third time, saying the same words.

45 Then cometh he to his disciples, and saith unto them, Sleep on now, and take your rest : behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners.

46 Rise let us be going : behold, he is at hand that doth betray me.

47 ¶ And while he yet spake, lo, Judas one of the twelve came, and with him a great multitude with swords and staves from the chief priests and elders of the people.

48 Now he that betrayed him, gave them a sign, saying, Whomsoever I shall kisse, that same is he, hold him fast.

49 And forthwith he came to Jesus, and said, Hail Master, and kised him :

50 And Jesus said unto him, Friend, wherefore art thou come ? Then came they and laid hands on Jesus, and took him.

51 And behold, one of them which were with Jesus, stretched out his hand, and drew his sword,

si possibile est, abeat à me poculum istud : veruntamen non ut ego volo, sed ut tu.

40 Tunc venit ad discipulos, & reperit eos dormientes : & dicit Petro, Itane non potuistis unam horam vigilare mecum ?

41 Vigilate & orate, ne introcatis in tentat onem : spiritus quidem est promptus, sed caro infirma.

42 Rursum secundo abiit, & precatus est, dicens, Pater mi, si non potest hoc poculum abire à me, quin bibam ipsum, fiat voluntas tua.

43 Et quum venisset reperit eos rursum dormientes ; erant enim oculi eorum gravati.

44 Et relictis eis, rursum abiit, & precatus est tertio, eundem sermonem loquutus.

45 Tunc venit ad discipulos suos, & dicit eis, Dormite quod superest, & requiescite : ecce, appropinquavit hora illa, & Filius hominis proditur in manus peccatorum.

46 Surgite, eamus : ecce appropinquavit qui me prodit.

47 Et adhuc eo loquente, ecce Judas, unus ex duodecim, venit & cum eo turba multa cum gladiis & fustibus, à primariis sacerdotibus & senioribus populi.

48 Is vero qui prodebat eum dederat eis signum, dicens, Quem osculatus fuero, is est ; prehendite eum.

49 Itaque, statim quum venisset ad Jesum, dixit, Ave Rabbi ; & deosculatus est eum.

50 At Jesus dixit ei, Amice, quorsum ades ? Tunc accesserunt, & manus injecerunt in Jesum, & prehenderunt eum.

51 Et ecce, unus ex his qui erant cum Jesu, extensa manu, distrinxit gladium suum :

& percusso seruo pontificis maximi, abstulit auriculam ejus.

52 Tunc ait ei Jesus, Converte gladium tuum in locum suum: quicumque enim acceperint gladium, gladio peribunt.

53 An putas me non posse nunc precari Patrem meum, qui huc sistat mihi plures quam duodecim legiones angelorum?

54 Quomodo ergo implerentur scripturae, quae dicunt sic oportere fieri?

55 In illa hora dixit Jesus turbæ, Ut adversus latronem exivistis cum gladiis & fustibus, ut comprehenderetis me: quotidie apud vos sedebam docens in templo, nec prehendistis me.

56 Hoc autem totum factum est ut implerentur scripturae prophetarum. Tunc discipuli omnes relicto eo fugerunt.

57 Illi vero prehensum Jesum abduxerunt ad Caiapham pontificem maximum, ubi Scribæ & seniores coacti erant.

58 Petrus autem sequebatur eum à longinquo usque in aulam pontificis maximi, & ingressus intro sedebat cum ministris, ut videret finem.

59 Primarii vero sacerdotes & seniores & totus confessus quærebant falsum testimonium contra Jesum ut eum morte afficerent;

60 Et non invenerunt: etiam quum multi falsi testes accessissent, non invenerunt. Postremo vero advenientes duo falsi testes,

61 Dixerunt, Iste dixit, Possum destruere templum Dei, & triduo ipsum ædificare.

62 Et quum exsurrexisset pontifex maximus, dixit ei, Nihil respondes? quid est quod isti adversum te testificantur?

63 Jesus autem silebat. Et respondens pontifex maximus dixit ei, Adjuro te per

and strook a servant of the high priests, and smote off his ear.

52 Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword, shall perish with the sword.

53 Thinkest thou that I cannot now pray to my Father, and he shall presently give me more then twelve legions of angels?

54 But how then shall the scriptures be fulfilled, that thus it must be?

55 In that same hour said Jesus to the multitude, Are ye come out as against a thief, with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me.

56 But all this was done, that the scriptures of the prophets might be fulfilled. Then all the disciples forsook him and fled.

57 And they that had laid hold on Jesus, led him away to Caiaphas the high priest, where the scribes & the elders were assembled.

58 But Peter followed him afar off, unto the high priests palace, and went in, and sat with the servants to see the end.

59 Now the chief priests and elders, and all the counsel sought false witness against Jesus to put him to death,

60 But found none: yea, though many false witnesses came, yet found they none. At the last came two false witnesses,

61 And said, This fellow said, I am able to destroy the temple of God, and to build it in three daies.

62 And the high priest arose, and said unto him, Answerest thou nothing? What is it which these witness against thee.

63 But Jesus held his peace. And the high priest answered and said unto him, I adjure thee by

the living God, that thou tell us, whether thou be the Christ the Son of God.

64 Jesus saith unto him, Thou hast said: nevertheless, I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

65 Then the high priest rent his clothes, saying, He hath spoken blasphemy, what further need have we of witnesses? behold, now ye have heard his blasphemy.

66 What think ye? They answered and said, He is guilty of death.

67 Then did they spit in his face, and buffeted him; & others smote him with the palms of their hands,

68 Saying, Prophesie unto us, thou Christ, who is he that smote thee?

69 ¶ Now Peter sat without in the palace: and a damsel came unto him, saying, Thou also wast with Jesus of Galilee.

70 But he denied before them all, saying, I know not what thou sayest.

71 And when he was gone out into the porch, another maid saw him, and said unto them that were there, This fellow was also with Jesus of Nazareth.

72 And again he denied with an oath, I do not know the man.

73 And after a while came unto him, they that stood by, and said to Peter, Surely thou also art one of them, for thy speech bewrayeth thee.

74 Then began he to curse and to swear, saying, I know not the man. And immediately the cock crew.

75 And Peter remembered the words of Jesus, which said unto him, Before the cock crew, thou shalt deny me thrice. And he went out, and wept bitterly.

Deum viventem, ut dicas nobis an tu sis Christus ille Filius Dei.

64 Dicit ei Jesus, Tu dixisti: quinetiam dico vobis, Ab hoc tempore videbitis Filium hominis sedentem ad dexteram potentiz Dei, & venientem in nubibus celi.

65 Tunc pontifex maximus dirupit vestimenta sua, dicens, Blasphemavit: quid amplius egemus testibus? ecce, nunc audistis blasphemiam ejus.

66 Quid vobis videtur? Ipsi vero respondentes dixerunt, Tenetur mortis poena.

67 Tunc inspuerunt in faciem ejus, & colaphos ei infixerunt: alii vero bacillis eum ceciderunt,

68 Dicentes, Vaticinare nobis, Christe, quis sit qui te percussit.

69 Petrus autem sedebat extra in aula: & accessit ad eum quaedam ancillula, dicens, Et tu cum Jesu Galilæo eras.

70 Ipse vero negavit coram omnibus, dicens, Nescio quid dicas.

71 Eum autem egredientem in vestibulum vidit alia ancilla; & dixit iis qui erant illic, Et iste erat cum Jesu Nazareno.

72 Tunc rursus negavit cum iurjurando, dicens, Non novi hominem.

73 Paulo post autem accesserunt qui adstabant, & dixerunt Petro, Vere & tu ex ipsis es; nam & loquutio tua te manifestum facit.

74 Tunc cœpit seipsum devovere & jurare, dicens, Non novi hominem. Et statim gallus misit vocem.

75 Et recordatus est Petrus verborum Jesu, qui dixerat ei, Priusquam gallus vocem mittat, ter me abnegabis: & egressus extra flevit amare.

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CAP. XXVII.

Mane autem quā ēset, consilium ceperunt omnes primarii sacerdotes & seniores populi adversus Jesū, ut eā morte afficerēt.

2 Et vinctum eum abduxerunt, ac tradiderunt Pontio Pilato præsidi.

3 Tunc Judas qui cum prodiderat, quum vidisset eum damnatum esse, poenitens, retulit triginta argenteos *numos* ad primarios sacerdotes & seniores,

4 Dicens, Peccavi, prodito sanguine innoxio. At illi dixerunt, Quid ad nos? tu videris.

5 Ipse vero, projectis illis *numis* argenteis in templum, secessit; & profectus strangulavit sese.

6 Primarii autem sacerdotes, acceptis *numis* illis argenteis, dixerunt, Non licet eos immittere in corbanan, quoniam pretium sanguinis est.

7 Consilio autem capto, emerunt ex eis agrum illum figuli, ad sepulturam hospitem.

8 Quapropter vocatus est ager ille, ager sanguinis, usque in hodiernum diem.

9 (Tunc impletum est quod dictum est per Jeremiam prophetam, dicentem, Et acceperunt triginta *numos* argenteos, pretium aestimati, qui aestimatus fuit à filiis Israel,

10 Et dederunt eos ad emendum illum agrum figuli, sicut injunxit mihi Dominus)

11 Jesus autem stetit coram præsidi: & interrogavit eum præsides, dicens, Tu ne es rex ille Judeorum? Dixit autem ei Jesus, Tu dicis.

12 Et quum ipse accusaretur à primariis sacerdotibus & senioribus, nihil respondit.

Matthew.

CHAP. XXVII.

When the morning was come, all the chief priests & elders of the people, took counsel against Jesus to put him to death.

2 And when they had bound him, they let him away, and delivered him to Pontius Pilate the governor.

3 ¶ Then Judas which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders,

4 Saying, I have sinned, in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that.

5 And he cast down the pieces of silver in the temple, and departed, and went and hanged himself.

6 And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood.

7 And they took counsel, and bought with them the potters field, to bury strangers in.

8 Wherefore that field was called, The field of blood unto this day.

9 (Then was fulfilled that which was spoken by Jeremie the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value:

10 And gave them for the potters field, as the Lord appointed me)

11 And Jesus stood before the governor, and the governor asked him, saying, Art thou the king of the Jews? And Jesus said unto him, Thou sayest.

12 And when he was accused of the chief priests and elders, he answered nothing.

13 Then

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13 Then saith Pilate unto him, Hearest thou not how many things they witnesse against thee?

14 And he answered him to never a word, insomuch that the governour marvelled greatly.

15 Now at that feast the governour was wont to release unto the people a prisoner, whom they would.

16 And they had then a notable prisoner called Barabbas.

17 Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?

18 For he knew that for envy they had delivered him.

19 ¶ When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream, because of him.

20 But the chief priests and elders perswaded the multitude that they should ask Barabbas, and destroy Jesus.

21 The governour answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas.

22 Pilate saith unto them, What shall I do then with Jesus, which is called Christ? They all say unto him, Let him be crucified.

23 And the governour said, Why, what evil hath he done? But they cryed out the more, saying, Let him be crucified.

24 ¶ When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it.

25 Then answered all the people, and said, His blood be on us,

13. Tunc dicit ei Pilatus, Non audis quam multa adversum te testificentur?

14 Et non respondit ei ad ullum verbum; ita ut miraretur præsēs valde.

15 Præsēs autem singulis festis consueverat turbæ dimittere unam victum, quem voluissent.

1. Habebant vero tunc victum insignē, qui dicebatur Barabbas.

17 Iplis igitur congregatis, dixit eis Pilatus, Utrum vultis dimittam vobis? Barabbam, an Jesum qui dicitur Christus.

18 Sciebat enim quod per invidiam tradidissent eum.

19 Sedente autem eo in tribunali, misit ad eum uxor ejus, dicens, Nihil tibi rei sit cum justo illo: multa enim passa sum hodie in somnio propter eum.

20 Primarii vero sacerdotes & seniores persuaferunt turbæ ut peteret Barabbam, Jesum vero perderet.

21 Respondens autem præsēs dixit eis, Utrum ē duobus illis vultis ut vobis dimittam? Ipsi vero dixerunt, Barabbam.

22 Dixit eis Pilatus, Quid igitur faciam Jesu qui dicitur Christus? Dicunt ei omnes, Crucifigatur.

23 Præsēs autem ait, At enim quid mali fecit? At illi amplius clamabant, dicentes, Crucifigatur.

24 Videns autem Pilatus se nihil proficere, sed majorem tumultum fieri, accepta aqua abluit manus coram turbā, dicens, Innoxius ego sum à sanguine hujus justi: vos videtis.

25 Et respondens universus populus dixit, Sanguis ejus super nos

& super filios nostros.

26 Tunc dimisit eis Barabam: Jesum autem quum flagellasset, tradidit ut crucifigeretur.

27 Tunc milites præsidis, quum abduxissent Jesum in prætorium, coegerunt ad eum universam cohortem.

28 Et quum exuissent eum, circumposuerunt ei chlamydem coccineam:

29 Et coronam de spinis contextam imposuerunt ejus capiti, & arundinem in dextram ejus: & genu ante eum summisso, illudebant ei, dicentes, Ave rex Judæorum.

30 Et quum inspiciissent in eum, ceperunt arundinem illam, & verberabant caput ejus.

31 Et postquam illulissent ei, exuerunt eum chlamyde, indueruntque vestimentis suis: & abduxerunt eum ut crucifigerent.

32 Exeuntes autem invenerunt quendam Cyrenæum, nomine Simonem: hunc angariaverunt ut attolleret crucem ejus.

33 Et quum venissent in locum qui dicitur Golgotha (quod est Calvarie locus)

34 Dederunt ei acetum bibendum cum felle mistum: & quum gustasset noluit bibere.

35 Postquam autem crucifixi erunt eum, partiti sunt ejus vestimenta, sortem jacentes, ut impleretur quod dictum est à propheta, Partiti sunt sibi vestimenta mea, & super vestem meam jecerunt sortem.

36 Et sedentes servabant eum illic.

37 Et imposuerunt super caput ejus crimen ipsius scriptum, **HIC EST JESUS REX ILLE JUDÆORUM.**

and on our children.

26 ¶ Then released he Barabas unto them: and when he had scourged Jesus, he delivered him to be crucified.

27 Then the souldiers of the governour took Jesus into the common hall, and gathered unto him the whole band of souldiers.

28 And they stripped him, and put on him a scarlet robe.

29 ¶ And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail King of the Jews.

30 And they spit upon him, and took the reed, and smote him on the head.

31 And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucifie him.

32 And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his crosse.

33 And when they were come unto a place called Golgotha, that is to say, a place of a skull.

34 ¶ They gave him vinegar to drink, mingled with gall, and when he had tasted thereof, he would not drink.

35 And they crucified him, and parted his garments, casting lots: that it might be fulfilled, which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots.

36 And sitting down, they watched him there.

37 And set up over his head, his accusation written, **THIS IS JESUS THE KING OF THE JEWS.**

38 Then were there two thieves crucified with him: one on the right hand, and another on the left.

39 ¶ And they that passed by, reviled him, wagging their heads,

40 And saying, Thou that destroyest the temple, and buildest it in three dayes, save thy self: if thou be the Son of God, come down from the crosse.

41 Likewise also the chief priests mocking him, with the scribes and elders, said,

42 He saved others, himself he cannot save: If he be the king of Israel, let him now come down from the crosse, and we will believe him.

43 He trusted in God, let him deliver him now if he wil have him: for he said, I am the Son of God.

44 The thieves also which were crucified with him, cast the same in his teeth.

45 Now from the sixth hour there was darknesse over all the land unto the ninth hour.

46 And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?

47 Some of them that stood there, when they heard that, said, This man calleth for Elias.

48 And straightway one of them ran, and took a sponge, and filled it with vineger, and put it on a reed, and gave him to drink.

49 The rest said, Let be, let us see whether Elias will come to save him.

50 ¶ Jesus, when he had cried again with a loud voice, yeelded up the ghost.

51 And behold, the vail of the temple was rent in twain, from the top to the bottom, and the earth did quake and the rocks rent.

38 Tunc crucifiguntur cum eo duo latrones; unus ad dexteram, & alter ad sinistram.

39 Qui vero præteribāt convitiabantur ei, moventes capita sua.

40 Et dicentes, Tu qui destruis templum, & triduo ædificas, serva temetipsum: si filius Dei es, descendito è cruce.

41 Similiter autem etiam primarii sacerdotēs illudentes cum Scribis & senioribus, dicebant,

42 Alios servavit, seipsum non potest servare: si rex Israelis est, descendat nunc è cruce, & credemus ei.

43 Confidit in Deo; eruat ipsum nunc, si placet ei: dixit enim, Filius Dei sum.

44 Id ipsum autem etiam latrones qui crucifixi erant cum eo exprobrabant ei.

45 A sexta autem hora tenebræ factæ sunt super universam regionem, usque ad horam nonam.

46 Circiter vero horam nonam exclamavit Jesus voce magna, dicens, Eli, Eli, lama sabachthani? hoc est, Deus mi, Deus mi, cur dereluxisti me?

47 Quidam autem illic stantium quum hoc audissent, dicebant, Eliam vocat iste.

48 Et statim currens quidam ex eis, quum acceptam spongiam implevisset aceto, & circumposuisset calamo, dedit ei ut biberet.

49 Reliqui vero dicebant, Sine, videamus an veniat Elias servaturus eum.

50 Jesus autem quum rursus clamasset voce magna, emisit spiritum.

51 Et ecce, velum templi fissum est in duas partes à summo usque ad imum; & terra mota est, & petre fissæ sunt.

52 Et monumenta aperta sunt: & multa corpora sanctorum qui dormierant, surrexerunt.

53 Qui egressi è monumentis post resurrectionem ejus, introierunt in sanctam urbem, & apparuerant multis.

54 Centurio vero & qui cum eo servabant Jesum, visum terræmotu & iis quæ facta fuerant, timuerunt vehementer, dicentes, Vere Filius Dei erat iste.

55 Erant autem illic mulieres multæ à longinquo spectantes, quæ sequutæ fuerant Jesum à Galilæa, ministrantes ei:

56 Inter quas erat Maria Magdalene, & Maria mater Jacobi & Josè, & mater filiorum Zebedai.

57 Quum autem serum diei esset, venit homo dives Arimathæensis, nomine Josephus, qui & ipse discipulus fuerat Jesu.

58 Is adiit Pilatum, & petiit corpus Jesu: tunc Pilatus iussit reddi corpus.

59 Et Josephus quum accepisset corpus, involvit illud sindone pura,

60 Posuitque in monumento suo novo quod exciderat in petra: & advoluto saxo magno ad ostium monumenti abiit.

61 Erat autem illic Maria Magdalene & altera illa Maria, sedentes contra sepulcrum.

62 Postero autem die, qui est post parasceuen, coacti sunt primarii sacerdotes & Pharisæi ad Pilatum,

63 Dicentes, Domine, meminimus planum illum dixisse quum adhuc viveret, Tertio post die suscitabor.

52 And the graves were opened, and many bodies of saints which slept, arose,

53 And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.

54 Now when the centurion and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.

55 And many women were there (beholding afar off) which followed Jesus from Galilee, ministering unto him.

56 Among which was Mary Magdalene, and Mary the mother of James and Joseph, and the mother of Zebedees children.

57 When the even was come, there came a rich man of Arimathea, named Joseph, who also himself was Jesus disciple:

58 He went to Pilate, and begged the body of Jesus: then Pilate commanded the body to be delivered.

59 And when Joseph had taken the body, he wrapped it in a clean linnen cloth,

60 And laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed,

61 And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre.

62 ¶ Now the next day that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate,

63 Saying, Sir, we remember that that deceiver said, while he was yet alive, After three daies I will rise again.

64 Command

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64 Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night and steal him away, and say unto the people, He is risen from the dead: so, the last error shall be worse than the first.

65 Pilate said unto them, Ye have a watch; go your way, make it as sure as ye can.

66 So they went, and made the sepulchre sure, sealing the stone, and setting a watch.

CHAP. XXVIII.

IN the end of the sabbath, as it began to dawn towards the first day of the week, came Mary Magdalene, and the other Mary, to see the sepulchre.

2 And behold, there was a great earthquake, for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.

3 His countenance was like lightning, and his raiment white as snow.

4 And for fear of him the keepers did shake, and became as dead men,

5 And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus which was crucified.

6 He is not here; for he is risen, as he said, Come see the place where the Lord lay.

7 And go quickly, and tell his disciples that he is risen from the dead; and behold he goeth before you into Galilee, there shall ye see him; lo, I have told you.

8 And they departed quickly from the sepulchre, with fear and great joy, and did run to bring his disciples word.

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64 Jube ergo muniri sepulcrum usque in diem tertium; nequando veniant discipuli ejus nocte, & furentur eum, dicantque populo, Suscitatus est è mortuis: & erit ultimus error peior priore.

65 Dixit eis Pilatus, Habete custodiam: abite, munite sicut scitis.

66 Ipsi autem profecti muniunt sepulcrum, obsignato lapide, cum custodia.

CAP. XXVIII.

EXtremo autem sabbato quum lucefceret in primum diem hebdomadis, venit Maria Magdalene & altera illa Maria; ut spectarent sepulcrum.

2 Et ecce, terramotus factus est magnus: angelus enim Domini quum descendisset è cœlo, accessit, & volvit saxum ab ostio, sedebatque super illud.

3 Erat autem visus ejus ut fulgur, & vestimentum ejus album sicut nix.

4 Custodes autem perculsi sunt præ ipsius timore, & facti sunt sicut mortui.

5 Respondens autem angelus dixit mulieribus, Vos vero ne timete: scio enim vos Jesum crucifixum querere.

6 Non est hic; resurrexit enim, prout dixit: adeste, videte locum ubi jacebat Dominus.

7 Et cito profecta dicite discipulis ejus eum resurrexisse à mortuis: & ecce præit vobis in Galilæam; illic eum videbitis: ecce, dixi vobis.

8 Tunc egressæ cito à monumento cum timore & gaudio magno, currebant ut renunciarent discipulis ejus.

Cap. xxviii.

S. Matthew.

9 Ut autem proficiscebantur ut loc renuntiarent discipulis eius, ecce, Jesus occurrit eis, dicens, Ave. Illæ vero accesserunt, & prehenderunt pedes ejus, & adoraverunt eum.

10 Tunc ait eis Jesus, Ne timete: abite, renunciate fratribus meis ut abeant in Galilæam, illic me videbunt.

11 Euntibus autem ipsis, ecce, quidam ex custodia venerunt in urbem, & renunciarunt primariis sacerdotibus omnia quæ facta fuerant.

12 Ipsi vero congregati cum senioribus, consilioque capto, numos multos dederunt militibus,

13 Dicentes, Dicite, Discipuli ejus nocte venerunt, & cum farati sunt, nobis dormientibus.

14 Quod si hoc auditum fuerit apud præsidem, nos persuadebimus ei, & securos vos præstabimus.

15 Ipsi vero accepta pecunia fecerunt sicut erant edocti: & divulgatus est ille sermo apud Judæos usque ad hodiernum diem.

16 Undecim autem illi discipuli profecti sunt in Galilæam in montem ubi constituerat eis Jesus.

17 Et quum vidissent eum, adoraverunt eum: quidam autem dubitaverunt.

18 Et quum accessisset ad eos Jesus, loquutus est eis, dicens, Data est mihi omnis potestas in cælo & in terra:

19 Profecti ergo docete omnes gentes, baptizantes eos in nomine Patris & Filii & Spiritus sancti:

20 Docentes eos servare omnia quæ mandavi vobis: & ecce, ego vobiscum sum omnibus diebus usque ad consummationem sæculi. Amen.

9 ¶ And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came, and held him by the feet, and worshipped him.

10 Then said Jesus unto them, Be not afraid: go tell my brethren, that they go into Galilee, and there shall they see me.

11 ¶ Now when they were going, behold, some of the watch came into the city, and shewed unto the chief priests all the things that were done.

12 And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers,

13 Saying, Say ye, His disciples came by night and stole him away while we slept.

14 And if this come to the governors ears, we will persuade him, and secure you.

15 So they took the money and did as they were taught: And this saying is commonly reported among the Jews until this day.

16 ¶ Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.

17 And when they saw him, they worshipped him, but some doubted.

18 And Jesus came and spake unto them, saying, All power is given unto me, in heaven and in earth.

19 ¶ Go ye therefore, and teach all nations, baptizing them in the Name of the Father, and of the Son, and of the holy Ghost:

20 Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world. Amen.



THE GOSPEL } } EVANGELIUM
According to } } Secundum
M A R K. } } M A R C U M.

CHAP. I.

CAPUT I.

THe beginning of the
gospel of Jesus Christ
the Son of God.

2 As it is written in
the Prophets, Behold, I
send my messenger before thy face,
which shall prepare thy way be-
fore thee.

3 The voice of one crying in the
wilderness, Prepare ye the way of
the Lord, make his paths straight.

4 John did baptize in the wil-
dernesse, and preach the baptism of
repentance for the remission of sins.

5 And there went out unto
him all the land of Judea, and
they of Jerusalem, and were all
baptized of him in the river of
Jordan, confessing their sins.

6 And John was clothed with
camels hair, and with a girdle of
a skin about his loins: and he did
eat locusts and wilde honey:

7 And preached, saying, There
cometh one mightier then I after
me, the latchet of whose shoes I
am not worthy to stoop down and
unloose.

8 I indeed have baptized you
with water: but he shall baptize
you with the holy Ghost.

9 And it came to passe in those
dayes, that Jesus came from Na-
zareth of Galilee, and was bap-
tized of John in Jordan.

10 And straight way coming up
out of the water, he saw the hea-
vens opened, and the Spirit like a
dove descending upon him.

Pincipium Evange-
lii Jesu Christi filii
Dei:

2 Ut scriptum est in
prophetis, Ecce, ego
mitto nuncium illum meum ante
faciem tuam, qui parabit viam
tuam coram te:

3 Vox clamantis in deserto,
Parate viam Domini, compla-
nate semitas ejus.

4 Baptizabat Joannes in deserto,
& prædicabat baptismū resipif-
centiæ ad remissionē peccatorū.

5 Et exhibat ad eum omnis
Judaica regio ac Hierosolymita,
& baptizabantur omnes ab
eo in Jordane flumine, confi-
tentes peccata sua.

6 Indutus autem erat Joannes
pilis camelorū, & zona coria-
cea circa lumbos suos; & edebat
locustas & mel sylvestre.

7 Et prædicabat, dicens, Ve-
nit pone me qui validior me
est, cujus non sum dignus qui
incurvatus solvam corrigiam so-
learum.

8 Ego quidem baptizavi vos
aqua, ipse vero baptizabit vos
Spiritu sancto.

9 Et factum est diebus illis,
ut Jesus, quum venisset à Naza-
retha urbe Galilææ, baptizatus
sit in Jordane à Joanne.

10 Et statim ascendens ex
aqua vidit findi cœlos, & Spiri-
tum quasi columbam descendere
super eum.

11 Et vox exstitit à cœlis,
Tu es filius ille meus dilectus,
in quo acquiesco.

12 Statimque Spiritus eum
expellit in desertum.

13 Et fuit illic in deserto
dies quadraginta, tentante
eum Satana: eratque cum
feris: & angeli ministrabant
ei.

14 Postquam autem traditus
fuit Joannes in custodiam, venit
Jesus in Galilæam, prædicans
Evangelium regni Dei,

15 Et dicens, Expletum est
tempus, & appropinquavit reg-
num Dei; resipiscite, & cre-
dite Evangelio.

16 Ambulans autem apud
mare Galilæe, vidit Simonem
& Andream fratrem ejus jaci-
entes rete in mare, (erant enim
piscatores.)

17 Et dixit eis Jesus, Sequi-
mini me, & faciam ut sitis pis-
catores hominum.

18 Et ipsi statim omiſſis
retibus suis, sequuti sunt
eum.

19 Tunc progressus illinc
paululum, vidit Jacobum filium
Zebedæi, & Joannem fratrem
eius qui & ipsi in navigio sar-
ciebant retia;

20 Statimque vocavit eos:
& ipsi omisso patre suo Zebedæo
in navigio cum mercinariis, se-
quuti sunt eum.

21 Et ingrediuntur Caper-
naumum: statimque sabbato in-
gressus Jesus in synagogam, do-
cebat.

22 Et percellabantur super
doctrina ejus: docebat enim
eos ut auctoritatem habens, &
non ut Scribæ.

23 Fuit autem in synagoga
eorum quidam in quo erat spi-
ritus impurus, qui exclamavit,

11 And there came a voice from
heaven saying, Thou art my belo-
ved Son, in whom I am well pleased.

12 And immediately the spirit
driveth him into the wilderness.

13 And he was there in the
wilderness forty dayes tempted
of satan, and was with the wilde
beasts, and the angels ministred
unto him.

14 Now after that John was
put in prison, Jesus came into Ga-
lilee, preaching the gospel of the
kingdom of God,

15 And saying, The time is ful-
filled, and the kingdom of God is
at hand: repent ye and believe
the gospel.

16 Now as he walked by the
sea of Galilee, he saw Simon, and
Andrew his brother, casting a
net into the sea: (for they were
fishers.)

17 And Jesus said unto them.
Come ye after me, and I will make
you to become fishers of men.

18 And straightway they for-
sook their nets, and followed
him.

19 And when he had gone a
little further thence, he saw
James the son of Zebedee, and
John his brother, who also were in
the ship, mending their nets.

20 And straightway he called
them: and they left their father
Zebedee in the ship with the hired
servants, and went after him.

21 And they went into Caper-
naum, and straightway on the
sabbath-day he entred into the
synagogue, and taught.

22 And they were astonished
at his doctrine: for he taught
them as one that had authority,
and not as the scribes.

23 And there was in their sy-
nagogue a man with an unclean
spirit, and he cryed out,

24 Saying

24 Saying, Let us alone, what have we to do with thee, thou Jesus of Nazareth? Art thou come to destroy us? I know thee who thou art, The holy one of God.

25 And Jesus rebuked him, saying, Hold thy peace, & come out of him.

26 And when the unclean spirit had torn him, and cryed with a loud voice, he came out of him.

27 And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? What new doctrine is this? For with authority commandeth he even the unclean spirits, and they do obey him.

28 And immediately his fame spread abroad thorowout all the region round about Galilee.

29 And forthwith, when they were come out of the synagogue, they entered into the house of Simon, and Andrew, with James and John.

30 But Simons wives mother lay sick of a fever: and anon they tell him of her.

31 And he came and took her by the hand, and lift her up: and immediately the fever left her, and she ministred unto them.

32 And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils.

33 And all the city was gathered together at the door.

34 And he healed many that were sick of divers diseases, and cast out many devils, and suffered not the devils to speak, because they knew him.

35 And in the morning rising up a great while before day, he went out, and departed into a solitary place, and there prayed.

36 And Simon, & they that were with him, followed after him.

37 And when they had found him,

24 Dicens, Ah, quid nobis tecum Jesu Nazarene? venisti ut perderes nos? novi te quis sis, nimirum Sanctus ille Dei.

25 Et objurgavit eum Jesus, dicens, Obmutescere, & exi ex eo.

26 Tunc, quum discerpisset eum spiritus impurus, & clamasset voce magna, exiit ex eo.

27 Et expaverunt omnes, ita ut mutuo quærerent inter se, dicentes, Quid est hoc? quæ doctrina nova hæc, quod per potestatem imperat etiam spiritibus impuris, & auscultant ei?

28 Emanavit autem fama ipsius statim in totam regionem circumjacentem Galilæam.

29 Et statim è synagoga egressi, venerunt domum Simonis & Andræ cum Jacobo & Joanne.

30 Socrus autem Simonis decumbibat febricitans: & statim dicunt ei de illa.

31 Tunc accedens erexit eam prehensa manu ejus: & dimisit eam febris statim, & ministravit eis.

32 Quum autem serum diei esset, occidente solè, adducebant ad eum omnes male affectos & dæmoniacos.

33 Et civitas tota coacta erat ad ostium.

34 Et sanavit multos male affectos variis morbis, & dæmonia multa ejecit; & non sinebat dicere dæmonia, quod ipsum nossent.

35 Et mane valde multa nocte quum surrexisset, exiit, & abiit in desertum locum, & illic precabatur.

36 Et prosequuti sunt eum Simon & qui cum ipso erant.

37 Et quum invenissent eum, dicunt

dicunt ei, Omnes te querunt.

38 Tunc dicit eis, Eamus in contigua oppidula, ut & illis prædicem; ad hoc enim sum egressus.

39 Et prædicabat in synagogis eorum in tota Galilæa, & demonia ejiciebat.

40 Venitque ad eum leprosus precans eum, eique ad genua procidens, ac dicens ei, Si velis, potes me purgare.

41 Jesus autem commiseratione intima commotus, extensa manu tetigit eum, & dixit ei, Volo, purgator.

42 Et quum hæc dixisset, statim abiit ab eo lepra, & purgatus fuit.

43 Et graviter interminatus ei Jesus, statim ablegavit eum.

44 Dixitque ei, Vide ut nemini quicquam dicas: sed abi, ostende teipsum sacerdoti, & offer pro purificatione tui quæ imperavit Moyses, ut hoc sit eis testimonio.

45 Ille vero egressus cœpit prædicare multa, & rem divulgare, ita ut jam non posset Jesus manifeste introire in civitatem: sed foris in desertis locis erat, & veniebant ad eum undique.

CAP. II.

ET rursus intravit Capernaum interjectis aliquot diebus, & auditum est eum domi esse.

2 Statimque coacti sunt multi, adeo ut jam non caperent eos nequa quidem loca quæ erant ad ostium: & loquebatur eis sermonem Evangelii.

3 Tunc venerunt ad eum fequentes paralyticum, qui à quatuor portabatur.

they said unto him, All men seek for thee.

38 And he said unto them, Let us go into the next towns, that I may preach there also: for therefore came I forth.

39 And he preached in their synagogues thorowout all Galilee, and cast out devils.

40 And there came a leper to him, beseeching him, & kneeling down to him, & saying unto him, If thou wilt, thou canst make me clean.

41 And Jesus moved with compassion, put forth his hand, and touched him, and said unto him, I will, be thou clean.

42 And as soon as he had spoken, immediately the leprosie departed from him, and he was cleansed.

43 And he straightly charged him, & forthwith sent him away,

44 And said unto him, See thou say nothing to any man: but go thy way, shew thy self to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them.

45 But he went out, and began to publish it much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city, but was without in desert places: and they came to him from every quarter.

CHAP. II.

AND again he entred into Capernaum after some dayes, and it was noised that he was in the house.

2 And straightway many were gathered together, insomuch that there was no room to receive them no not so much as about the door: and he preached the word unto them.

3 And they come unto him, bringing one sick of the palsey, which was borne of four.

4 And

4 And when they could not come nigh unto him for preasse, they uncovered the roof where he was : and when they had broken it up, they let down the bed where- in the sick of the palse lay.

5 When Jesus saw their faith, he said unto the sick of the palse, Son thy sins be forgiven thee.

6 But there were certain of the scribes sitting there, and reason- ing in their hearts,

7 Why doth this man thus speak blasphemies ? Who can for- give sins but God onely ?

8 And immediately when Jesus perceived in his spirit, that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts ?

9 Whether is it easier to say to the sick of the palse, Thy sins be forgiven thee : or to say, Arise, and take up thy bed, and walk ?

10 But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palse)

11 I say unto thee, Arise, and take up thy bed, and go thy way into thine house.

12 And immediately he arose, took up the bed, and went forth before them all, insomuch that they were all amazed, and glori- fied God, saying, We never saw it on this fashion.

13 And he went forth again by the sea side, & all the multitude resor- ted unto him, & he taught them.

14 And as he passed by, he saw Levi the son of Alphæus, sitting at the receipt of custom, and said unto him, Follow me. And he arose and followed him.

15 And it came to passe, that as Jesus sat at meat in his house, many Publicans and sinners sat also together with Jesus

4 Et quum non possent ei appropinquare propter turbam, detexerunt tabulatum loci in quo erat, eoque perfollo, funi- bus demiserunt grabbatum in quo paralyticus jacebat.

5 Quum autē vidisset Jesus fidem eorū, dixit paralytico, Fi- li, remissa sunt tibi peccata tua.

6 Erant autem illic quidam ex Scribis sedentes, & ratioci- nantes in cordibus suis,

7 Quid iste ita loquitur blas- phemias ? quis potest remittere peccata, nisi solus Deus ?

8 Et quum statim cognovisset Jesus spiritu suo, eos ita ratiocinari apud se, dixit eis, Quid ista ratiocinamini in cor- dibus vestris ?

9 Utrum est facilius, dicere paralytico, Remissa sunt tibi peccata ; an dicere, Surge, & at- tolle grabbatū tuum, & ambula ?

10 Ut autem sciatis Filium hominis habere potestatem re- mittendi peccata in terra, (ait paralytico)

11 Tibi dico, Surge, & at- tolle grabbatum tuum, & abi- domum tuam.

12 Tunc ille statim surrexit, sublatoq; in humeros grabbato, egressus est corā omnibus : adeo ut obstupescerent omnes, & glo- rificarent Deum, dicentes, Nun- quam tale quicquam vidimus.

13 Et egressus est rursus ad mare : totaque turba veniebat ad eum, ac docebat eos.

14 Et quum prætergrederetur, vidit Levin Alphæi filium sedentem ad telonium, dixitque ei, Sequere me. Et is surgens sequutus est eum.

15 Et factum est ut quum Je- sus accuaberet in domo illius, multi etiā publicani & peccato- res simul discubuerunt cum Jese

& discipulis ejus : erant enim multi, & sequuti fuerant eum.

16 Quumque Scribæ ac Pharisei vidissent eum edentem cum publicanis & peccatoribus, dixerunt discipulis ejus, Quid est quod cum publicanis & peccatoribus edit ac bibit ?

17 Et quum hoc audisset Jesus, dicit eis, Iis qui valent non opus est medico, sed iis qui male se habent : non veni ut vocarem justos, sed peccatores ad resipiscentiam.

18 Discipuli autem Joannis ac Phariseorum jejunabant : veniunt igitur & dicunt ei, Quare discipuli Joannis & Phariseorum jejunant, tui autem discipuli non jejunant ?

19 Tunc ait eis Jesus, Num possunt filii thalami, quo tempore cum ipsis est sponsus, jejunare ? quamdiu habent secum sponsum, non possunt jejunare.

20 Venient autem dies quum sublatus erit ab eis sponsus, & tunc jejunabunt illis diebus.

21 Sed nemo panniculum implexum insuit vestimento veteri : alioquin illud ipsius supplementum novum tollit aliquid ex veteri vestimento, & fit pejor fissura.

22 Et nemo injicit vinum novum in utres veteres : alioquin vinum effunditur, & utres pereunt : sed vinum novum in utres recentes injiciendum est.

23 Factum est autem ut ipse præteriret sabbato per sata, & coeperunt discipuli ejus iter faciendo vellere spicas.

24 Tunc Pharisei dixerunt ei, Ecce, cur faciunt sabbato quod non licet ?

and his disciples : for there were many, and they followed him.

16 And when the Scribes and Pharisees saw him eat with Publicans and sinners, they said unto his disciples, How is it that he eateth and drinketh with Publicans and sinners ?

17 When Jesus heard it, he saith unto them, They that are whole have no need of the physician, but they that are sick : I came not to call the righteous, but sinners to repentance.

18 And the disciples of John, and of the Pharisees used to fast, and they come, and say unto him, Why do the disciples of John, and of the Pharisees fast, but thy disciples fast not ?

19 And Jesus said unto them, Can the children of the bride-chamber fast, while the bridegroom is with them ? As long as they have the bridegroom with them, they cannot fast.

20 But the daies will come, when the bridegroom shall be taken away from them, and then shall they fast in those daies.

21 No man also seweth a piece of new clooth on an old garment : else the new piece that filled it up, taketh away from the old, and the rent is made worse.

22 And no man putterh new wine into old bottles, else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred : but new wine must be put into new bottles.

23 And it came to pass that he went thorow the corn fields on the sabbath-day, and his disciples began as they went, to pluck the ears of corn.

24 And the Pharisees said unto him, Behold, why do they on the sabbath-day that which is not lawful ?

25 And he said unto them, have ye never read what David did, when he had need and was an hungred, he, and they that were with him?

26 How he went into the house of God in the dayes of Abiathar the highpriest, & did eat the shewbread which is not lawfull to eat, but for the Priests, and gave also to them which were with him.

27 And he said unto them, The sabbath was made for man, and not man for the sabbath:

28 Therefore the Son of man is Lord also of the sabbath.

CHAP. III.

And he entred again into the synagogue, and there was a man there which had a withered hand.

2 And they watched him, whether he would heal him on the sabbath-day, that they might accuse him.

3 And he saith unto the man which had the withered hand, Stand forth.

4 And he saith unto them, Is it lawfull to do good on the sabbath-dayes, or to do evil? to save life, or to kill? but they held their peace.

5 And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched it out, and his hand was restored whole as the other.

6 And the Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him.

7 But Jesus withdrew himself with his disciples to the sea: and a great multitude from Galilee followed him, and from Judea,

8 And from Jerusalem, and from Idumæa, and from beyond Jordan, and they about Tyre and Sidon, a great multitude, when

25 Et ipse dixit eis, Numquam legistis quid fecerit David quum egeret, & esuriret ipse, & qui cum eo erant?

26 Quomodo ingressus sit domum Dei sub Abiathar pontifice maximo, & panes propositionis ederet, quos non licet edere, nisi sacerdotibus, & dederit etiam illis qui secum erant?

27 Dixit etiam eis, Sabbatum propter hominem factum est, non homo propter sabbatum.

28 Itaque Filius hominis est etiam sabbati dominus.

CAP. III.

ET introivit rursus in synagoga: eratque illic quidam arefactam manum habens.

2 Et observabant an sabbato sanatus esset eum; ut ipsam accusarent.

3 Tunc ait homini habenti manum arefactam, Surge in medium.

4 Eis autem dixit, Licet sabbato benefacere, an malefacere curiam? hominem servare, aut trucidare? Ipsi vero silebant.

5 Et quum circumspexisset eos cum ira, simul dolens quod occallisset cor eorum, dicit homini, Extende manum tuam. Et is extendit: restitutaque est manus ejus sana ut altera.

6 Tunc egressi Pharisei, statim cum Herodianis consilium inierunt adversus eum, ut eum perderent.

7 Sed Jesus cum discipulis suis secessit ad mare: & magna multitudo sequuta est eum à Galilæa, & à Judæa,

8 Et Hierosolymis, & ab Idumæa & regione quæ est trans Jordanem, & quicquid circa Tyrum ac Sidonem habitabant, magna multitudo, quum

audissent quanta faceret, venerunt ad eum.

9 Ipse autem dixit discipulis suis ut navigiolam sibi semper adesset propter turbam, ne ipsum opprimerent.

10 Multos enim sanaverat, adeo ut inciderent in eum ut ipsum tangerent quotquot tenebantur flagellis.

11 Et spiritus impuri quum eum conspexerant, accidebant ei ad pedes, & clamabant, dicentes: Tu es Filius ille Dei.

12 Ipse vero multum interminabatur eis, ne ipsum manifestum facerent.

13 Tunc ascendit in montem, & advocavit ad se quos ipse voluit: & venerunt ad eum.

14 Et constituit duodecim ut secum essent, & ut mitteret eos ad prædicandum Evangelium;

15 Et ut haberent potestatem sanandi morbos & ejiciendi dæmonia.

16 Primum Simonem, (cui imposuit nomen Petrum)

17 Et Jacobum filium Zebedæi, & Joannem fratrem Jacobi, (& imposuit eis nomina Boanerges, quod est, filii tonitruui)

18 Et Andream, & Philippum, & Bartholomæum, & Matthæum, & Thomam, & Jacobum Alphæi filium, & Thaddæum, & Simonem Cananitem,

19 Et Judam Iscarioten, qui prodidit eum: veneruntque domum.

20 Convenit autem rursus turba; adeo ut ne capere quidem cibum possent.

21 Et quum hæc audissent ipsius propinqui, venerunt ut prehenderent eum: dicebant enim eum apud se non esse.

they had heard what great things he did, came unto him.

9 And he spake to his disciples, that a small ship should wait on him, because of the multitude, lest they should throng him.

10 For he had healed many, insomuch that they pressed upon him for to touch him as many as had plagues.

11 And unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God.

12 And he straightly charged them that they should not make him known.

13 And he goeth up into a mountain, and calleth unto him whom he would, and they came unto him.

14 And he ordained twelve, that they should be with him, and that he might send them forth to preach:

15 And to have power to heal sicknesses, and to cast out devils.

16 And Simon, he surnamed Peter,

17 And James the son of Zebedee, and John the brother of James (and he surnamed them Boanerges, which is, The sons of thunder)

18 And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alphaeus, and Thaddæus, and Simon the Canaanite,

19 And Judas Iscariot, which also betrayed him: and they went into an house.

20 And the multitude cometh together again, so that they could not so much as eat bread.

21 And when his friends heard of it, they went out to lay hold on him, for they said, He is beside himself.

22 ¶ And the Scribes which came down from Jerusalem, said, He hath Beelzebub, and by the prince of devils casteth he out devils.

23 And he called them unto him, and said unto them in parables, How can Satan cast out Satan?

24 And if a kingdom be divided against it self, that kingdom cannot stand.

25 And if a house be divided against it self, that house cannot stand.

26 And if Satan rise up against himself, and be divided, he cannot stand, but hath an end.

27 No man can enter into a strong mans house, and spoil his goods, except he will first bind the strong man, and then he will spoil his house.

28 Verily I say unto you, All sins shal be forg ven unto the sons of mer, and blasphemies, where-withsoever they shall blaspheme:

29 But he that shall blaspheme against the holy Ghost, hath never forgivenesse, but is in danger of eternal damnation.

30 Because they said, He hath an unclean spirit.

31 ¶ There came then his brethren, and his mother, and standing without, sent unto him, calling him.

32 And the multitude sat about him, and they said unto him, Behold, thy mother and thy brethren without seek for thee.

33 And he answered them, saying, Who is my mother, or my brethren?

34 And he looked round about on them which sat about him, and said, Behold my mother and my brethren.

35 For whosoever shall do

22 Scribæ vero qui Hierosolymis descenderant dicebant, Certe habet Beelzebulem, & certe per principem dæmoniorum ejicit dæmonia.

23 Quum autem eos advocasset, dixit eis per parabolas, Quomodo potest Satanاس Satanam ejicere?

24 Neque si regnum adversus sese dissideat, potest stare regnum illud.

25 Neque si domus contra semetipsam dissideat, potest stare domus illa.

26 Sic quoq; si Satanas insurrexit & dissidet adversus semetipsum, stare nō potest sed finē habet.

27 Non potest quisquam potentis alicujus vasa, ingressus domum ejus, diripere, nisi primo validum illum vincerit: & tunc domum ejus diripiet.

28 Amen dico vobis, quævis peccata remittentur filiis hominum, & blasphemix quibuscunque blasphemarint:

29 Sed quicumq; blasphemarit in Spiritum sanctum, non habet remissionem in æternum, sed tenetur æterno judicio.

30 Dicebant enim, Spiritum impurum habet,

31 Veniunt igitur fratres & mater ejus; & foris stantes miserunt ad eum, & eum vocarunt.

32 Sedebat autem circa eum turba: illi vero dixerunt ei, Ecce, mater tua & fratres tui foris querunt te.

33 Tunc respondit eis, dicens, Quæ est mater mea, aut fratres mei?

34 Et quum circumspexisset in circuitu eos qui circumsedebant, ait. Ecce mater mea, & fratres mei,

35 Quicumque enim fecerit quod

quod Deus vult, is est frater meus, & soror mea, & mater.

the wil of God, the same is my brother, and my sister, and mother.

C A P. IV.

ET rursus cœpit docere apud mare : & coacta est ad eum turba multa, adeo ut ipse navigium ingressus sederet in mari : tota autem turba apud mare in terra erat.

2 Et docebat eos per parabolas multa, dicebatque eis in doctrina sua,

3 Audite, ecce, quidam sator exiit satum.

4 Et factum est inter ferendū, aliud quidem cecidit secundum viam : veneruntque volucres cœli, & devoraverunt illud.

5 Aliud vero cecidit in petrosa, ubi non habebat terram multam; & statim exortum est, propterea quod non habebat profundam terram :

6 Sole autem exorto, ardore tactum est, & propterea quod non habebat radicem, exaruit.

7 Et aliud cecidit in spinas : & ascenderunt spinæ, ac suffocaverunt illud, & fructū non edidit.

8 Et aliud cecidit in terram bonam, ediditque fructum assurgentem ac crescentem : & tulit aliud tricena, & aliud sexagena, & aliud centena.

9 Tunc dixit eis, Qui habet aures ad audiendum, audiat.

10 Quum autem esset solus, interrogarunt eum qui circum eum erant cum duodecim de parabola.

11 Et dixit eis, Vobis datum est nosse mysterium regni Dei; iis autem qui foris sunt, per parabolas omnia ista fiunt :

12 Ut videntes videant, & non cernant; & audientes audiant, & non intelligant;

C H A P. IV.

ANd he began again to teach by the sea side : and there was gathered unto him a great multitude, so that he entred into a ship, and sat in the sea, and the whole multitude was by the sea on the land.

2 And he taught them many things by parables, and said unto them in his doctrine,

3 Hearken, Behold, there went out a sower to sow :

4 And it came to passe as he sowed, some fell by the way side, and the fowls of the air came and devoured it up.

5 And some fell on stony ground, where it had not much earth, and immediatly it sprang up, because it had no depth of earth.

6 But when the sun was up, it was scorched, and because it had no root, it withered away.

7 And some fell among thorns, and the thorns grew up, and choked it, and it yeelded no fruit.

8 And oiber fell on good ground, and did yeeld fruit that sprang up, and increased, and brought forth some thirty, and some sixty, and some an hundred.

9 And he said unto them, He that hath ears to hear, let him hear.

10 And when he was alone, they that were about him, with the twelve, asked of him the parable.

11 And he said unto them, Unto you it is given to know the myserie of the kingdom of God, but unto them that are without, all these things are done in parables :

12 That seeing they may see, and not perceive, and hearing they may hear and not understand.

lest at any time they should be converted, and their sins should be forgiven them.

13 And he said unto them, Know ye not this parable? and how then will ye know all parables?

14 ¶ The sower soweth the word.

15 And these are they by the way side, where the word is sown, but when they have heard, Satan cometh immediatly, and taketh away the word that was sown in their hearts.

16 And these are they likewise which are sown on stony ground, who when they have heard the word, immediatly receive it with gladnesse:

17 And have no root in themselves, and so endure but for a time: afterward when affliction or persecution ariseth for the words sake, immediatly they are offended.

18 And these are they which are sown among thorns: such as hear the word,

19 And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitfull.

20 And these are they which are sown on good ground, such as hear the word, and receive it, and bring forth fruit, some thirty fold, some sixty, and some an hundred.

21 ¶ And he said unto them, Is a candle brought to be put under a bushel, or under a bed? and not to be set on a candlestick?

22 For there is nothing hid which shall not be manifested; neither was any thing kept secret, but that it should come abroad.

23 If any man have ears to hear, let him hear.

nequando se convertant, & remittantur eis peccata.

13 Præterea dixit eis, Nescitis parabolam istam? & quomodo omnes parabolas cognoscetis?

14 Sator ille sermonem serit.

15 Isti autem sunt qui juxta viam semen excipiunt, in quibus videlicet seminatur sermo: sed postquam audierunt, statim venit Satanas, & tollit sermonem qui seminatus fuerat in cordibus eorum.

16 Et isti sunt similiter qui in petrosa semen excipiunt, qui videlicet quum audirent sermonem, statim cum gaudio excipiunt eum:

17 Et non habent radicem in sese, sed temporarii sunt: deinde orta afflictione aut persecutiōe propter sermonem, statim offenduntur.

18 Hi sunt autem qui in spinas semen excipiunt, hi sunt inquam, qui sermonem audiunt:

19 Sed sollicitudines seculi hujus, & fallacia divitiarum, & cupiditates quæ in cæteris rebus versantur, introeuntes suffocant sermonem, isque redditus fructus expers.

20 Hi sunt vero qui in terram bonam semen exceperunt, qui videlicet audiunt sermonem, & excipiunt: & fructum ferunt, aliud tricena, aliud sexagena, aliud centena grana.

21 Dixit etiam eis, Num lucerna venit ut subter modium ponatur, aut subter lectum? nonne ut candelabro imponatur?

22 Non est enim quicquam occultum quod non sit manifestum futurum, neque quod abscondatur, sed oportet ut in apertum veniat.

23 Si quis habet aures ad audiendum, audiat.

24 Præterea dixit eis, Vide-
te quid audiat: qua men-
sura metimini, vobis metie-
tur, & adjicietur vobis qui
auditis.

25 Qui enim habet, da-
bitur ei; & qui non habet,
etiam quod habet tolletur
ab eo.

26 Item dicebat, Ita est re-
gnum Dei, ut si quispiam jaci-
at semen in terram,

27 Et dormiat, & exsurgat
nocte ac die: & semen germi-
net, & assurgat quomodo ipse
nescit.

28 Sponte enim terra fructum
fert, primum herbam, deinde
spicam, deinde plenum frumen-
tum in spica.

29 Quum autem prodide-
rit sese fructus, statim mit-
tit messorum, quoniam adest
messis.

30 Dicebat etiam, Cui rei
assimilaverimus regnum Dei?
aut qua collatione contulerimus
illud?

31 Velut grano sinapis;
quod quum seritur in terra,
minimum est omnium seminum
quæ in terra sunt:

32 Sed quum satum fuerit,
assurgit, & fit maximum om-
nium olerum; editque ra-
mos magnos, ita ut possint sub
ejus umbra volucres cœli ni-
dulari.

33 Et talibus multis parabo-
lis loquebatur eis sermonem E-
vangeliæ prout poterant audire.

34 Absque parabola vero non
loquebatur eis: privatim autem
discipulis suis explicabat om-
nia.

35 Dixit autem eis die il-
lo, quum serum diei esset,
Transeamus in ulteriorem ri-
pam.

24 And he said unto them, Take
heed what you hear: with what
measure ye mete it shall be mea-
sured to you: And unto you that
hear shall more be given:

25 For he that hath, to him shall
be given: and he that hath not,
from him shall be taken even that
which he hath.

26 ¶ And he said, So is the
kingdom of God, as if a man
should cast seed into the ground,

27 And should sleep, and rise
night and day, and the seed should
spring and grow up he knoweth
not how.

28 For the earth bringeth forth
fruit of her self; first the blade,
then the ear, after that the full
corn in the ear.

29 But when the fruit is
brought forth, immediately he pur-
teth in the sickle, because the har-
vest is come.

30 ¶ And he said, Whereunto
shall we liken the kingdom of God:
or with what comparison shall we
compare it?

31 It is like a grain of mustard-
seed: which when it is sown in
the earth, is lesse then all the seeds
that be in the earth.

32 But when it is sown, it
groweth up, and becometh greater
then all herbs, and shooteth out
great branches, so that the fowls
of the air may lodge under the
shadow of it.

33 And with many such parables
spake he the word unto them, as
they were able to hear it.

34 But without a parable spake
he not unto them: and when they
were alone, he expounded all
things to his disciples.

35 And the same day when
the even was come, he saith unto
them, Let us passe over unto the
other side.

S. Mark.

36 And when they had sent away the multitude, they took him even as he was in the ship, and there were also with him other little ships.

37 And there arose a great storm of wind, and the waves beat into the ship, so that it was now full.

38 And he was in the hinder part of the ship asleep on a pillow: and they awake him, and say unto him, Master, carest thou not that we perish?

39 And he arose, and rebuked the wind, and said unto the sea, Peace, be still: and the wind ceased, and there was a great calm.

40 And he said unto them, Why are ye so fearful? How is it that ye have no faith?

41 And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him?

CHAP. V.

ANd they came over unto the other side of the sea, into the country of the Gadarenes.

2 And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit,

3 Who had his dwelling among the tombs, and no man could bind him, no not with chains:

4 Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any man tame him.

5 And alwayes night and day he was in the mountains, and in the tombs, crying, and cutting himself with stones.

Cap. v.

36 Dimissa igitur turba acceperunt ut erant in navigio: sed & alia navigiola erant cum eo.

37 Tunc oritur turbo ventus magnus, & fluctus irruerant in navigium, ita ut jam impleretur.

38 Erat autem ipse in puppi, cervicali indormiens. Tunc expergefaciunt eum, dicuntque ei, Magister, non est tibi curæ quod perimus?

39 Experrectus igitur objurgavit ventum, dixitque mari, Sile, obmutesce. Tum quievit ventus factaque est tranquillitas magna.

40 Dixit autem eis, Quid ita timidi estis? quomodo fidem non habetis?

41 Et timuerunt timore magno, dicebantque alius ad alium, Quisnam iste est, quod etiam ventus & mare auscultent ei?

CAP. V.

ET venerunt in ulteriorem ripam maris, in regionem Gadarenorum.

2 Egresso autem ipsi è navigio, statim occurrit è monumentis quidam in quo erat spiritus impurus,

3 Qui domicilium habebat in monumentis, & ne catenis quidem quisquam poterat eum vincire:

4 Propterea quod sæpe pedicis & catenis victus fuerat, sed discriptæ fuerant ab eo catenæ, & pedicæ contritæ; neque quisquam potuerat eum domare.

5 Et per omne tempus erat die ac nocte in montibus & in monumentis clamans, & concidens seipsum lapidibus.

6 Quum

6 Quum vidisset autem Jesum procul, cucurrit & adoravit eum :

7 Et clamans voce magna dixit, Quid mihi tecum, Jesu, Fili Dei altissimi? adjuro te per Deum ne me torqueas.

8 (Dicebat enim ei Jesus, Exi spiritus impure ex isto homine)

9 Tunc interrogavit eum, Quod tibi nomen est? Et respondit, dicens, Legio mihi nomen est; quia multi sumus.

10 Et multum precabatur eum, ne ipsos mitteret extra illam regionem.

11 Erat autem illic apud montes grex porcorum magnus pascens.

12 Et precati sunt eum omnes illi demones, dicentes, Mitte nos ad porcos, ut in eos introeamus.

13 Et permisit eis statim Jesus. Egredi vero spiritus illi impuri introierunt in porcos: & ruit ille grex à præcipitio in mare, (erant autem quasi bis mille) & suffocati sunt in mari.

14 Qui vero pascebant porcos fugerunt, & renunciarunt in urbem & in agros. Et illi egredi sunt ut viderent quid illud esset quod factum fuerat.

15 Veniunt igitur ad Jesum, & conspiciunt eum qui fuerat dæmoniaco sedentem, ac vestitum, & sanæ mentis, eum, inquam, qui habuerat legionem: & timuerunt.

16 Et qui id viderant narraverunt eis quomodo actum esset cum dæmoniaco, & de porcis.

17 Tunc illi cœperunt eum rogare ut abiret ex sinibus ipsorum.

6 But when he saw Jesus afar off, he came and worshipped him,

7 And cryed with a loud voice, and said, What have I to do with thee, Jesus thou Son of the most high God? I adjure thee by God that thou torment me not.

8 (For he said unto him, Come out of the man, thou unclean spirit)

9 And he asked him, What is thy name? and he answered, saying, My name is legion; for we are many.

10 And he besought him much, that he would not send them away out of the country.

11 Now there was there nigh unto the mountains, a great herd of swine feeding.

12 And all the devils besought him, saying, Send us into the swine, that we may enter into them.

13 And forthwith Jesus gave them leave. And the unclean spirits went out, and entred into the swine, and the herd ran violently down a steep place into the sea, (they were about two thousand) and were choked in the sea.

14 And they that fed the swine, fled, and told it in the city, and in the country. And they went out to see what it was that was done.

15 And they come to Jesus, and see him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind, and they were afraid.

16 And they that saw it, told them how it befel to him that was possessed with the devil, and also concerning the swine,

17 And they began to pray him to depart out of their coasts.

18 And when he was come in-
to the ship, he that had been pos-
sessed with the devil, prayed him
that he might be with him.

19 Howbeit Jesus suffered him
not, but saith unto him, Go home
to thy friends, and tell them how
great things the Lord hath done
for thee, and hath had compassion
on thee.

20 And he departed, and began
to publish in Decapolis, how great
things Jesus had done for him :
and all men did marvel.

21 And when Jesus was passed
over again by ship unto the other
side, much people gathered unto
him, and he was nigh unto the sea.

22 And behold, there cometh
one of the rulers of the synagogue,
Jairus by name, and when he
saw him, he fell at his feet,

23 And besought him greatly,
saying, My little daughter lieth at
the point of death, I pray thee,
come, and lay thy hands on her, that
she may be healed, & she shal live.

24 And Jesus went with him,
and much people followed him,
and thronged him.

25 And a certain woman
which had an issue of blood
twelve years,

26 And had suffered many
things of many physicians, and
had spent all that she had, and was
nothing bettered, but rather grew
worse,

27 When she had heard of
Jesus, came in the press, behind,
and touched his garment.

28 For she said, If I may touch
but his clothes, I shall be whole.

29 And straightway the foun-
tain of her blood was dried up :
and she felt in her body that she
was healed of that plague.

30 And Jesus immediatly
knowing in himself that vertue

18 Ipso vero ingresso in na-
vigium, rogabat eum ille qui
fuerat dæmoniacus ut esset cum
ipso.

19 Jesus autem non permi-
sit ei, sed ei dixit, Abi do-
mum tuam ad tuos, & eis re-
nuncia quanta tibi Dominus
præstiterit, & quod misertus
sit tui.

20 Abiit igitur ille, & cœ-
pit prædicare in Decapoli quan-
ta ipsi fecisset Jesus : & omnes
mirabantur.

21 Et quum Jesus rursus tra-
jecisset navigio in ulteriorem
ripam, coacta est turba multa
ad eum : eratque apud mare.

22 Et ecce, venit unus ex
præfectis synagoge, nomine Ja-
irus : & quum vidisset eum, ac-
cidit ad pedes ejus,

23 Et multum precabatur
eum, dicens. Filiola mea in ex-
tremum adducta est : rogo ut
venias, & imponas ei manus, ut
servetur, & vivet.

24 Abiit igitur Jesus cum eo :
& sequebatur eum turba multa,
& comprimebant eum.

25 (Tunc mulier quædam quæ
erat in fluxione sanguinis ab
annis duodecim,

26 Fueratque multa perpeffa
à multis medicis, & impenderat
omnia sua, & nihil adjuta
fuerat, sed potius in deterius
venerat,

27 Quum audisset de Jesu,
venit in turba à tergo, & tetigit
vestimentum ejus.

28 Dicebat enim, Si vel vesti-
menta ejus tetigero, servabor.

29 Et statim exaruit fons
sanguinis ejus ; & sensit cor-
pore se sanatum esse ex eo fla-
gello.

30 Statim autem Jesus, quum
apud se cognovisset vim illam
quæ

quæ ex seipso prodierat, conversus in turba, dixit, Quis tetigit vestimenta mea?

31 Et dixerunt ei discipuli ipsius, Vides turbam te comprimentem, & dicis, Quis me tetigit?

32 Ipse vero circumspiciebat, ut videret eam quæ hoc fecerat.

33 Mulier autem timens & tremens, quum sciret quod in se factum fuerat, venit & accidit ei ad pedes, dixitque ei omnem veritatem.

34 Ille autem dixit ei, Filia, fides tua te servavit: abi cum pace, & esto sana ex flagello tuo.)

35 Adhuc eo loquente, veniunt quidam à præfecto synagogæ, dicentes, Filia tua mortua est: quid amplius vexas magistrum?

36 Jesus autem statim ut audiit hunc sermonem qui dicebatur, dicit præfecto synagogæ, Ne metue, solummodo crede.

37 Neque permisit ut se quisquam una sequeretur, nisi Petrus & Jacobus & Joannes frater Jacobi.

38 Venit igitur domum præfecti synagogæ, & tumultum conspicit, flentes & ejulantes multum.

39 Et ingressus dicit eis, Quid tumultuamini & fletis? puella non est mortua, sed dormit.

40 Et deridebant eum. Ipse vero, eiecit omnibus, assumit patrem & matrem puellæ, & eos qui secum erant, & ingreditur eo ubi erat puella jacentis.

41 Prehensaque manu puellæ, dicit ei, Talitha cumi; quod est, si interpretaris,

had gone out of him, turned him about in the preasse, and said, Who touched my clothes?

31 And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me?

32 And he looked round about to see her that had done this thing.

33 But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth.

34 And he said unto her, Daughter, thy faith hath made thee whole, go in peace, and be whole of thy plague.

35 While he yet spake, there came from the ruler of the synagogues house, certain which said, Thy daughter is dead, why troublest thou the Master any further?

36 As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe.

37 And he suffered no man to follow him, save Peter, and James, and John the brother of James.

38 And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly.

39 And when he was come in, he saith unto them, Why make ye this ado, and weep? the damsel is not dead but sleepeth.

40 And they laughed him to scorn: but when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entreth in where the damsel was lying.

41 And he took the damsel by the hand, and said unto her, Talitha-cumi, which is, being interpreted,

Damsel (I say unto thee) arise.

42 *And straightway the Damsel arose, and walked, for she was of the age of twelve years: and they were astonished with a great astonishment.*

43 *And he charged them straitly, that no man should know it: and commanded that something should be given her to eat.*

CHAP. VI.

AND he went out from thence, and came into his own country, and his disciples follow him.

2 *And when the sabbath-day was come, he began to teach in the synagogue: and many hearing him were astonished, saying, From whence hath this man these things? and what wisdom is this which is given unto him, that even such mighty works are wrought by his hands?*

3 *Is not this the carpenter, the son of Mary, the brother of James and Joses, and of Juda, and Simon? and are not his sisters here with us? and they were offended at him.*

4 *But Jesus said unto them, A prophet is not without honour, but in his own country, and among his own kin, and in his own house.*

5 *And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed them.*

6 *And he marvelled because of their unbelief. And he went round about the villages teaching.*

7 *And he called unto him the twelve, and began to send them forth by two and two, and gave them power over unclean spirits,*

8 *And commanded them that they should take nothing for their journey, save a staff only: no scrip, no bread, no money in their purse:*

Puella (tibi dico) surge.

42 *Et statim surrexit puella, & ambulabat; erat enim annorum duodecim: & obstupuerunt stupore magno.*

43 *Ipsē vero multum imperavit eis ne quis id resciret: dixitque ut daretur puellæ quod vesceretur.*

CAP. VI.

ET egressus est illinc, venitque in patriam suam: & sequuti sunt eum discipuli ejus.

2 Quumque advenisset sabbatum, coepit in synagoga docere: multique audientes percellabantur, dicentes, Unde huic ista, & quæ est hæc sapientia quæ data est ei, quod etiam virtutes tales per manus ejus edantur?

3 Nonne iste est faber ille, filius Mariæ, frater Jacobi & Josæ & Judæ & Simonis? nonne & sorores ejus hic sunt apud nos? Et offendebantur in ipso.

4 Dicebat autem eis Jesus, Non est propheta inhonoratus nisi in patria sua, & inter cognatos, & domi suæ.

5 Neque potuit illic virtutem ullam edere, nisi quod quum paucis ægrotis imposuisset manus, sanavit eos.

6 Mirabaturque propter incredulitatem eorum, & circuibat vicos in orbem docens.

7 Tunc advocavit duodecim illos, coepitque eos mittere binos: deditque eis potestatem adversus spiritus impios.

8 Et præcepit eis ut nihil sumerent ad iter, nisi virgam tantum; non peram, non panem, non as in zona:

9 Sed ut calcearentur sandaliis; & ne induerentur binis tunicis.

10 Et dicebat eis, Ubi cumque introieritis domum, illic manete, usquedum exeatis illinc.

11 Et quicumque non exceperint vos, neque audierint vos, egressi illinc excutite pulverem qui suberit pedibus vestris ut hoc sit testimonium adversus eos. Amen dico vobis, tolerabilior erit Sodomorum conditio aut Gomorrhorum in die iudicii, quam urbis.

12 Egressi igitur illi proclamabant ut resipiscerent homines:

13 Et demonia multa ejiciebant, ungebantque oleo multos egrotos, & sanabant eos.

14 Audivit autem hæc rex Herodes, (clarum enim factum erat nomen ejus) dixitque, Joannes ille qui baptizabat suscitatus est ex mortuis, & propterea virtutes agunt in eo.

15 Alii dicebant, Elias est, Alii vero dicebant, Propheta est, vel unus ex prophetis illis.

16 Quum igitur hæc audisset Herodes, ait, Iste est Joannes quem ego decollavi: ipse suscitatus est ex mortuis.

17 Ipse enim Herodes missis satellitibus prehenderat Joannem, & vinxerat eum in carcere, propter Herodiam uxorem Philippi fratris sui, quia duxerat eam uxorem.

18 Dicebat enim Joannes Herodi, Non licet tibi habere uxorem fratris tui.

19 Herodias autem imminebat ei, & cupiebat eum trucidare; nec poterat:

20 Herodes enim metuebat Joannem, sciens eum esse virum justum ac sanctum, & observabat eum, auditoque eo multa faciebat, & libenter eum audiebat.

9 But be shod with sandals: and not put on two coats.

10 And he said unto them, In what place soever ye enter into an house, there abide till ye depart from that place.

11 And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet, for a testimony against them: Verily I say unto you, It shall be more tolerable for Sodom and Gomorrah in the day of judgment, than for that city.

12 And they went out, and preached that men should repent.

13 And they cast out many devils, and anointed with oil many that were sick, and healed them.

14 And king Herod heard of him, (for his name was spread abroad) and he said that John the Baptist was risen from the dead, and therefore mighty works do shew forth themselves in him.

15 Others said, That it is Elias. And others said, That it is a prophet, or as one of the prophets.

16 But when Herod heard thereof: he said, It is John whom I beheaded, he is risen from the dead.

17 For Herod himself had sent forth, and laid hold upon John, and bound him in prison for Herodias sake, his brother Philips wife: for he had married her.

18 For John had said unto Herod, It is not lawful for thee to have thy brothers wife.

19 Therefore Herodias had quarrel against him, and would have killed him, but she could not.

20 For Herod feared John, knowing that he was a just man and a holy, and observed him; when he heard him, he did many things, and heard him gladly.

21 And when a convenient day was come, that Herod on his birth-day made a supper to his lords, high captains, and chief estates of Galilee :

22 And when the daughter of the said Herodias came in, & danced, & pleased Herod, & them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee.

23 And he swore unto her, Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom.

24 And she went forth, and said unto her mother, What shall I ask ? And she said, The head of John the Baptist.

25 And she came in straightway with haste unto the king, and asked, saying, I will that thou give me by and by in a charger, the head of John the Baptist.

26 And the king was exceeding sorry, yet for his oaths sake, and for their sakes which sat with him, he would not reject her.

27 And immediately the king sent an executioner, & commanded his head to be brought,

28 And he went and beheaded him in the prison, and brought his head in a charger, and gave it to the damsel, and the damsel gave it to her mother.

29 And when his disciples heard of it, they came and took up his corps, and laid it in a tomb.

30 And the Apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught.

31 And he said unto them, Come ye your selves apart into a desert place, and rest awhile :

21 Quum igitur dies opportunus adesset, quo tempore Herodes in natalitiis suis cœnam faciebat proceribus suis, ac chiliarchis, & primariis Galilææ.

22 Et introisset filia ipsius Herodiadis, ac saltasser, placuissetque Herodi & simul accumbentibus, rex ait puellæ, Pete à me quodcunque volueris, & dabo tibi.

23 Juravitque ei Quodcumque à me petieris dabo tibi, usque ad dimidium regni mei,

24 At illa egressa dixit matri suæ, Quid petam ? Illa vero dixit, Caput Joannis Baptistæ.

25 Puella igitur cum festinatione statim ad regem ingressa, id petiit, dicens, Velim ut jam nunc des mihi in patina caput Joannis Baptistæ.

26 Rex autem valde tristis factus, noluit tamen, propter jurandum & eos qui simul accumbebant, eam aspernari.

27 Et statim rex, misso spiculatore, imperavit ut afferretur caput ejus.

28 Ille vero abiit, ac decolavit eum in carcere ; attulitque caput ejus in patina, & dedit illud puellæ, & puella dedit illud matri suæ.

29 Quumque hoc audissent discipuli ejus, venerunt, & sustulerunt cadaver ejus, & posuerunt in monumento.

30 Coacti sunt autem Apostoli ad Jesum, & annuntiaverunt ei omnia, & quæ egerant & quæ docuerant.

31 Et dixit eis, Venite vos seorsim in desertum locum, & requiescite paululum.

Erant

Erant enim multi venientes & abeuntes : & ne cibum quidem capere ipsis vacabat.

32 Abierunt igitur in desertum locum navigio seorsim.

33 Vidit autem eos abeuntes turba, & agnoverunt eum multi : & pedibus ex omnibus civitatibus concurrerunt illuc, præveneruntque eos & convenerunt ad eum.

34 Tunc egressus vidit turbam multam Jesus, & commiseratione intima commotus est super eis, quoniam erant ut oves non habentes pastorem ; cœpitque eos docere multa.

35 Quum autem jam multus dies esset, adierunt eum discipuli ejus, dicentes, Desertus est locus iste, & jam multus dies est :

36 Dimitte eos, ut abeuntes in circumjacentes agros ac vicos, emant sibi panes : nam quo vescantur non habent.

37 At ille respondens dixit eis, Date vos ipsis quo vescantur. Tunc dicunt ei, Num profecti emerimus ducentis denariis panes, & dederimus eis quo vescantur ?

38 Ipse vero dixit eis, Quot panes habetis ? abite & videte. Et illi, re cognita, dixerunt, Quinque, & duos pisces.

39 Tunc imperavit eis ut facerent discumbere omnes per convivia super viridi gramine.

40 Discubuerunt igitur singulatim per areolas, partim centeni & partim quinquageni.

41 Et acceptis quinque illis panibus, ac duobus illis piscibus, quum suspexisset in cœlum, benedixit, ac fregit panes ; deditque discipulis suis ut illis apponerent : & duos pisces partus est omnibus.

for there were many coming and going, and they had no leisure so much as to eat.

32 And they departed into a desert place by ship privately.

33 And the people saw them departing, and many knew him, and ran afoot thither out of all cities, and outwent them, and came together unto him.

34 And Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd : and he began to teach them many things.

35 And when the day was now far spent, his disciples came unto him, and said, This is a desert place, and now the time is far passed,

36 Send them away, that they may go into the countrey round about, and into the villages, and buy themselves bread : for they have nothing to eat.

37 He answered and said unto them, Give ye them to eat. And they say unto him, Shall we go and buy two hundred peny worth of bread, and give them to eat ?

38 He saith unto them, How many loaves have ye ? go and see. And when they knew, they say, Five and two fishes.

39 And he commanded them to make all sit down by companies upon the green grasse.

40 And they sat down in ranks by hundreds, and by fifties.

41 And when he had taken the five loaves, and the two fishes, he looked up to heaven, and blessed : and brake the loaves, and gave them to his disciples to set before them ; and the two fishes divided he among them all.

42 And they did all eat and were filled.

43 And they took up twelve baskets full of the fragments, and of the fishes.

44 And they that did eat of the loaves were about five thousand men.

45 And straightway he constrained his disciples to get into the ship, and to go to the other side before unto Bethsaida, while he sent away the people.

46 And when he had sent them away, he departed into a mountain to pray.

47 And when even was come, the ship was in the midst of the sea, and he alone on the land.

48 And he saw them toiling in rowing: (for the winde was contrary unto them) and about the fourth watch of the night he cometh unto them, walking upon the sea, and would have passed by them.

49 But when they saw him walking upon the sea, they supposed it had been a spirit, and cried out.

50 (For they all saw him, and were troubled) And immediately he talked with them, and saith unto them, Be of good cheer, it is I, be not afraid.

51 And he went up unto them into the ship, and the wind ceased: and they were sore amazed in themselves beyond measure, and wondered.

52 For they considered not the miracle of the loaves, for their heart was hardened,

53 And when they had passed over, they came into the land of Genesareth, & drew to the shore.

54 And when they were come out of the ship, straightway they knew him.

42 Comederuntque omnes, & saturati sunt.

43 Et sustulerunt fragmentorum duodecim cophinos plenos, & ex piscibus.

44 Erant autem qui comederant quasi quinquies mille viri.

45 Et statim coegit discipulos suos inscendere navigium, & praeire in ulteriorem ripam Bethsaidæ oppositam, dum ipse dimitteret turbam.

46 Et quum amandasset eos, abiit in montem ad precandum.

47 Quum autem seram diei adesset, erat navigium in medio mari, & ipse solus in terra.

48 Viditque eos vexatos in navigio provehendo: (erat enim ventus eis contrarius) & circa quartam vigiliam noctis venit ad eos, ambulans super mare, volebatque eos præterire.

49 Illi vero, viso eo ambulante super mare, putarunt spectrum esse, & exclamaverunt.

50 (Omnes enim videbant eum, & turbati sunt.) Sed statim loquutus est cum eis, & dixit, Confidite, ego sum, ne timete.

51 Tunc ascendit ad eos in navigium, quievitque ventus: & ipsi multo magis apud se obstupescabant & mirabantur.

52 Non enim intellexerant quod factum fuerat illis panibus; quoniam cor eorum stupidum erat.

53 Et quum trajecissent, venerunt in terram Genesaret, & appulerunt.

54 Tunc ipsis egressis e navigio, statim agnito

55 Percussa tota illa circum-
jacente regione, homines loci il-
lius coeperunt in grabbatis male
affectos circumferre ubi audie-
bant eum esse.

56 Et quocumque introisset
in vicos, aut urbes, aut agros,
in foris ponebant egrotos, &
precabantur eum ut vel fim-
briam pallii ipsius tangerent:
& quotquot tangebant eum ser-
vabantur.

CAP. VII.

Tunc coguntur ad eum
Pharisæi, & quidam ex
Scribis, qui venerant Hieroso-
lymis.

2 Et quum vidissent quos-
dam ex discipulis ejus pol-
lutis manibus (id est illo-
tis) edere panem, conquesti
sunt.

3 (Nam Pharisæi & omnes
Judæi, nisi pugno laverint ma-
nus, non edunt, tenentes tradi-
tionem seniorum :

4 Et à foro venientes, nisi
loti fuerint, non edunt : &
alia multa sunt quæ accepe-
runt tenenda, nempe lotiones
poculorum, & sextariorum,
& æramentorum, & lecto-
rum.)

5 Deinde interrogarunt e-
um Pharisæi & Scribæ, Quare
discipuli tui non ambulant se-
cundum traditionem senio-
rum, sed illotis manibus edunt
panem ?

6 Ille vero respondens dixit
eis, Bene certe prophetavit E-
saïas de vobis hypocritis ; ut
scriptum est, Populus iste labiis
me honorat, cor autem eorum
procul abest à me.

7 Frustra vero me colunt, do-
centes doctrinas quæ sunt man-
data hominum.

55 And ran thorow that whole
region round about, and began
to carry about in beds those that
were sick, where they heard he
was.

56 And whithersoever he en-
tered, into villages, or cities or coun-
treys, they laid the sick in the streets
and besought him that they might
touch, if it were but the border of
his garment, and as many as tou-
ched him, were made whole.

CHAP. VII.

Then came together unto him
the Pharisees, and certain of
the Scribes, which came from Je-
rusalem.

2 And when they saw some
of his disciples eat bread with
defiled (that is to say, with
unwashed) hands, they found
fault.

3 For the Pharisees, and all the
Jews, except they wash their
hands oft, eat not, holding the
tradition of the elders.

4 And when they come from the
market, except they wash, they eat
not. And many other things there
be which they have received to
hold, as the washing of cups
and pots, brazen vessels, and of
tables.

5 Then the Pharisees and
Scribes asked him, Why walk
not thy disciples according to
the tradition of the elders,
but eat bread with unwashed
hands ?

6 He answered and said unto
them, Well hath Esaias prophesied
of you, hypocrites, as it is written,
This people honoureth me with
their lips, but their heart is far
from me.

7 Howbeit, in vain do they wor-
ship me, teaching for doctrines the
commandments of men.

8 For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do.

9 And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition.

10 For Moses said, Honour thy father and thy mother: and who-so curseth father or mother, let him die the death.

11 But ye say, If a man shall say to his father or mother, It is Corban, that is to say, a gift, by whatsoever thou mightest be profited by me: he shall be free.

12 And ye suffer him no more to do ought for his father, or his mother:

13 Making the word of God of none effect through your tradition which ye have delivered: and many such like things do ye.

14 ¶ And when he had called all the people unto him, he said unto them, Hearken unto me every one of you, and understand.

15 There is nothing from without a man that entering into him, can defile him: but the things which come out of him, those are they that defile the man.

16 If any man have eares to hear, let him hear.

17 And when he was entered into the house from the people, his disciples asked him concerning the parable.

18 And he saith unto them, Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, it cannot defile him?

19 Because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats?

8 Nam omisso mandato Dei, tenetis traditionem hominum, lotiones sextariorum & poculorum: aliaque similia hujusmodi multa facitis.

9 Præterea dixit eis, Sane belle aboletis mandatum Dei, ut traditionem vestram servetis.

10 Moses enim dixit, Honora patrem tuum & matrem tuam; &, Qui maledixerit patri vel matri, morte moriatur.

11 Vos autem dicitis, Si dixerit quispiam patri vel matri, Corban (id est donum) est quocunque à me juvari posses, infons erit.

12 Nec permittitis amplius eum quicquam præstare patri suo aut matri suæ:

13 Irritum facientes sermonem Dei traditione vestra quam tradidistis: & similia hujusmodi multa facitis.

14 Advocata etiam tota turba, dixit eis, Audite me omnes, & attendite.

15 Nihil est extra hominem quod ingrediens in eum possit eum polluere: sed quæ egrediuntur ex eo, illa sunt quæ polluunt hominem.

16 Si quis habet aures ad audiendum, audiat.

17 Et quam introisset domum digressus à turba, interrogarunt eum discipuli ejus de parabola.

18 Tunc dicit eis, Itane & vos intelligentia caretis? non intelligitis, quicquid extrinsecus ingreditur in hominem non posse eum polluere?

19 Non enim ingreditur in cor ejus, sed in ventrem, & in latrinam abit, purgans omnes escas.

S Mark.

20 And he said, That which
cometh out of the man, that de-
fileth the man.

21 For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders,

22 Theft, covetousnesse, vickednesse, deceit, lasciviousnesse, an evil eye, blasphemy, pride, foolishnesse :

23 All these evil things come from within, and defile the man.

24 ¶ And from thence he arose, and went into the borders of Tyre and Sidon, and entred into an house, and would have no man knowv it; but he could not be hid.

25 For a certain woman whose young daughter had an unclean spirit, heard of him, and came and fell at his feet :

26 (The woman was a Greek,
a Syrophenician by nation) and
she besought him that he would
cast forth the devil out of her
daughter.

27 But Jesus said unto her,
Let the children first be filled: for
it is not meet to take the chil-
drens bread, and to cast it unto the
dogs.

28 And she answered and said
unto him, Yes Lord, yet the dogs
under the table eat of the childrens
crumbs.

29 And he said unto her, For
this saying go thy way, the
devil is gone out of thy daugh-
ter.

30 And when she was come to
her house, she found the devil gone
out, and her daughter laid upon
the bed.

31 ¶ And again departing frō the
coasts of Tyre & Sidon, he came
unto the sea of Galilee, thorow the
midst of the coasts of Decapolis.

32 And

32 And they bring unto him one that was deaf, and had an impediment in his speech: & they beseech him to put his hand upon him.

33 And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue,

34 And looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened.

35 And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain.

36 And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published it,

37 And were beyond measure astonished, saying, He hath done all things well, he maketh both the deaf to hear, and the dumb to speak.

CHAP. VIII.

IN those dayes the multitude being very great, and having nothing to eat, Jesus called his disciples unto him, and saith unto them,

2 I have compassion on the multitude, because they have now been with me three dayes, and have nothing to eat :

3 And if I send them away fasting to their own houses, they will faint by the way : for divers of them came from far.

4 And his disciples answered him, From whence can a man satisfie these men with bread here in the wilderness ?

5 And he asked them, How many loaves have ye ? And they said, Seven.

6 And he commanded the people to sit down on the ground : and he took the seven loaves,

32 Et offerunt ei surdum difficulter loquentem & precantur eum ut imponat ei manum.

33 Ipse vero, quum abduxisset eum è turba privatim, misit digitos suos in auriculas ejus: & quum spuisset, tetigit linguam ejus.

34 Et quum suspexisset in cœlum, ingemuit, dixitque ei, Ephphatha, quod est, Adaperitor.

35 Et statim adaptæ sunt ejus aures : & solutum est vinculum linguæ ipsius, & loquebatur recte.

36 Et interdixit eis ne cui dicerent : sed quantumcunq; ipse eis interdixisset, multo magis hoc prædicabant.

37 Et supra modum percellabantur, dicentes, Bene omnia fecit : facit ut & surdi audiant, & muti loquantur.

CAP. VIII.

Diebus illis, quum multa omnino turba esset, nec haberent quo vescerentur, advocatis Jesus discipulis suis, dixit eis.

2 Intima misericordia commoveor erga turbam ; quia jam triduum manent apud me, nec habent quo vescantur.

3 Quod si dimiserò eos jejunos domum suam, deficient in via : quidam enim ex eis procul venerunt.

4 Responderunt autem ei discipuli ejus, Unde istos quispiam possit hic satiare panibus in deserto ?

5 Interrogavit autem eos, Quot panes habetis ? Ipsi vero dixerunt, Septem.

6 Tunc denunciavit turbæ ut discumberet humi : & accipitis septem illis panibus, quum

quum gratias egisset, fregit, deditque discipulis suis ut eos apponerent: & apposuerunt turbæ.

7 Habebant autem pisciculos paucos: & quum benedixisset, dixit ut hos etiam apponerent.

8 Comederunt autem, & saturati sunt: & sustulerunt fragmentorum quæ superfuerant septem sportas.

9 Erant autem qui comederant quasi quater mille: dimisitque eos.

10 Et statim ingressus in navigium cum discipulis suis venit in partes Dalmanutha.

11 Prodierunt autem Pharisei, coeperuntque altercari cum eo, quærentes ab eo signum è coelo, ipsum tentantes.

12 Ipse vero quum alte ingemisset spiritu suo, dixit, Cur gens ista signum requirit? amen dico vobis, si dabitur isti genti signum.

13 Et eis relictis, ingressus rursus navigium abiit in ulteriorem ripam.

14 Fuerant autem obliti discipuli sumere panes, & panem non nisi unum habebant secum in navigio.

15 Tunc edixit eis, dicens, Videte, cavete à fermento Phariseorum, & fermento Herodis.

16 Disceptabant igitur alii adversus alios, dicentes, Panes non habemus.

17 Id autem quum nosset Jesus, dixit eis, Quid disceptatis quod panes non habetis? nondum animum advertitis, nec intelligentia præditi estis? adhuc stupidum habetis cor vestrum?

and gave thanks, and brake, and gave to his disciples to set before them: and they did set them before the people.

7 And they had a few small fishes: and he blessed, and commanded to set them also before them.

8 So they did eat, and were filled: and they took up of the broken meat that was left, seven baskets.

9 And they that had eaten were about four thousand: and he sent them away.

10 ¶ And straightway he entered into a ship with his disciples, and came into the parts of Dalmanutha.

11 And the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, tempting him.

12 And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign? verily I say unto you, There shall no sign be given to this generation.

13 And he left them, and entering into the ship again, departed to the other side.

14 ¶ Now the disciples had forgotten to take bread, neither had they in the ship with them more then one loaf.

15 And he charged them, saying, Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod.

16 And they reasoned among themselves, saying, It is because we have no bread.

17 And when Jesus knew it, he saith unto them, Why reason ye because ye have no bread? perceive ye not yet, neither understand? have ye your heart yet hardened?

18 Having eyes, see ye not? and having ears, hear ye not? and do ye not remember?

19 When I brake the five loaves among five thousand, how many baskets full of fragments took ye up? They say unto him, Twelve.

20 And when the seven among four thousand, how many baskets full of fragments took ye up? And they said, Seven.

21 And he said unto them, How is it that ye do not understand?

22 ¶ And he cometh to Bethsaida, and they bring a blind man unto him, and besought him to touch him.

23 And he took the blind man by the hand, and led him out of the town, and when he had spit on his eyes, and put his hands upon him, he asked him, if he saw ought.

24 And he looked up and said, I see men as trees walking.

25 After that, he put his hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly.

26 And he sent him away to his house, saying, Neither go into the town, nor tell it to any in the town.

27 ¶ And Jesus went out, and his disciples, into the towns of Cesarea Philippi: and by the way he asked his disciples, saying unto them, Whom do men say that I am?

28 And they answered, John the Baptist: but some say, Elias, and others, One of the prophets.

29 And he saith unto them, But whom say ye that I am? And Peter answereth and saith unto him, Thou art the Christ.

18 Quum oculos habeatis, non cernitis? & quum aures habeatis, non auditis? neque memores estis?

19 Quum quinque illös panes fregi illis quinquies mille, quot cophinos fragmentis plenos sustulistis? Dicunt ei, Duodecim.

20 Quum autem septem illos panes illis quater mille, quot sportas fragmentis plenas sustulistis? Illi vero dixerunt, Septem.

21 Tunc dixit eis, Quomodo hæc non intelligitis?

22 Venit autem Bethsai-
dan: & obtulerunt ei cæcum,
& precati sunt eum ut ipsum tangeret.

23 Tunc prehensa manu cæci, eduxit eum extra vicum: & quum inspauisset in oculos ejus, imposuissetque ei manus, interrogavit eum esquid videret.

24 Qui quum suspexisset, dixit, Video homines instar arborum ambulantes.

25 Deinde rursus imposuit manus oculis ejus, fecitque ut demum oculos attolleret: & restitutus fuit, viditque procul & dilucide omnes.

26 Tunc Jesus misit eum domum suam, dicens, Neque in vicum illum ingreditor, neque hæc dicito cuiquam in vico.

27 Egressus est autem Jesus ac discipuli ejus in vicos Cesareæ quæ cognominatur Philippi: & in via interrogavit discipulos suos, dicens eis, Quemnam esse me dicunt homines?

28 Illi vero responderunt, Joannem Baptistam; & alii Eliam; alii vero unum ex prophetis.

29 Tunc ipse dixit eis, Vos autem quem me dicitis esse? Respondens vero Petrus dicit ei, Tu es ille Christus.

Cap. viii.

30 Tunc interminatus est, ut nulli id dicerent de se.

31 Et cœpit eos docere quod oporteret Filium hominis multa pati, & reprobari à senioribus & primariis sacerdotibus ac Scribis, & trucidari, & tribus post diebus resurgere.

32 Et aperte eum sermonem loquebatur. Tunc, prehensum eum Petrus cœpit objurgare.

33 Ipse vero conversus, & intuitus discipulos suos, objurgavit Petrum, dicens, Abscede à me, Satana; nam non sapis quæ Dei sunt, sed quæ sunt hominum.

34 Et quum advocasset turbam cum discipulis suis, dixit eis, Quicumque vult pone me venire abdicet semet ipsum, & tollat crucem suam, et sequatur me.

35 Quisquis enim voluerit animam suam servare, perdet eam: quisquis autem perdiderit animam suam causa mea & Evangelii, is servabit eam.

36 Quid enim profuerit cuiquam si lucratus fuerit mundum totum, & anima sua mulctetur?

37 Aut quam dabit quispiam compensationem animæ suæ?

38 Nam quemcumque puduerit mei ac meorum sermonum in gente ista adultera & peccatrice, Filium etiam hominis pudebit ejus quando venerit in gloria Patris sui cum angelis illis sanctis.

C A P. IX.

PRæterea dixit eis, Amen dico vobis, sunt quidam ex iis qui hic adstant, qui nequaquam gustabunt mortem, usquedum viderint regnum Dei venisse cum potentia.

S. Mark.

30 And he charged that they should tell no man of him.

31 And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three daies rise again.

32 And he spake thus saying openly. And Peter took him, and began to rebuke him.

33 But when he had turned about, and looked on his disciples, he rebuked Peter, saying, Get thee behind me, Satan: for thou savourest not the things that be of God, but the things that be of men.

34 ¶ And when he had called the people unto him, with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross and follow me.

35 For whosoever will save his life, shall lose it, but whosoever shall lose his life for my sake and the gospel, the same shall save it.

36 For what shall it profit a man, if he shall gain the whole world, and lose his own soul?

37 Or what shall a man give in exchange for his soul?

38 Whosoever therefore shall be ashamed of me, and of my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed when he cometh in the glory of his Father, with the holy angels.

C H A P. IX.

A And he said unto them, Verily I say unto you, that there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power.

2 ¶ And

2 And after six days, Jesus taketh with him, Peter, & James, & John, & leadeth them up into an high mountain apart by themselves: & he was transfigured before them.

3 And his raiment became shining, exceeding white as snow, so as no fuller on earth can white them.

4 And there appeared unto them Elias, with Moses: and they were talking with Jesus.

5 And Peter answered and said to Jesus, Master it is good for us to be here, and let us make three tabernacles, one for thee, and one for Moses, and one for Elias.

6 For he wist not what to say, for they were sore afraid.

7 And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is my beloved Son: hear him.

8 And suddenly when they had looked round about, they saw no man any more, save Jesus onely with themselves.

9 And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead.

10 And they kept that saying with themselves, questioning one with another what the rising from the dead should mean.

11 And they asked him, saying, Why say the Scribes that Elias must first come?

12 And he answered and told them, Elias verily cometh first, and restoreth all things, and how it is written of the Son of man, that he must suffer many things, and be set at naught.

13 But I say unto you, that Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him.

2 Sexto vero post die assumit Jesus Petrum & Jacobum & Joannem, & subducit eos in montem sublimem seorsim solus; & transformatus fuit coram eis.

3 Et vestimenta ejus facta sunt coruscantia, candida valde ut nix, qualia non potest fullo in terra dealbare.

4 Et visus est eis Elias cum Moise, qui colloquebantur cum Jesu.

5 Tunc respondens Petrus dicit Jesu, Rabbi, bonum est nos hic esse: faciamus igitur tabernacula tria; tibi unum, & Moysi unum, & Eliæ unum.

6 Nec enim sciebat quid loqueretur; erant enim exterriti.

7 Et exstitit nubes quæ inumbravit eos: venitque vox ex nube, dicens, Hic est filius ille meus, dilectus ille, ipsum audite.

8 Et repente quum circumspexissent, non amplius viderunt quemquam, nisi solum Jesum secum.

9 Quum vero descenderent ex monte, interdixit eis ut nemini narrarent quæ viderant, nisi postquam Filius hominis à mortuis resurrexisset.

10 Ipsi igitur hanc rem continuerunt, apud se mutuo querentes quid illud esset, A mortuis resurgere.

11 Et interrogarunt eum, dicentes, Cur Scribæ dicunt oportere ut Elias prius veniat?

12 Ipse vero respondens dixit eis, Eliam quidem postquam prius venerit restituet omnia, sed ut scriptum est de Filio hominis, oportet ut multa patiatur, & pro nihilo habeatur.

13 Sed dico vobis, & Eliam venisse, & istos ei facisse quæcumque voluerunt, sicut scriptum est de eo.

14 Et quum venisset ad discipulos suos, vidit turbam multam circa eos, & Scribas cum eis altercantes.

15 Et statim tota turba viso eo expavit; & accurrentes salutaverunt eum.

16 Tunc interrogavit Scribas, Quid altercamini inter vos?

17 Et respondens quidam e turba dixit, Magister, adduxi filium meum ad te, habentem spiritum mutum.

18 Qui ubicumque eum corripuerit, lacerat eum; ipse vernum spat, & stridet dentibus suis, & exarescit. Et dixi discipulis tuis, ut eum ejicerent, sed non potuerunt.

19 Ipse vero respondens ei dixit, O natio incredula, quousque apud vos ero? quousque tolerabo vos? adducite eum ad me.

20 Illum igitur adduxerunt ad eum. Et eo conspecto, statim spiritus discerpit eum: & ille quum cecidisset in terram, volutabat sese spumans.

21 Tunc interrogavit Jesus patrem ejus, Quantum temporis est quod hoc accidit ei? Ipse vero ait, Ab infante.

22 Et sepe eum tum in ignem abiecit, tum in aquas, ut perderet eum. Sed si quid potes, succurre nobis, intima miserationis commotus erga nos.

23 Jesus autem dixit ei, Si potes hoc credere, omnia fieri possunt credenti.

24 Pater vero pueri statim clamans cum lacrymis dixit, Credo, Domine: succurre incredulitati meae.

25 Quum vidisset autem Jesus turbam simul accurrere, objurgavit spiritum illum impurum,

14 ¶ And when he came to his disciples, he saw a great multitude about them, and the Scribes questioning with them.

15 And straightway all the people, when they beheld him, were greatly amazed, and running to him, saluted him.

16 And he asked the Scribes, What question ye with them?

17 And one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb spirit:

18 And wheresoever he taketh him, he teareth him; and he foameth, and gnasheth with his teeth, and pineth away: and I spake to thy disciples, that they should cast him out, and they could not.

19 He answered him and saith, O faithlesse generation, how long shall I be with you, how long shall I suffer you? bring him unto me.

20 And they brought him unto him: and when he saw him, straightway the spirit tare him, and he fell on the ground, and wallowed foaming.

21 And he asked his father, How long is it ago since this came unto him? And he said, Of a childe.

22 And oft-times it hath cast him into the fire, and into the waters to destroy him: but if thou canst do any thing, have compassion on us, and help us.

23 Jesus said unto him, If thou canst believe, all things are possible to him that believeth.

24 And straightway the father of the childe cryed out, and said with tears, Lord, I believe, help thou mine unbelief.

25 When Jesus saw that the people came running together, he rebuked the foul spirit saying,

saying unto him, Thou dumb and deaf spirit, I charge thee come out of him, and enter no more into him.

26 And the spirit cryed, and rent him sore, and came out of him, and he was as one dead, insomuch that many said, He is dead.

27 But Jesus took him by the hand, and lifted him up, and he arose.

28 And when he was come into the house, his disciples asked him privately, Why could not we cast him out?

29 And he said unto them, This kinde can come forth by nothing, but by prayer and fasting.

30 ¶ And they departed thence, and passed thorow Galilee, and he would not that any man should know it.

31 For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him, and after that he is killed, he shall rise the third day.

32 But they understood not that saying, and were afraid to ask him.

33 ¶ And he came to Capernaum, and being in the house, he asked them, What was it that ye disputed among your selves by the way?

34 But they held their peace: for by the way they had disputed among themselves who should be the greatest.

35 And he sat down, & called the twelve, and saith unto them, If any man desire to be first, the same shall be last of all, and servant of all.

36 And he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them,

dicens ei, Tu spiritus mute & surde; ego tibi impero, Exi ab eo, & ne amplius ingreditor in eum.

26 Et quum clamasset spiritus, multumque discerpisset eum, exivit: & ille factus est quasi mortuus, adeo ut multi dicerent, Certe mortuus est.

27 Jesus vero prehensa manum ejus, erexit eum: & ille surrexit.

28 Quum autem esset ingressus domum, discipuli ejus interrogaverunt eum privatim, Cur nos non potuimus spiritum illum ejicere?

29 Ipse vero dixit eis, Hoc genus demoniorum nulla potest exire nisi precatione & jejunio.

30 Et illinc egressi, una iter faciebant per Galilæam: nec volebat ut quisquam id sciret.

31 Docebat enim discipulos suos, & dicebat eis, Filius hominis tradetur in manus hominum, qui trucidabunt eum: sed trucidatus, tertio die resurget.

32 Ipsi vero ignorabant hoc dictum, & timebant eum interrogare.

33 Venit igitur Capernaum, & quum venisset domum, interrogavit eos, Quid in via inter vos disceptabatis?

34 Ipsi vero siluerunt, nam alii adversus alios differuerant in via, qui esset futurus ipsorum maximus.

35 Et quum confedisset, vocavit duodecim illos, & dixit eis, Si quis vult primus esse, erit omnium ultimus, & omnium minister.

36 Et acceptum puerulum statuit in medio eorum; eoque in alnas recepto, dixit eis,

37 Quisquis unum ex talibus puerulis exceperit meo nomine, me excipit; & quicumque me exceperit, non me excipit, sed eum qui misit me.

38 Respondit autem ei Joannes, dicens, Præceptor, vidimus quemdam per nomen tuum ejicientem dæmonia, qui non sequitur nos: & prohibuimus eum, quia non sequitur nos.

39 Jesus autem ait, Ne illum prohibete: nullus enim est qui edat virtutē per nomen meum, & possit citō male loqui de me.

40 Nam qui non est contra nos pro nobis est.

41 Quisquis enim potum dedit vobis poculū aquæ in nomine meo, id est, quod sitis Christi, amen dico vobis, nequaquam perdiderit mercedem suam.

42 Et quisquis offendiculo fuerit uni ex parvis istis qui credunt in me, bonum esset ei potius si circumponeretur saxum molare circa collum ejus, & projiceretur in mare.

43 Quod si manus tua facit ut tu offendas, abscinde eam: bonū est tibi ad vitam ingredi mactum, potius quam duas manus habentem abire in gehennam, id est, in ignem illum inextinctum.

44 Ubi vermis eorum non interit, & ignis non exstinguitur.

45 Et si pes tuus facit ut tu offendas, abscinde eum: bonum est tibi ingredi in vitam claudū, potius quam duos pedes habentem projici in gehennam, id est, in ignem inextinctum.

46 Ubi vermis eorum non interit, & ignis non exstinguitur.

47 Et si oculus tuus facit ut tu offendas, erue eum: bonū est tibi introire in regnum Dei luscum, potius quam duos oculos habentem projici in gehennam ignis:

37 Whosoever shall receive one of such children in my Name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me.

38 ¶ And John answered him, saying, Master, we saw one casting out devils in thy Name, and he followeth not us, and we forbade him, because he followeth not us.

39 But Jesus said, Forbid him not, for there is no man which shall do a miracle in my Name, that can lightly speak evil of me.

40 For he that is not against us, is on our part.

41 For whosoever shall give you a cup of water to drink in my Name, because ye belong to Christ, verily I say unto you, He shall not lose his reward.

42 And whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea.

43 And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, then having two hands to go into hell, into the fire that never shall be quenched:

44 Where their worm dieth not, and the fire is not quenched.

45 And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, then having two feet, to be cast into hell, into the fire that never shall be quenched:

46 Where their worm dieth not, and the fire is not quenched.

47 And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, then having two eyes to be cast into hell fire:

48 Where their worm dieth not, and the fire is not quenched.

49 For every one shall be salted with fire, and every sacrifice shall be salted with salt.

50 Salt is good : but if the salt have lost his saltnesse, wherewith will you season it ? Have salt in your selves, and have peace one with another

CHAP. X.

AND he arose from thence, and cometh into the coasts of Judea, by the farther side of Jordan: and the people resort unto him again; and, as he was wont, he taught them again.

2 ¶ And the Pharisees came to him, and asked him, Is it lawful for a man to put away his wife ? tempting him.

3 And he answered and said unto them, What did Moses command you ?

4 And they said, Moses suffered to write a bill of divorcement, and to put her away.

5 And Jesus answered and said unto them, For the hardnesse of your heart he wrote you this precept.

6 But from the beginning of the creation, God made them male and female.

7 For this cause shall a man leave his father and mother, and cleave to his wife,

8 And they twain shall be one flesh : so then they are no more twain, but one flesh.

9 What therefore God hath joyned together, let not man put asunder.

10 And in the house his disciples asked him again of the same matter.

11 And he saith unto them, Whosoever shall put away his wife, and marry another,

48 Ubi vermis eorum non interit, & ignis non extinguitur.

49 Nam omnis homo igne salietur; & omnis oblatio sale salietur.

50 Bonus est sal : si vero sal insulsus fuerit, quonam ipsum condietis ? Habete in vobis ipsi sale, & pacem habete alii cum aliis.

CAP. X.

ET illinc digressus, venit in fines Judææ per oram Jordanis : & convenit rursum turba ad eum; &, ut consueverat, rursum docebat eos.

2 Tunc accedentes Pharisei interrogarunt eum, an liceret viro uxorem dimittere, tentantes eum.

3 Ipse vero respondens dixit eis, Quid vobis mandavit Moses ?

4 Ipsi autem dixerunt, Moses permisit libellum abscissionis scribere, & dimittere uxorem.

5 Tunc respondens Jesus dixit eis, Pro duritia cordis vestri scripsit vobis mandatum istud.

6 A principio vero creationis masculum & foeminam fecit Deus.

7 Propterea relinquet homo patrem suum & matrem, & agglutinabitur uxori suæ :

8 Et qui duo fuerant, erunt caro una. Itaque non sunt amplius duo, sed una caro.

9 Quod ergo Deus conjunxit homo ne sejungat.

10 Et domi rursum discipuli ejus eadem de re interrogarunt eum.

11 Ipse vero dixit eis, Qui cumque dimiserit uxorem suam, & duxerit aliam

mœchatur adversus eam.

12 Et si mulier dimiserit virum suum, & nupsit alteri, mœchatur.

13 Tunc obtulerunt ei puerulos ut tangeret eos : discipuli vero objurgabant eos qui offerebant.

14 Quod quum vidisset Jesus, indignatus est, & dixit eis, Sinite puerulos venire ad me, & ne prohibete eos ; talium enim est regnum Dei.

15 Amen dico vobis, quicumque non exceperit regnum Dei ut puerulus, nequaquam in id ingrediatur.

16 Et quum accepisset eos in ulnas, impositis in eos manibus, benedixit eis.

17 Egrediente autem ipso ut sese daret in viam, quidam, quum accurrisset, & accidisset ei ad genua, iuterrogavit eum, Præceptor bone, quid faciam ut vitam æternam possideam ?

18 Jesus autem dixit ei, Cur me dicis bonum ? nullus est bonus, nisi unus, nempe Deus.

19 Mandata nosti ; Ne mœchator, Ne occidiro, Ne furator, Ne falsum testimonium dicito, Ne damno afficito quemquam, Honora patre tuum & matrem.

20 Ille vero respondens dixit ei, Magister, hæc omnia observavi à juventute mea.

21 Jesus autem eum intuitus dilexit eum, & dixit ei, Unum te deficit : abi, quæcumque habes vende, & da pauperibus ; & habebis thesaurum in cælo : & veni, sequere me, sublata in humeros cruce.

22 Ille vero mœstus factus propter hunc sermonem, abiit contristatus : habebat enim possessiones multas.

23 Et quum circûspexisset Jesus,

committeth adultery against her.

12 And if a woman shall put away her husband, & be married to another, she committeth adultery.

13 ¶ And they brought young children to him, that he should touch them, and his disciples rebuked those that brought them.

14 But when Jesus saw it, he was much displeased, & said unto them, Suffer the little children to come unto me, & forbid them not, for of such is the kingdom of God.

15 Verily I say unto you, Who-soever shall not receive the kingdom of God as a little child, he shall not enter therein.

16 And he took them up in his arms, put his hands upon them, and blessed them.

17 ¶ And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good master, what shall I do that I may inherit eternal life ?

18 And Jesus said unto him, Why callest thou me good ? there is no man good, but one, that is God.

19 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mo her.

20 And he answered and said unto him, Master, all these have I observed from my youth.

21 Then Jesus beholding him, loved him, and said unto him, One thing thou lackest, go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven, and come take up the crosse, and follow me.

22 And he was sad at that saying, and went away grieved : for he had great possessions.

23 ¶ And Jesus looked round about

and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God !

24 And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches, to enter into the kingdom of God.

25 It is easier for a camel to go thorow the eye of a needle, then for a rich man to enter into the kingdom of God.

26 And they were astonished out of measure, saying among themselves, Who then can be saved ?

27 And Jesus looking upon them, saith, With men it is impossible, but not with God : for with God all things are possible.

28 ¶ Then Peter began to say unto him, Lo, we have left all, and have followed thee.

29 And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my sake, and the gospel,

30 But he shall receive an hundred fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions ; and in the world to come eternal life.

31 But many that are first, shall be last : and the last, first.

32 ¶ And they were in the way going up to Jerusalem : and Jesus went before them, & they were amazed, and as they followed, they were afraid : and he took again the twelve, & began to tell them what things should happen unto him.

33 Saying, Behold, we go up to Jerusalem, and the Son of man shall be delivered unto the chief priests, and unto the scribes :

dicat discipulis suis, Quam difficulter qui opes habent in regnum Dei introibunt !

24 Discipuli vero expaverunt ad eos sermones ipsius. Jesus autem rursum respondens dixit eis, Filii, quam difficile est eos qui confidunt opibus in regnum Dei introire !

25 Facilius est camelum per foramen acus transire, quam divitem in regnum Dei introire.

26 Illi vero amplius percellerantur, dicentes inter se, Et quis potest servari ?

27 Intuitus autem eos Jesus dicit, Apud homines hoc fieri non potest, sed non apud Deum : nam omnia fieri possunt apud Deum.

28 Tunc Petrus cepit dicere, Ecce nos reliquimus omnia, & sequuti sumus te.

29 Respondens autem Jesus ait, Amen dico vobis, nullus est qui reliquerit domum, aut fratres, aut sorores, aut patrem, aut matrem, aut uxorem, aut liberos, aut agros, mea causa & Evangelii,

30 Qui accipiat centuplicia nunc isto tempore, domos, & fratres, & sorores, & matres, & liberos, & agros, cum persecutionibus, & in seculo venturo vitam æternam.

31 Multi autem primi erunt ultimi, & ultimi primi.

32 Erant autem in via ascendentes Hierosolyma ; & præibat eis Jesus : & expavescebant, & eum sequendo terrebantur. Ipse vero assumtis rursum duodecim illis cepit dicere quæ sibi erant eventura.

33 Dicens, Ecce, ascendimus Hierosolyma, & Filius hominis tradetur principibus sacerdotum & Scribis :

& condemnabunt eum morte, tradentque eum gentibus.

34 Et ipse illudent ei, & flagellabunt eum, & inspuent in eum, & trucidabunt eum: sed tertia die resurget.

35 Tunc accedunt ad eum Iacobus & Joannes filii Zebedæi, dicentes, Magister, velimus ut quicquid petierimus præstes nobis.

36 Ipse vero dixit eis, Quid me vultis vobis præstare?

37 Illi autem dixerunt ei, Da nobis ut unus ad dexteram tuam & alter ad sinistram tuam sedeamus in gloria tua.

38 Iesus autem dixit eis, Nescitis quid petatis: potestis bibere poculum quod ego bibo, & baptismo quo ego baptizor, baptizari?

39 Ipsi vero dixerunt ei, Possumus. Iesus autem dixit eis, Poculum quidem quod ego bibo bibetis, & baptismo quo ego baptizor baptizabimini:

40 Sed sedere ad dexteram meam & ad sinistram meam non est meum dare, sed dabitur quibus paratum est.

41 Et quum hæc audissent alii decem, coeperunt indignari de Iacobo & Joanne.

42 Iesus autem quum eos advocasset, dixit eis, Scitis eos qui censentur imperare gentibus, dominari in eas, & earum magnates potestatem habere in eas.

43 Verum non ita erit inter vos: sed quicumque voluerit fieri magnus inter vos, sit minister vester;

44 Et quicumque voluerit ex vobis fieri primus, sit omnium servus.

and they shall condemn him to death, and shall deliver him to the Gentiles:

34 And they shall mock him, & shall scourge him, & shall spit upon him, and shall kill him, and the third day he shall rise again.

35 ¶ And James and John the sons of Zebedee come unto him, saying, Master, we would that thou shouldest do for us whatsoever we shall desire.

36 And he said unto them, What would ye that I should do for you?

37 They said unto him, Grant unto us, that we may sit, one on thy right hand, and the other on thy left hand, in thy glory.

38 But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?

39 And they said unto him, We can. And Jesus said unto them; Ye shall indeed drink of the cup that I drink of: and with the baptism that I am baptized with, shall ye be baptized:

40 But to sit on my right hand, and on my left hand, is not mine to give, but it shall be given to them for whom it is prepared.

41 And when the ten heard it, they began to be much displeased with James and John.

42 But Jesus called them to him, and saith unto them, Ye know that they which are accounted to rule over the Gentiles, exercise lordship over them; and their great ones exercise authority upon them.

43 But so shall it not be among you: but whosoever will be great among you, shall be your minister:

44 And whosoever of you will be the chiefest, shall be servant of all.

45 For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

46 ¶ And they came to Jericho: and as he went out of Jericho with his disciples, and a great number of people, blind Bartimeus, the son of Timeus, sat by the high way side, begging.

47 And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, thou Son of David, have mercy on me.

48 And many charged him that he should hold his peace: but he cryed the more a great deal, Thou Son of David, have mercy on me.

49 And Jesus stood still, and commanded him to be called: and they call the blinde man, saying unto him, Be of good comfort, rise, he calleth thee.

50 And he casting away his garment, rose, and came to Jesus.

51 And Jesus answered and said unto him, What wilt thou that I should do unto thee? The blinde man said unto him, Lord, that I might receive my sight.

52 And Jesus said unto him, Go thy way, thy faith hath made thee whole: and immediately he received his sight, and followed Jesus in the way.

CHAP. XI.

And when they came nigh to Jerusalem, unto Bethphage, and Bethany, at the mount of olives, he sendeth forth two of his disciples,

2 And saith unto them, Go your way into the village over against you, and as soon as ye be entered into it, ye shall find a colt tied, whercon never man sat, loose him, and bring him.

45 Nam & Filius hominis non venit ut sibi ministraretur, sed ut ministraret, & daret animā suā redemptionis pretiū pro multis.

46 Tunc veniant Hiericho: eoque egrediente ab Hiericho, ac discipulis ejus, & turba multa, filius Timæi Bartimeus cæcus sedebat apud viam mendicans.

47 Et quum audisset ipsum esse Jesum illum Nazarenū, cœpit clamare, & dicere, Fili Davidis Jesu, miserere mei.

48 Objurabant autem eum multi ut sileret: ille vero multo magis clamabat, Fili Davidis, miserere mei.

49 Tunc Jesus quum substitisset, jussit eum vocari. Vocant igitur cæcum, dicentes ei, Confide, surge; vocat te.

50 Ipse vero abjecto pallio suo quum surrexisset, venit ad Jesum.

51 Et respondens dixit ei Jesus, Quid vis tibi faciam? Cæcus autem ait ei, Rabboni, ut visum recipiam.

52 Jesus autem dixit ei, Abi, fides tua te servavit. Statim igitur recepit visum, & sequebatur Jesum in illo itinere.

CAP. XI.

Quum autem appropinquarent: Hierosolymis ad Bethphage & Bethaniam apud montem olearum, misit duos discipulis suis.

2 Et dicit eis, Abite in vicum qui vobis est ex adverso: & statim ut ingrediemini in eum, invenietis pullum ligatum, in quo nullus hominum sedit: solvite eum & adducite.

3 Quod si quis vobis dixerit, Cur hoc facitis? dicite, Quoniam eo opus est Domino: & eum statim huc mittet.

4 Abierunt igitur, & invenerunt pullum ligatum ad ostium foris in bivio, & solverunt eum.

5 Tunc quidam eorum qui illic adstabant dixerunt eis, Quid facitis qui solvitis pullum?

6 Ipsi vero dixerunt eis prout mandarat Jesus: & illi dimiserunt eos.

7 Adduxerunt igitur pullum ad Jesum, & iniecerunt ei pallia sua: & insedit ei.

8 Multi vero pallia sua straverunt per viam: alii autem frondes cædebant ex arboribus, & sternebant in viam.

9 Et qui præibant quique sequebantur clamabant, dicentes, Hosanna, benedictus qui venit in nomine Domini.

10 Benedictum regnum patris nostri David quod venit in nomine Domini: hosanna ô qui es in cælis altissimis.

11 Et ingressus est Hierosolymam Dominus, & in templum: quumque circumspexisset omnia, & vespera jam hora esset, abiit ad Bethaniam cum illis duodecim.

12 Et postero die quum exissent Bethania, esuriit.

13 Quumque procul vidisset ficum habentem folia, venit visurus videlicet num inveniret aliquid in ea: & quum venisset ad eam, nihil invenit nisi folia, non enim erat tempus ficum.

14 Tunc respondens Jesus dixit fici, Ne amplius ex te in seculum quisquam fructum comedat. Et hoc audierunt discipuli ejus.

3 And if any man say unto you, Why do ye this? say ye that the Lord hath need of him, & straightway he will send him hither.

4 And they went their way, and found the colt tied by the door without, in a place where two ways met: and they loosed him.

5 And certain of them that stood there, said unto them, What do ye loosing the colt?

6 And they said unto them even as Jesus had commanded: and they let them go.

7 And they brought the colt to Jesus, and cast their garments on him, and he sat upon him.

8 And many spread their garments in the way: and others cut down branches of the trees, and strawed them in the way.

9 And they that went before, and they that followed, cried, saying, Hosanna, blessed is he that cometh in the Name of the Lord.

10 Blessed be the kingdom of our father David, that cometh in the Name of the Lord, Hosanna in the Highest.

11 And Jesus entered into Jerusalem, and into the temple: and when he had looked round about upon all things, and now the evening was come, he went out unto Bethany with the twelve.

12 ¶ And on the morrow when they were come from Bethany, he was hungry.

13 And seeing a fig-tree afar off, having leaves, he came, if happily he might find any thing thereon: and when he came to it, he found nothing but leaves; for the time of figs was not yet.

14 And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever. And his disciples heard it.

15 ¶ And they come to Jerusalem, And Jesus went into the temple, and began to cast out them that sold & bought in the temple, and overthrow the tables of the money changers, and the seats of them that sold doves :

16 And would not suffer that any man should carry any vessel thorow the temple.

17 And he taught, saying unto them, Is it not written, My house shall be called of all nations the house of prayer : but ye have made it a den of thieves.

18 And the scribes and chief priests heard it, and sought how they might destroy him : for they feared him, because all the people was astonished at his doctrine.

19 And when even was come, he went out of the city.

20 ¶ And in the morning as they passed by, they saw the fig-tree dried up from the roots.

21 And Peter calling to remembrance, saith unto him, Master, behold the fig-tree which thou cursedst, is withered away.

22 And Jesus answering saith unto them, Have faith in God.

23 For verily I say unto you, that whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea, and shall not doubt in his heart, but shall believe that those things which he saith shall come to passe, he shall have whatsoever he saith.

24 Therefore I say unto you, What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them.

25 And when ye stand praying, forgive, if ye have ought against any : that your Father also which is in heaven may forgive you your trespasses.

15 Veniunt igitur Hierosolymam. Et ingressus Jesus in templum, cepit ejicere eos qui vendebant & emebant in templo, & mensas numulariorum, & cathedras vendentium columbas subvertit.

16 Nec sinebat ut quisquam deportaret vas per templum.

17 Et docebat, dicens eis, Nonne scriptum est domum meam domum precationis vocatum iri ab omnibus gentibus? vos autem eam fecistis speluncam latronum.

18 Et hoc audierunt Scribæ & primarii sacerdotes, & quærebant quomodo eum perderent : timebant enim eum, quia tota turba percelleretur super doctrina ipsius.

19 Quum vero vespere advenisset, egressus est Jesus extra urbem.

20 Et mane iter facientes prope ficum, viderunt eam exaruisse radicitus.

21 Tunc recordatus Petrus dixit ei, Rabbi, ecce, ficus illa cui imprecatus es exaruit.

22 Et respondens Jesus dixit eis, Habete fidem Dei.

23 Amen enim dico vobis, quicumque dixerit monti huic, Tolle te, & projice te in mare, nec addubitaverit in corde suo, sed crediderit futura quæ dicit, fiet ei quicquid dixerit,

24 Propterea dico vobis, quicumque precantes petitis credite vos accepturos, & erunt vobis.

25 Et quum adstiteritis precantes, remittere si quid habetis adversus aliquem : ut & Pater ille vester qui in coelis est remittat vobis offensas vestras.

26 Nam

26 Nam si vos non remiseritis, nec Pater illé vester qui in cœlis est remittet offensas vestras.

27 Tunc veniunt rursus Hierosolymam: & quum ipse ambularet in templo, veniunt ad eum primarii sacerdotes & Scribæ & seniores,

28 Et dicunt ei, Qua auctoritate ista facis? & quis tibi dedit auctoritatem istam, ut hæc facias?

29 Jesus autem respondens dixit eis, Interrogabo vos & ego rem quandam: respondete igitur mihi, & dicam vobis qua auctoritate hæc faciam.

30 Baptisma Joannis, cœlo erat, an ex hominibus? respondete mihi.

31 Ratiocinabantur autem apud se, dicentes, Si dixerimus, E cœlo, dicit, Quare ergo non credidistis ei?

32 Sed si dicamus, Ex hominibus; timemus populum: omnes enim sentiebant de Joanne, eum vere prophetam fuisse.

33 Tunc respondentes dicunt Jesu, Nescimus. Et Jesus respondens dicit eis, Nec ego dicam vobis qua auctoritate hæc faciam.

CAP. XII.

ET cœpit eis per parabolas dicere, Vineam plantavit quidam, & circumposuit sepem, & fodit lacum, & ædificavit turrim, & elocavit eam agricolis, ac peregre profectus est.

2 Misitque servum ad agricolas suo tempore, ut ab agricolis acciperet ex fructu vineæ.

3 Illi vero captum eum cæderunt, ac remiserunt inanem.

26 But if you do not forgive, neither will your Father which is in heaven forgive your trespasses.

27 ¶ And they come again to Jerusalem, and as he was walking in the temple, there come to him the chief priests, and the scribes, and the elders,

28 And say unto him, By what authority dost thou these things? and who gave thee this authority to do these things?

29 And Jesus answered and said unto them, I will also ask of you one question, and answer me, and I will tell you by what authority I do these things.

30 The baptism of John, was it from heaven, or of men? answer me.

31 And they reasoned with themselves, saying, If we shall say, From heaven, he will say, Why then did ye not believe him?

32 But if we should say, Of men, they feared the people: for all men counted John, that he was a prophet indeed.

33 And they answered and said unto Jesus, We cannot tell. And Jesus answering saith unto them, Neither do I tell you by what authority I do these things.

CHAP. XII.

AND he began to speak unto them by parables, A certain man planted a vineyard, and set an hedge about it, and digged a place for the winefat, and built a tower, & let it out to husbandmen, and went into a far country.

2 And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard.

3 And they caught him and beat him, and sent him away empty.

4 And again he sent unto them another servant; and at him they cast stones, and wounded him in the head, and sent him away shamefully handled.

5 And again he sent another, and him they killed: and many others, beating some, and killing some.

6 Having yet therefore one son, his welbeloved, he sent him also last unto them, saying, They will reverence my son.

7 But those husbandmen said among themselves, This is the heir, come, let us kill him, and the inheritance shall be ours.

8 And they took him, and killed him, and cast him out of the vineyard.

9 What shall therefore the Lord of the vineyard do? he will come and destroy the husbandmen, and will give the vineyard unto others.

10 And have ye not read this scripture? The stone which the builders rejected is become the head of the corner.

11 This was the Lords doing, and it is marvellous in our eyes.

12 And they sought to lay hold on him, but feared the people: for they knew that he had spoken the parable against them: and they left him, and went their way.

13 ¶ And they send unto him certain of the Pharisees, and of the Herodians, to catch him in his words.

14 And when they were come, they say unto him, Master, we know that thou art true, and carest for no man: for thou regardest not the person of men, but teachest the way of God in truth: Is it lawful to give tribute to Cæsars or not?

4 Et rursum misit ad eos alium servum; & illi huic quosque lapidato caput comminuerunt, & remiserunt dedecoratum.

5 Et rursum alium misit; & illum trucidarunt: multosque alios, hos quidem cadentes, illos vero trucidantes.

6 Quum ergo unum adhuc haberet filium suum dilectum, misit etiam illum ultimum ad eos, dicens, Reverebuntur filium meum.

7 Illi vero agricolæ dixerunt inter se, Iste est hæres; venite, trucidemus eum, & nostra erit hæreditas.

8 Et captum eum trucidarunt, & ejecerunt extra vineam.

9 Quid ergo faciet dominus vineæ? Veniet & perdet agricolas, & dabit vineam alii.

10 Ne hanc quidem scripturam legistis, Quem lapidem repronaverunt ædificantes, is factus caput est anguli:

11 A Domino factum est istud, & est mirabile in oculis nostris.

12 Studebant igitur eumprehendere, sed timuerunt turbam; norant enim eum adversus ipsos illam parabolam dixisse: itaque omisso eo abierunt.

13 Et miserunt ad eum quosdam à Phariseis & Herodianis; ut eum irretirent captum sermone.

14 Illi vero quum venissent, dicunt ei, Przceptor, scimus te veracem esse, neque curare quemquam; non enim respicis ad personam hominum, sed in veritate viam Dei doces: licet censum Cæsari dare, an non?

15 Demus, an non demus? Ipse vero, quum sciret eorum hypocrisin, dixit eis, Quid mentatis? proferte mihi denarium, ut videam.

16 Illi vero protulerunt. Tunc dicit eis, Cujus est imago ista & inscriptio? Illi vero dixerunt ei, Caesaris.

17 Et respondens Jesus dixit eis, Reddite quæ sunt Caesaris Caesari, & quæ Dei sunt Deo. Et admirati sunt super eo.

18 Tunc veniunt ad eum Sadducei, qui dicunt non esse resurrectionem, & interrogarunt eum, dicentes,

19 Præceptor, Moses scripsit nobis, ut si cujus frater mortuus sit, ac reliquerit uxorem, & filios non reliquerit, accipiat ipsius frater uxorem ejus, & excitet semen fratri suo.

20 Septē ergo fratres fuerunt; ac primus accepit uxorem, & moriens non reliquit semen.

21 Et secundus accepit eam, & mortuus est, & ne ipse quidē reliquit semen: & tertius itidem.

22 Et acceperunt eam septem illi, neq; reliquerunt semen: ultima omnium mortua est & mulier.

23 In resurrectione ergo, postquam resurrexerint, cujus eorum erit uxor? nam septem habuerunt eam uxorem.

24 Tunc respondens Jesus dixit eis, Nonne propterea erratis quod non sciatis scripturas, neque potentiam Dei?

25 Postquam enim à mortuis resurrexerint, neque uxores ducunt, neque nuptum dantur; sed sunt ut angeli qui in cœlis sunt.

26 De mortuis vero, quod suscitandi sint, non legistis in libro Moïsis, quomodo in

15 Shall we give, or shall we not give? But he knowing their hypocrisie, said unto them, Why tempt ye me? bring me a penny, that I may see it.

16 And they brought it: and he saith unto them, Whose is this image and superscription? And they said unto him, Caesars.

17 And Jesus answering said unto them, Render to Caesar the things that are Caesars, and to God the things that are Gods. And they marvelled at him.

18 ¶ Then come unto him the Sadduces, which say there is no resurrection, and they asked him, saying,

19 Master, Moses wrote unto us, If a mans brother die, and leave his wife behinde him, and leave no children, that his brother should take his wife, and raise up seed unto his brother.

20 Now there were seven brethren, and the first took a wife, and dying, left no seed.

21 And the second took her, and died, neither left he any seed, and the third likewise.

22 And the seven had her, and left no seed: last of all the woman died also.

23 In the resurrection therefore, when they shall rise, whose wife shall she be of them? for they seven had her to wife.

24 And Jesus answering said unto them, Do ye not therefore erre, because ye know not the scriptures, neither the power of God?

25 For when they shall rise from the dead: they neither marry, nor are given in marriage: but are as the angels which are in heaven.

26 And as touching the dead, that they rise: have ye not read in the book of Moyses, how in

The bush God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob?

27 He is not the God of the dead, but the God of the living: ye therefore do greatly erre.

28 ¶ And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all?

29 And Jesus answered him, The first of all the commandments is, Hear O Israel, the Lord our God is one Lord.

30 And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.

31 And the second is like, namely this, Thou shalt love thy neighbour as thyself: there is none other commandment greater then these.

32 And the scribe said unto him, Well Master, thou hast said the truth: for there is one God; and there is none other but he:

33 And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more then all whole burnt-offerings, and sacrifices.

34 And when Jesus saw that he answered discretely, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question

35 ¶ And Jesus answered and said, while he taught in the temple, How say the Scribes that Christ is the Son of David?

36 For David himself said by the holy Ghost, The LORD said to my Lord, Sit thou on my

rubo loquutus sit ei Deus, dicens, Ego sum Deus Abraham, & Deus Isaaci, & Deus Jacob?

27 Non est Deus *Deum* mortuorum, sed Deus viventium: vos ergo multum erratis.

28 Et quum accessisset quidam è Scribis qui audierat eos disceptantes, & sciebat eum bene illis respondisse, interrogavit eum dicens, Quod est primum omnium mandatum?

29 Jesus autem respondit ei, Primum omnium mandatorum est, Audi Israel, Dominus Deus noster Dominus unus est.

30 Diliges igitur Dominum Deum tuum ex toto corde tuo, & ex tota anima tua, & ex tota cogitatione tua, & ex totis viribus tuis: hoc est primum mandatum.

31 Et secundum illi simile, hoc est, Diliges proximum tuum ut teipsum. Majus istis aliud mandatum non est.

32 Tunc dixit ei Scriba ille, Bene, præceptor, in veritate dixisti: nam unus est Deus, nec alius est præter eum:

33 Et diligere eum ex toto corde, & ex tota intelligentia, & ex tota anima, & ex totis viribus, ac diligere proximum ut seipsum, plus est quam omnia holocausta & sacrificia.

34 Tunc Jesus, quum vidisset eum cordate respondisse, dixit ei, Non longe es à regno Dei. Et nemo amplius audebat eum interrogare.

35 Et respondens Jesus dicebat, docens in templo, Quomodo dicunt Scribæ Christum esse filium Davidis?

36 Nam ipse David dixit per spiritum sanctum, Dixit Dominus Domino meo, Sede ad dexteram.

dexteram eam, usque dum posuero inimicos tuos scabellum pedum tuorum.

37 Ipse ergo David dicit eum Dominum: unde igitur filius ejus est? Et multa turba audiebat eum libenter.

38 Ipse autem dicebat eis in doctrina sua, Cavete a Scribis, qui amant stolati ambulare, & salutationes in foris,

39 Primosque confessus in conventibus, & primos accubitus in coenis:

40 Qui devorant domos viduarum, & in speciem utuntur longis precibus: isti auferent gravius judicium.

41 Et quum sedisset Jesus ex adverso gazophylacii, spectabat quomodo turba immitteret as in gazophylacium: multi igitur divites injiciebant multa.

42 Et quum venisset quaedam vidua pauper, iniecit minuta areola duo, quod est quadrans.

43 Tunc ille, quum advocasset discipulos suos, dixit eis, Amen dico vobis, vidua haec pauper plus immisit quam omnes alii qui miserunt pecuniam in gazophylacium.

44 Nam omnes ex eo quod ipsis redundat immiserunt: haec vero e penuria sua immisit omnia quae habebat, totum nempe victum suum.

C A P. XIII.

Q Uum autem egrederetur e templo, dixit ei quidam e discipulis ejus, Praceptor, vide quales lapides, & qualia ista sunt aedificia.

2 Tunc Jesus respondens dixit ei. Vides ista magna aedificia? non relinquetur lapis super lapidem, qui non dissolvatur.

right hand, till I make thine enemies thy footstool.

37 David therefore himself calleth him Lord, and whence is he then his son? and the common people heard him gladly.

38 ¶ And he said unto them in his doctrine, Beware of the Scribes, which love to go in long clothing, and love salutations in the market-places,

39 And the chief seats in the synagogues, and the uppermost rooms at feasts:

40 Which devour widows houses, and for a pretense make long prayer: these shall receive greater damnation.

41 ¶ And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much.

42 And there came a certain poor widow, and she threw in two mites, which make a farthing.

43 And he called unto him his disciples, and saith unto them, Verily I say unto you, that this poor widow hath cast more in, than all they which have cast into the treasury.

44 For all they did cast in of their abundance: but she of her want did cast in all that she had, even all her living.

C H A P. XIII.

A ND as he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones, and what buildings are here.

2 And Jesus answering said unto him, Seest thou these great buildings? there shall not be left one stone upon another that shall not be thrown down.

3 And

3 And as he sat upon the mount of Olives, over against the temple, Peter, and James, and John, and Andrew asked him privately,

4 Tell us when shall these things be? and what shall be the sign when all these things shall be fulfilled?

5 And Jesus answering them, began to say, Take heed lest any man deceive you.

6 For many shall come in my Name, saying, I am Christ, and shall deceive many.

7 And when ye shall hear of wars, and rumours of wars, be ye not troubled: for such things must needs be, but the end shall not be yet.

8 For nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in divers places, and there shall be famines, and troubles: these are the beginnings of sorrows.

9 ¶ But take heed to yourselves: for they shall deliver you up to councils, and in the synagogues ye shall be beaten, and ye shall be brought before rulers and kings for my sake, for a testimony against them.

10 And the gospel must first be published among all nations.

11 But when they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate; but whatsoever shall be given you in that hour, that speak ye; for it is not ye that speak, but the holy Ghost.

12 Now the brother shall betray the brother to death, and the father the son: and children shall rise up against their parents, and shall cause them to be put to death.

13 And ye shall be hated of all men for my Names sake:

3 Et quum sederet in monte olearum ex adverso templi, interrogarunt eum privatim Petrus & Jacobus & Joannes & Andreas.

4 Dic nobis quando hæc erunt, & quod signum erit quando futurum est ut hæc omnia finem habeant?

5 Jesus autem eis respondens coepit dicere, Videte ne quis vos seducat.

6 Multi enim venient sub nomine meo, dicentes, Ego sum Christus, multosque seducunt.

7 Quum autem audieritis bella & rumores bellorum, ne turbamini, oportet enim ista fieri: at nondum erit finis.

8 Surget enim gens in gentem, & regnum in regnum, eruntque terramotus singulis locis, & erunt fames ac turbæ: Principia erunt dolorum partus ista.

9 Sed cavete vos vobis ipsis; tradent enim vos in consessum & conventum; cademini, & coram præsidibus ac regibus sistemini propter me, ut hoc sit testimonio adversus eos.

10 Et apud omnes gentes oportet primū prædicari Evangelium.

11 Quum autem vos tradendo duxerint; ne ante solliciti estote quid dicturi sitis, neque meditamini: sed quicquid datum fuerit vobis illo momento id loquimini: non enim estis vos qui loquimini, sed Spiritus sanctus.

12 Tradet autem frater fratrem ad mortem, & pater filium: & insurgent liberi adversus parentes, & eos curabunt morte multandos.

13 Et eritis odio omnibus propter nomen meum: sed

sed qui sustinuerit ad finem usque, is servabitur.

14 Quum autem videritis abominationem illam vastatricem, quæ dicta est à Daniele propheta, positam ubi non oportet, (qui legit animadvertat) tunc qui fuerint in Iudæa fugiant in montes:

15 Qui vero fuerit in solario, ne descendat domum, nec ingrediatur ut quicquam sumat ex domo sua:

16 Et qui fuerit in agro, ne revertatur retro, ut sumat pallium suum.

17 Væ autem pregnantibus & lactantibus per illos dies.

18 Orate vero ne fiat fuga vestra hyeme.

19 Erunt enim dies illi talis afflictio, qualis non fuit à principio rerum conditarum quas condidit Deus usque ad hoc tempus, neque fiet;

20 Et nisi Dominus decurtasset dies illos, omnis caro periret: sed propter electos quos elegit, decurtavit dies illos.

21 Tunc autem si quis dixerit, Ecce hic Christus, vel, Ecce illic, ne credite.

22 Surgent enim pseudochristi & pseudoprophetae, & edent signa ac miracula ad seducendum, si fieri possit, etiam electos.

23 Vos autem cavete: ecce, prædixi vobis omnia.

24 Cæterum per illos dies, post afflictionem illam, sol obscurabitur, nec dabit luna splendorem suum.

25 Et stellæ cæli excident, & potestates quæ in cælis sunt concutientur.

26 Et tunc videbunt Filium hominis venientem in nubibus

but he that shall endure unto the end, the same shall be saved.

14 ¶ But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not (let him that readeth, understand) then let them that be in Judea, flee to the mountains:

15 And let him that is on the house top, not go down into the house, neither enter therein, to take any thing out of his house.

16 And let him that is in the field, not turn back again for to take up his garment.

17 But wo to them that are with child, and to them that give suck, in those dayes.

18 And pray ye that your flight be not in the winter.

19 For in those daies shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be.

20 And except that the Lord had shortened those daies, no flesh should be saved: but for the elects sake, whom he hath chosen, he hath shortened the dayes.

21 And then, if any man shall say to you, Lo, here is Christ, or lo, he is there: believe him not.

22 For false Christs, and false prophets shall rise, and shall shew signs and wonders, to seduce, if it were possible, even the elect.

23 But take ye heed: behold, I have foretold you all things.

24 ¶ But in those daies, after that tribulation, the sun shall be darkened, and the moon shall not give her light.

25 And the stars of heaven shall fall, and the powers that are in heaven, shall be shaken.

26 And then shall they see the Son of man coming in the clouds with

with great power and glory.

27 And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth, to the uttermost part of heaven.

28 Now learn a parable of the fig-tree, When her branch is yet tender, and putteth forth leaves, ye know that summer is near.

29 So ye in like manner, when ye shall see these things come to passe, know that it is nigh, even at the doors.

30 Verily I say unto you, that this generation shall not passe, till all these things be done.

31 Heaven and earth shall passe away: but my words shall not passe away.

32 ¶ But of that day and that hour knoweth no man, no not the angels which are in heaven, neither the Son, but the Father.

33 Take ye heed, watch and pray: for ye know not when the time is.

34 For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch.

35 Watch ye therefore (for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowings, or in the morning)

36 Lest coming suddenly, he find you sleeping.

37 And what I say unto you, I say unto all, Watch.

CHAP. XIV.

After two daies was the feast of the paschever, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put him to death,

cum potentia multa & gloria.

27 Ipse vero tunc mittet angelos suos, & suos electos coget à quatuor ventis, ab extremo terræ usque ad extremum cœli.

28 A ficu vero discite parabolam: quum ramus ejus jam tener sit, & germinat folia, nostis prope esse æstatem.

29 Ita & vos, quum hæc videritis fieri, scitote illum prope esse & ad fores.

30 Amen dico vobis, nequaquam præterierit hæc ætas ulquedum facta sint hæc omnia.

31 Cœlum & terra præteribunt, sermones autem mei nequaquam præteribunt.

32 Sed de die illo ac hora nemo scit, ne angeli quidem qui in cœlo sunt, neque ipse Filius, sed Pater.

33 Cavete, vigilate, & orate; nescitis enim quando tempus illud sit futurum.

34 Nam filius hominis ita est ut quispiam qui peregre abiens, relicta domo sua, dataque servis suis potestate, ac suæ cuique opere, janitori mandavit ut vigilaret.

35 Vigilare igitur; (nescitis enim quando dominus domus veniet, vespere, an media nocte, an in gallicinio, an mane.)

36 Ne quum repente venerit, inveniat vos dormientes.

27 Quæ autem dico vobis, omnibus dico, Vigilare.

CAP. XIV.

ERat autem pascha & azyma duobus post diebus, & querebant primarii sacerdotes & scribæ quomodo eum dolo prehensum trucidarent.

2. Dicebant:

Cap. xiv.

2 Dicebant autem, Non in festo, ne tumultus sit populi.

3 Quum autem Iesus esset apud Bethaniam in domo Simonis leprosi, accumbente eo, venerat mulier habens alabastrum unguenti, nardi liquidæ multi pretij, & confractione alabaastro, effuderat ei in caput.

4 Quidam autem indignabantur apud sese, & dicebant, Quorsum perditio ista unguenti facta est?

5 Nam poterat hoc venire amplius quam trecentis denariis, & dari pauperibus. Et fremebant in eam.

6 Iesus autem ait, Omittite eam: quid ei molestiam exhibetis? bonum opus operata est erga me.

7 Semper enim pauperes habetis vobiscum, & quando cumque volueritis potestis eis bene facere; me vero non semper habebitis.

8 Hæc quod potuit fecit: occupavit enim ungere meum corpus ad funerationem.

9 Amen dico vobis, ubicunque prædicatum fuerit Evangelium hoc in toto mundo, etiam id quod ista fecit dicetur in memoriam ipsius.

10 Tunc Judas Iscariotes, unus ex illis duodecim, abiit ad primarios sacerdotes, ut eum ipsis proderet.

11 Illi vero eo audito gavisi sunt, & polliciti sunt se pecuniam ei daturus. Quærebat igitur quomodo opportune eum proderet.

12 Primo autem die azymorum, quando pascha celebrabatur, dicunt ei discipuli ipsius, Ubi vis ut profecti paremus ut edas pascha?

13 Tunc mittit duos de discipulis suis, & dicit eis,

S. Mark.

2 But they said, Not on the feast-day, lest there be an uproar of the people.

3 ¶ And being in Bethany, in the house of Simon the leper, as he sat at meat, there came a woman, having an alabastrer box of ointment of spikenard very precious, and she brake the box, and poured it on his head.

4 And there were some that had indignation within themselves, and said, Why was this waste of the ointment made?

5 For it might have been sold for more than three hundred pence, and have been given to the poor: and they murmured against her.

6 And Iesus said, Let her alone, why trouble ye her? she hath wrought a good work on me.

7 For you have the poor with you alwayes, and whensoever ye will, ye may do them good: but me ye have not alwayes.

8 She hath done what she could: she is come aforehand to anoint my body to the burying.

9 Verily I say unto you, Wheresoever this Gospel shall be preached thoroughout the whole world, this also that she hath done, shall be spoken of, for a memorial of her.

10 ¶ And Judas Iscariot, one of the twelve: went unto the chief priests, to betray him unto them.

11 And when they heard it, they were glad, and promised to give him money. And he sought how he might conveniently betray him.

12 ¶ And the first day of unleavened bread, when they killed the paschever, his disciples said unto him, Where wilt thou that we go and prepare, that thou mayest eat the paschever?

13 And he sendeth forth two of his disciples, and saith unto them,

Go

Go ye into the city, and there shall meet you a man bearing a pitcher of water : follow him.

14 And wheresoever he shal go in, say ye to the good man of the house, The Master saith, Where is the guest-chamber, where I shal eat the passeover with my disciples ?

15 And he will shew you a large upper room furnished and prepared: there make ready for us.

16 And his disciples went forth, and came into the city, and found as he had said unto them : and they made ready the passeover.

17 And in the evening he cometh with the twelve.

18 And as they sat, and did eat, Jesus said, Verily I say unto you, one of you which eateth with me, shall betray me.

19 And they began to be sorrowful, and to say unto him, one by one, Is it I? and another said, Is it I?

20 And he answered and said unto them, It is one of the twelve, that dippeth with me in the dish.

21 The Son of man indeed goeth, as it is written of him : but wo to that man by whom the Son of man is betrayed : good were it for that man if he had never been born.

22 ¶ And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat : this is my body.

23 And he took the cup, and when he had given thanks, he gave it to them : and they all drank of it.

24 And he said unto them, This is my blood of the new testament, which is shed for many.

25 Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.

26 ¶ And when they had sung an hymn, they went out into the mount of olives.

Abite in urbem, & occurret quidam bajulans amphoram aquæ, sequimini eum :

14 Et quocunque introierit, dicite patrifamilias, Præceptor dicit, Ubi est diversorium ubi pascha cum discipulis meis edam ?

15 Tunc ipse vobis monstrabit coenaculum magnum stratum, paratū: illic parate nobis pascha.

16 Abierunt igitur discipuli ejus, veneruntque in civitatem, & invenerunt omnia prout dixerat eis : & paraverunt pascha.

17 Et quum serum diei esset, venit cum duodecim.

18 Quumque discubuissent, & ederent, ait Jesus, Amen dico vobis, unus ex vobis prodet me, qui edit mecum.

19 Ipsi vero cœperunt contristari, & ei dicere sigillatim, Num ego ? & alius, Num ego ? Ipse autē respondens dixit eis, Unus ex duodecim qui manū intingit mecum in catinū me prodet

21 Filius quidem hominis abit, prout scriptum est de eo : sed vix homini illi per quem Filius hominis proditur : bonum erat homini illi si natus non fuisset.

22 Et edentibus ipsis, quum accepisset Jesus panē, & benedixisset, fregit, deditq; eis, & ait, Accipite, edite: hoc est corpus meum.

23 Et accepto poculo, cum gratias egisset, dedit eis : & biberunt ex eo omnes.

24 Et dixit eis, Hoc est sanguis meus novi illius fœderis, qui pro multis effunditur.

25 Amen dico vobis, non bibam amplius ex fructu vitis, usq; ad diem illum quum ipsum bibam novum in regno.

26 Et quum hymnum cecidissent, exierunt in montem olearum.

27 Tunc dicit eis Jesus, Omnes offendemini in me nocte ista: nam scriptum est, Percutiam pastorem, dispergentur oves.

28 Sed postquam suscitatus fuero, præibo vobis in Galilæam.

29 Petrus autem dixit ei, Etiam si omnes offendantur, at non ego.

30 Tunc dicit ei Jesus, Amen dico tibi, hodie nocte ista, priusquam bis gallus vocem miserit, ter abnegabis me.

31 At ille multo magis dicebat, Si me oportuerit commori tibi, haudquaquam te abnegabo. Itidē autem etiam omnes dicebant.

32 Veniunt igitur in locum cuius nomen est Gethsemane. Tunc dicit discipulis suis, Sedete hic usquedum precatus fuero.

33 Et assumit Petrum & Jacobum & Joannem secum: cœpitq; expavescere, & gravissime angi,

34 Et dixit eis, Undiquaque tristis est anima mea usque ad mortem: manete hic, & vigilate.

35 Progressusque paululum, procidit in terram; & oravit ut, si fieri possit, abiret ab ipso hora illa;

36 Dixitque, Abba, Pater omnia fieri abs te possunt: transfer à me istud poculum: verum non quid ego velim, sed quid tu.

37 Tunc venit, & invenit eos dormientes; dixitque Petro, Simon, dormis? non potuisti unam horam vigilare?

38 Vigilate & precamini, ne introeat in tentationē: spiritus quidē proutus est, sed caro infirma.

39 Et quū rursus abiisset, precatus est, eundē sermonē loquutus.

40 Reversus autem invenit eos rursus dormientes, (erant enim oculi eorum gravati) neque sciebant quid ei responderent.

27 And Jesus saith unto them, All ye shall be offended because of me this night, for it is written, I will smite the shepherd, and the sheep shall be scattered.

28 But after that I am risen, I will go before you into Galilee.

29 But Peter said unto him, Although all shall be offended, yet will not I.

30 And Jesus saith unto him, Verily I say unto thee, that this day, even in this night before the cock crow twice, thou shalt deny me thrice.

31 But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all.

32 And they came to a place which was named Gethsemani, and he saith to his disciples, Sit ye here, while I shall pray.

33 And he taketh with him Peter and James, and John, and began to be sore amazed, & to be very heavy

34 And saith unto them, My soul is exceeding sorrowful unto death: tarry ye here and watch.

35 And he went forward a little, and fell on the ground, and prayed, that if it were possible the hour might passe from him.

36 And he said, Abba, Father, All things are possible unto thee, take away this cup from me, nevertheless, not what I wil, but what thou wilt.

37 And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldst thou not watch one hour?

38 Watch ye and pray, lest ye enter into temptation: the spirit truly is ready, but the flesh is weak.

39 And again he went away and prayed, and spake the same words.

40 And when he returned, he found them asleep again (for their eies were heavy) neither wist they what to answer him.

41 And he cometh the third time, and saith unto them, Sleep on now and take your rest: it is enough, the hour is come, behold the Son of man is betrayed into the hands of sinners.

42 Rise up, let us go; lo, he that betrayeth me is at hand.

43 ¶ And immediatly, while he yet spake, cometh Judas one of the twelve, and with him a great multitude with swords and staves, from the chief priests and the scribes, and the elders.

44 And he that betrayed him, had given them a token, saying, Whomsoever I shall kisse, that same is he; take him, and lead him away safely.

45 And as soon as he was come, he goeth straightway to him, and saith, Master, Master, and kissed him.

46 ¶ And they laid their hands on him, and took him.

47 And one of them that stood by, drew a sword, and smote a servant of the high priest, and cut off his ear.

48 And Jesus answered and said unto them, Are ye come out as against a thief, with swords and with staves to take me?

49 I was daily with you in the temple, teaching, and ye took me not: but the scriptures must be fulfilled.

50 And they all forsook him, and fled.

51 And there followed him a certain young man, having a linen cloth cast about his naked body, and the young men laid hold on him.

52 And he left the linen cloth, and fled from them naked.

53 ¶ And they led Jesus away to the high priest, and with him were assembled all the chief priests, and the elders, and the scribes.

41 Et venit tertio, dicitque eis, Dormite quod superest, & requiescite: sufficit, venit hora: ecce, traditur Filius hominis in manus peccatorum.

42 Surgite, eamus: ecce, qui prodit me appropinquavit.

43 Et statim, adhuc eo loquente, adest Judas, qui erat unus è duodecim, & cum eo turba multa cum gladiis & fustibus, à primariis sacerdotibus & Scribis & senioribus.

44 Dederat autem eis iste qui eum tradebat commune inter ipsos signum, dicens, Quemcunque osculatus fuero, is est; prehendite eum, & abducite tuto.

45 Quum igitur venisset, statim accedens ad eum, dixit ei, Rabbi, Rabbi; ac deosculatus est eum.

46 Illi vero injectis in eum manibus prehenderunt eum.

47 Quidam autem ex iis qui adstabant stricto gladio percussit servum pontificis maximi, & abstulit ejus auriculam.

48 Respondens autem Jesus dixit eis, Ut adversus latronem exiistis cum gladiis & fustibus ad comprehendendam me.

49 Quotidie eram apud vos in templo docens, nec prehendistis me: sed oportet ut impleantur scripturæ.

50 Tunc relicto eo omnes fugerunt.

51 Quidam autem juvenis sequebatur eum amictus sindone super undum corpus; & prehenderunt eum juvenes.

52 Ipse vero derelicta sindone, nudus effugit ab illis.

53 Tunc abduxerunt Jesum ad pontificem maximum; cum quo convenerunt omnes primarii sacerdotes, & seniores, & Scribæ.

54 Petrus autem è longinquo sequutus est eum intro usque in aulam pontificis maximi, & con-
sidebat cum ministris, & cale-
faciebat sese ad ignem.

55 Primarii vero sacerdotes &
totus confessus querebant testi-
moniũ adversus Jesum, ut eũ mor-
te mulctarent; nec inveniebant.

56 Nam multi falsum testimo-
niũ dicebant adversus eum: sed
nō erant paria ipsorũ testimonia.

57 Tunc quidam surrexerunt,
& falso testati sunt adversus
eum, dicentes,

58 Nos audivimus eum di-
centem, Ego destruam templum
hoc quod est manibus factum, &
intra triduum absque manibus
factum aliud ædificabo.

59 Sed ne sic quidem par erat
testimonium eorum.

60 Tunc pontifex maximus quũ
assurrexisset in medium, interro-
gavit Jesum, dicens; Non respon-
des quicquam? quid illud est quod
isti adversum te testificantur?

61 Ipse vero silebat, & nihil
respondit. Rursum pontifex
maximus eum interrogavit, &
dixit ei, Tu ne es ille Christus
filius illius benedicti?

62 Jesus autem dixit, Ego
sum: & videbitis Filium hominis
sedentem ad dexteram potentie
Dei, & venientem cum nubibus
cœli.

63 Pontifex maximus vero
disruptis vestibus suis, dixit, Quid
adhuc nobis opus est testibus?

64 Audistis blasphemiam:
quid vobis videtur? Illi vero
omnes contra eum judicarunt,
ipsum teneri mortis pœna.

65 Et cœperunt quidã inspuere
in eum, & obtegere faciẽ ejus, &
colaphos ei infligere, & dicere ei,
Vaticinare: ministri vero bacil-
lorum ictibus eum cadebant.

54 And Peter followed him
afar off, even into the palace of
the high priest: and he sat with
the servants, and warmed himself
at the fire.

55 And the chief priests, and
all the counsel sought for witnesse
against Jesus to put him to death,
and found none.

56 For many bare false wit-
nesse against him, but their wit-
nesse agreed not together.

57 And there arose certain,
and bare false witnesse against
him, saying,

58 We heard him say, I will
destroy this temple that is made
with hands, and within three
daies I will build another made
without hands.

59 But neither so did their
witnesse agree together.

60 And the high priest stood
up in the mids, and asked Jesus,
saying, Answerest thou nothing?
What is it which these witnesse
against thee?

61 But he held his peace, and
answered nothing. Again the
high priest asked him, and said
unto him, Art thou the Christ,
the Son of the blessed?

62 And Jesus said, I am: and
ye shall see the Son of man sit-
ting on the right hand of pow-
er, and coming in the clouds of
heaven.

63 Then the high priest rent his
clothes, and saith, What need we
any further witnesses?

64 Ye have heard the blasphemy,
what think ye? And they all
condemned him to be guilty of
death.

65 And some began to spit on him,
and to cover his face, and to buffet
him, and to say unto him, Prophe-
sie, and the servants did strike
him with the palms of their hands.

66 ¶ And

66 ¶ And as Peter was beneath in the palace, there cometh one of the maids of the high priest.

67 And when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth.

68 But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch, and the cock crew.

69 And a maid saw him again, and began to say to them that stood by, This is one of them.

70 And he denied it again. And a little after, they that stood by said again to Peter: Surely thou art one of them: for thou art a Galilean, and thy speech agreeth thereto.

71 But he began to curse and to swear, saying, I know not this man of whom ye speak.

72 And the second time the cock crew: and Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept.

CHAP. XV.

And straightway in the morning the chief priests held a consultation with the elders and scribes, and the whole council, and bound Jesus, and carried him away, and delivered him to Pilate.

2 And Pilate asked him, Art thou the king of the Jews? And he answering said unto him, Thou sayest it.

3 And the chief priests accused him of many things: but he answered nothing.

4 And Pilate asked him again, saying, Answerest thou nothing? Behold how many things they witness against thee.

66 Quum vero Petrus esset in aula inferius, venit quidam ex ancillis pontificis maximi:

67 Et quum vidisset Petrum se calefacientem, intuita in eum dixit, Et tu cum Nazareno Jesu eras.

68 Ipse vero negavit, dicens, Non novi illum, neque scio quid tu dicas. Et exivit extra in vestibulum, & gallus vocem emisit.

69 Tunc ancilla quum rursus vidisset eum, coepit dicere iis qui adstant, Hic est unus ex ipsis.

70 Ipse vero rursus negavit. Et rursus paulo post qui adstant dixerunt Petro, Vere ex ipsis es: etenim Galilæus es, & loquutio tua similis est.

71 Ipse autem coepit execrari & jurare, dicens, Non novi hominem istum quem dicitis.

72 Tunc secundo gallus vocem emisit: & recordatus est Petrus verborum quæ dixerat ei Jesus, Priusquam gallus vocem bis miserit, ter me abnegabis. Et quum se proripuisse, fleuit.

CAP. XV.

Statim autem, mane confilio inito, summi sacerdotes cum senioribus & Scribis totiusque confessus, vinctum Jesum abduxerunt, tradideruntque Pilato.

2 Et interrogavit eum Pilatus, Tu ne es ille rex Judæorum? Ipse vero respondens dixit ei, Tu dicis.

3 Et accusabant eum primarii sacerdotes de multis.

4 Pilatus autem rursus interrogavit eum, dicens, Non respondes quicquam? ecce quam multa adversus te testificantur.

5 Jesus autem nihil amplius respondit, adeo ut miraretur Pilatus.

6 Cæterum singulis festis dimittebat eis unum ex vinculis, quemcumque postulassent.

7 Erat vero quidam qui dicebatur Barabbas, vinctus cum seditionis sociis, qui eadem per seditionem fecerant.

8 Et vociferans turba cœpit petere ut faceret prout semper ipsis fecerat.

9 Pilatus autem respondit eis, dicens, Vultis dimittam vobis regem illum Judæorum?

10 (Noverat enim eum per invidiam traditum fuisse à primariis sacerdotibus)

11 Primarii vero sacerdotes concitarunt turbam ut potius Barabbam ipsis dimitteret.

12 Tum Pilatus respondens, rursus dixit eis, Quid ergo vultis faciam isto quem dicitis regem Judæorum?

13 Ipsi vero rursus clamaverunt, Crucifige eum.

14 Pilatus autem dicebat eis, Enimvero quid mali fecit? Illi autem amplius clamaverunt, Crucifige eum.

15 Pilatus igitur volens turbæ satisfacere, dimisit eis Barabbam, & Jesum flagellatum tradidit ut crucifigeretur.

16 Milites vero abduxerunt eum intra aulam, id est prætorium, & convocaverunt totam cohortem.

17 Et induerunt eum purpura, & circumposuerunt ei plexam coronam spinæ.

18 Et cœperunt eum salutare, dicentes, Ave, Rex Judæorum.

5 But Jesus yet answered nothing; so that Pilate marvelled.

6 Now at that feast he released unto them one prisoner, whomsoever they desired.

7 And there was one named Barabbas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection.

8 And the multitude crying aloud, began to desire him to do as he had ever done unto them.

9 But Pilate answered them, saying, Will ye that I release unto you the King of the Jews?

10 (For he knew that the chief priests had delivered him for envie,)

11 But the chief priests moved the people, that he should rather release Barabbas unto them.

12 And Pilate answered and said again unto them, What will ye then that I shall do unto him whom ye call the king of the Jews?

13 And they cried out again, Crucifie him.

14 Then Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucifie him.

15 ¶ And so Pilate willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified.

16 And the souldiers led him away into the hall, called Prætorium, and they call together the whole band.

17 And they clothed him with purple, and platted a crown of thorns, and put it about his head.

18 And began to salute him, Hail king of the Jews.

19 And

19 And they smote him on the head with a reed, and did spit upon him, and bowing their knees, worshipped him.

20 And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucifie him.

21 And they compel one Simon a Cyrenian, who passed by, coming out of the countrey, the father of Alexander and Rufus, to bear his crosse.

22 And they bring him unto the place Golgotha, which is, being interpreted, the place of a scull.

23 And they gave him to drink, wine mingled with myrre: but he received it not.

24 And when they had crucified him, they parted his garments, casting lots upon them, what every man should take,

25 And it was the third hour, and they crucified him.

26 And the superscription of his accusation was written over, **THE KING OF THE JEWS.**

27 And with him they crucifie two thieves, the one on his right hand, and the other on his left.

28 And the scripture was fulfilled, which saith, And he was numbred with the transgressors.

29 And they that passed by, railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest it in three dayes,

30 Save thy self, and come down from the crosse.

31 Likewise also the chief priests, mocking, said among themselves with the scribes, He saved others, himself he cannot save.

32 Let Christ the King of Israel

19 Et verberabant ejus caput calamo, & inspuabant in eum, ac summissis genibus adorabant eum.

20 Quum autem illafissent ei, exuerunt eum purpura, & induerunt eum suis ipsius vestimentis, eduxeruntque ut crucifigerent eum.

21 Præterea angariarunt prætereuntem quemdam Simonem Cyrenæum (venientem rure; patrem Alexandri & Rufi) ut attolleret crucem ejus.

22 Duxeruntque eum in locum Golgotha: quod est si interpretaris, Calvaria locus.

23 Et dederunt ei bibendum myrrhatum vinum: ipse vero non sumpsit.

24 Quumque crucifixissent eum, partiti sunt vestimenta ejus, jacta sorte super ea, quis quid tolleret.

25 Erat autem hora tertia quando crucifixerunt eum.

26 Eratque inscriptio criminis ipsius, inscripta his verbis **REX ILLE JUDÆORUM.**

27 Crucifixerunt etiam eum duo latrones, unum ad dexteram, & alterum ad sinistram ejus.

28 Et impleta est scriptura quæ dicit, Et cum sceleratis numeratus est.

29 Qui vero præteribant convitiabantur ei, moventes capita sua, & dicentes, Vah, tu qui destruis templum, & triduo ædificas,

30 Serva teipsum, & descende à cruce.

31 Similiter autem & primarii sacerdotes illudentes, dicebant alii ad alios cum scribis, Alios servavit seipsum servare non potest.

32 Christus ille rex Israël descendat

descendat nunc è cruce, ut videamus & credamus. Et qui crucifixi erant cum eo probris afficiebant eum.

33 Quum vero advenisset hora sexta, tenebræ factæ sunt super totam regionem usque ad horam nonam.

34 Et hora nona clamavit Jesus voce magna, dicens, Eloi, Eloi, lamma-sabachthani ? quod est, si quis interpretetur, Deus mi, Deus mi, cur me deseruisti ?

35 Et quidam adstantium quum audissent, dicebant, Ecce, Eliam vocat.

36 Cucurrit autem quidam, & impleta spongia aceto, & arundini circumposita dedit ei potum, dicens, Sinite ; videamus an veniat Elias ad eum detrahendum.

37 Jesus vero emissâ voce magna exspiravit.

38 Et aulæum templi fissum est in duas partes, à summo usque ad imum.

39 Quum vidisset autem centurio qui adstabat ipsi ex adverso, cum ita emissio clamore exspirasse, dixit, Vere homo ille filius erat Dei.

40 Erant autem etiam & mulieres è longinquo spectantes ; inter quas erat Maria Magdalene, & Maria Jacobi parvi & Jose mater, & Salome :

41 Quæ etiam quum esset in Galilæa, sequuta fuerant eum, & ministraverant ei : aliaque multæ quæ simul cum eo ascenderant Hierosolyma.

42 Quum autem serum diei jam esset, (quoniam erat pasceus, hoc est, ante-sabbatum)

43 Veniens Iosephus Arimathæensis, honoratus senator, qui & ipse expectabat regnum

descend now from the crosse, that we may see and believe : and they that were crucified with him, reviled him.

33 And when the sixth hour was come, there was darknesse over the whole land untill the ninth hour.

34 And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani, which is, being interpreted, My God, my God, why hast thou forsaken me ?

35 And some of them that stood by, when they heard it said, Behold, he calleth Elias.

36 And one ran, and filled a sponge full of vinegar, and put it on a reed, and gave him to drink, saying, Let alone, let us see whether Elias will come to take him down.

37 And Jesus cried with a loud voice, and gave up the ghost.

38 And the vail of the temple was rent in twain, from the top to the bottom.

39 ¶ And when the centurion which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.

40 There were also women looking on afar off, among whom was Mary Magdalene, and Mary the mother of James the lesse, and of Joses, and Salome ;

41 Who also when he was in Galilee, followed him, and ministered unto him, and many other women which came up with him unto Jerusalem.

42 ¶ And now when the even was come, (because it was the preparation, that is, the day before the sabbath)

43 Joseph of Arimathea, an honourable counsellor, which also waited for the kingdom

of God, came, and went in boldly unto Pilate, and craved the body of Jesus.

44 And Pilate marvelled if he were already dead, and calling unto him the centurion, he asked him, whether he had been any while dead.

45 And when he knew it of the centurion, he gave the body to Joseph.

46 And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock; and rolled a stone unto the door of the sepulchre.

7 And Mary Magdalene, and Mary the mother of Jesus, beheld where he was laid.

CHAP. XVI.

And when the sabbath was past, Mary Magdalene and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him.

2 And very early in the morning, the first day of the week, they came unto the sepulchre at the rising of the sun.

3 And they said among themselves, Who shall roll us away the stone from the door of the sepulchre?

4 (And when they looked, they saw that the stone was rolled away) for it was very great.

5 And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted.

6 And he saith unto them, Be not affrighted: ye seek Jesus of Nazareth which was crucified: he is risen, he is not here, behold the place where they laid him.

7 But go your way, tell his disciples and Peter, that he goeth before

Dei, fidenti animo introiit ad Pilatum, & petiit corpus Jesu.

44 Pilatus autem miratus est si jam mortuus esset; & advocato centurione, interrogavit eum, an jamdudum mortuus fuisset.

45 Et re cognita ex centurione, donavit corpus Josepho.

46 Is autem emit sindonem, & detractum eum involvit sindone, deposuitque in monumento quod erat excisum e petra; & advolvit saxum ad ostium monumenti.

47 Maria Magdalene vero & Maria mater Jose spectabant ubi poneretur.

CAP. XVI.

ET exacto intercedente sabbato, Maria Magdalene & Maria Jacobi mater & Salome emerant aromata, ut venientes ungerent eum.

2 Et valde mane, primo die hebdomadis, veniunt ad monumentum, exorto sole.

3 Dicebantque inter sese, Quis avolvit nobis saxum ab ostio monumenti?

4 Intuitæ vero conspiciunt saxum esse avolutum: nam erat magnum valde.

5 Ingressæ igitur in monumentum, viderunt juvenem sedentem ad dexteram amictum stola candida: & expaverunt.

6 Ipse vero dixit eis, Ne expavescite: Jesum queritis Nazarenum illum qui fuit crucifixus: suscitatus est, non est hic: ecce locus ubi posuerant eum.

7 Sed abite, dicite discipulis ejus & Petro, ipsum præire vobis

vobis in Galilæam : illic eum videbitis, prout dixit vobis.

8 Tunc digressæ cito, fugerunt à monumento : tenebat enim eas terrore & stupor, neque cuiquam quicquam dicebant ; timebant enim.

9 Quum autem resurrexisset Jesus mane, primo die hebdomadis, apparuit primum Mariæ Magdalene, ex qua ejecerat septem dæmonia.

10 Illa profecta annuntiavit iis qui cum ipso fuerant, lugentibus ac flentibus.

11 Illi vero quum audissent eum vivere, & conspectum fuisse ab ea, non crediderunt.

12 Postea autem duobus ex ipsis ambulanti bus apparuit alia forma, quum rus proficiscerentur.

13 Et illi abierunt, & annuntiaverunt reliquis : qui ne illis quidem crediderunt.

14 Postremo vero una sedentibus ipsis undecim conspicuum sese præbuit, & exprobravit incredulitatem eorum, & cordis duritiem ; eo quod iis qui ipsum conspexerant suscitatum non credidissent.

15 Et dixit eis, Profecti in mundum universum, prædicate Evangelium omni creaturæ.

16 Qui crediderit & baptizatus fuerit servabitur ; qui vero non crediderit condemnabitur.

17 Signa autem eos qui crediderint hæc consequentur : Per nomen meum dæmonia ejicient ; linguis loquentur novis ;

18 Serpentes tollent ; & si quid lethale biberint, nequaquam nocebit eis ; ægrotis manus imponent, & bene habebunt.

you into Galilee, there shall ye see him, as he said unto you.

8 And they went out quickly, and fled from the sepulchre ; for they trembled, and were amazed, neither said they any thing to any man : for they were afraid.

9 ¶ Now when Jesus was risen early, the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils.

10 And she went and told them that had been with him, as they mourned and wept.

11 And they, when they had heard that he was alive, and had been seen of her, believed not.

12 ¶ After that he appeared in another form unto two of them, as they walked, and went into the country.

13 And they went and told it unto the residue : neither believed they them.

14 ¶ Afterward he appeared unto the eleven, as they sat at meat, and upbraided them with their unbelief and hardnesse of heart, because they believed not them which had seen him after he was risen.

15 And he said unto them, Go ye into all the world, and preach the Gospel to every creature.

16 He that believeth and is baptized, shall be saved : but he that believeth not, shall be damned.

17 And these signs shall follow them that believe : In my Name shall they cast out devils, they shall speak with new tongues,

18 They shall take up serpents, and if they drink any deadly thing it shall not hurt them, they shall lay hands on the sick, and they shall recover.

19 ¶ So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.

20 And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Amen.

19 Dominus igitur postquam loquutus fuisset eis, sursum receptus est in cœlum, & sedit ad dexteram Dei.

20 Illi vero profecti prædicarunt ubique Domino cooperante, & sermonem eorum confirmante per signa subsequētia.

THE GOSPEL } EVANGELIUM

according to } Secundum

L U K E } L U C A M.

CHAP. I.

CAPUT I.

FOrasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us,

2 Even as they delivered them unto us, which from the beginning were eye-witnesses, and ministers of the word :

3 It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus,

4 That thou mightest know the certainty of those things wherein thou hast been instructed.

5 ¶ **T**Here was in the daies of Herod the king of Judea, a certain priest named Zacharias, of the course of Abia: and his wife was of the daughters of Aaron, & her name was Elizabeth.

6 And they were both righteous before God, walking in all the commandments and ordinances of the Lord, blamelesse.

Quoniam multi aggressi sunt componere narrationem earum rerum, quarum plena fides nobis facta est,

2 Prout tradiderunt nobis qui à principio spectatores ipsi & ministri fuerunt sermonis ;

3 Visum est etiam mihi, omnia alte repetita penitus assequuto, ordine ista ad te scribere, præstantissime Theophile ;

4 Ut agnoscas earum rerum veritatem quas auditione accepisti.

5 ¶ **F**uit diebus Herodis illius regis Judææ sacerdos quidam nomine Zacharias, ex classe Abiæ : uxor vero ipsius erat ex filiabus Aaron, & nomen ejus Elisabetha,

6 Erant autem justi ambo in conspectu Dei, incedentes in omnibus mandatis & constitutionibus Domini inculpate.

7 Nec erat eis proles, eo quod esset Elizabetha sterilis, & ambo provecti jam essent ætate.

8 Factum est autem, ut quum is sacerdotio fangebat in ordine sue classis ante Deum.

9 Secundum ritum functionis sacerdotalis, sortitus sit munus suffitus faciendi, ingrediendo in templum Domini.

10 Tota vero multitudo populi foris precabatur tempore suffitus.

11 Visus autem est ei angelus Domini stans ad dexteram altaris suffitus.

12 Et Zacharias eo viso turbatus est, & timor incidit in eum.

13 Dixit autem ei angelus, Ne time, Zacharia; nam exaudita est deprecatio tua, uxorque tua Elizabetha gignet tibi filium, & vocabis nomen ejus Joannem.

14 Et is erit tibi gaudio & exultationi, multique super ejus nativitate gaudebunt.

15 Erit enim magnus in conspectu Domini, & vinum siceramque non bibit; & Spiritu sancto implebitur etiam à ventre matris sue:

16 Multosque filiorum Israel convertet ad Dominum Deum ipsorum.

17 Nam ipse præcedet in conspectu ejus cum spiritu & virtute Elia, ut convertat corda patrum in filios, & rebelles ad prudentiam justorum, ut paret Domino populum instructum.

18 Tunc dixit Zacharias angelo, Quo argumento istud nescam? ego enim sum senex, & uxor mea provecta est ætate.

19 Et respondens angelus dixit ei, Ego sum Gabriel qui adsto in conspectu Dei;

7 And they had no child, because that Elizabeth was barren and they both were now well stricken in years.

8 And it came to passe, that while he executed the priests office before God in the order of his course,

9 According to the custome of the priests office, his lot was to burn incense when he went into the temple of the Lord.

10 And the whole multitude of the people were praying without, at the time of incense.

11 And there appeared unto him an angel of the Lord, standing on the right side of the altar of incense

12 And when Zacharias saw him, he was troubled, and fear fell upon him.

13 But the angel said unto him, Fear not, Zacharias, for thy prayer is heard, and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John.

14 And thou shalt have joy and gladnesse, and many shall rejoyce at his birth:

15 For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink, and he shall be filled with the holy Ghost, even from his mothers womb.

16 And many of the children of Israel shall be turned to the Lord their God.

17 And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just, to make ready a people prepared for the Lord.

18 And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years.

19 And the angel answering said unto him, I am Gabriel, that stand in the presence of God:

and am sent to speak unto thee, and to shew thee these glad tidings.

20 And behold, thou shalt be dumb, and not able to speak until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season.

21 And the people waited for Zacharias, and marvelled that he tarried so long in the temple.

22 And when he came out, he could not speak unto them, and they perceived that he had seen a vision in the temple: for he beckned unto them, and remained speechlesse.

23 And it came to passe, that as soon as the daies of his ministration were accomplished, he departed to his own house.

24 And after those daies, his wife Elizabeth conceived, and hid her self five moneths, saying,

25 Thus hath the Lord dealt with me in the daies wherein he looked on me, to take away my reproach among men.

26 And in the sixth moneth, the angel Gabriel was sent from God, unto a city of Galilee, named Nazareth,

27 To a virgin espoused to a man, whose name was Joseph, of the house of David, and the virgins name was Mary.

28 And the angel came in unto her and said, Hail thou that art highly favoured, the Lord is with thee: blessed art thou among women.

29 And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be.

30 And the angel said unto her, Fear not Mary: for thou hast found favour with God.

31 And behold, thou shalt conceive in thy womb, & bring forth a Son, and shalt call his Name Jesus.

missusque sum ut te alloquar, & hæc tibi læta nunciem.

20 Et ecce, silebis, nec loqui poteris ad eum usque diem quo hæc fiant; eo quod non credidisti sermonibus meis, qui implebuntur tempore suo.

21 Erat autem populus expectans Zachariam; & mirabantur quod is tardaret in templo.

22 Ille vero egressus non poterat eis loqui: & agnoverunt eum visionem vidisse in templo; nam ipse innuebat eis: permansitque mutus.

23 Et factum est, ut impleti sunt dies ministerii ipsius, abiit domum suam.

24 Post illos autem dies concepit Elisabeta uxor ejus. & occulavit se menses quinque, dicens,

25 Nempe ita mihi fecit Dominus diebus quibus me intuitus est, ut auferret probum illud meum inter homines.

26 Mense autem sexto missus est angelus Gabriel à Deo in urbem Galilææ, cui nomen Nazareth,

27 Ad virginem desponsam viro cui nomen erat Joseph, ex domo Davidis: nomen autem virginis erat Maria.

28 Ingressus igitur angelus ad eam dixit, Ave gratia dilecta: dominus tecum est: benedicta tu inter mulieres.

29 Illa vero quum eum vidisset, perturbata est super ejus sermone; & cogitabat qualis esset salutatio ista.

30 Tunc dixit ei angelus, Ne time, Maria; es enim in gratia apud Deum,

31 Et ecce, concipies in utero, & paries filium; & vocabis nomen ejus Jesum,

32 Hic erit magnus, & filius altissimi vocabitur, dabitque ei Dominus Deus sedem Davidis patris ipsius :

33 Regnabitque in domo Jacobi in æternum, & regni ejus non erit finis.

34 Dixit autem Maria ad angelum, Quomodo erit istud quandoquidem virum non novi ?

35 Et respondens angelus dixit ei, Spiritus sanctus superveniet in te, & virtus Altissimi inumbrabit te.: propterea id etiam quod nascetur ex te sanctum, vocabitur Filius Dei.

36 Et ecce Elizabetha cognata tua & ipsa concepit filium in senectute sua ; & hic mensis est sextus ipsi quæ vocabatur sterilis.

37 Quia apud Deum non erit ullū verbū quod fieri non possit.

38 Dixit autem Maria, Ecce, ancilla Domini, fiat mihi secundum verbum tuum. Et abiit ab ea angelus.

39 Surgens vero Maria per eos dies, profecta est in montanā regionem cum festinatione in urbem Juda,

40 Et ingressa est domum Zachariæ, & salutavit Elizabetham.

41 Et factum est, ut audivit Elizabetha salutationem Mariæ, subleivit foetus in utero ejus, & repleta est Spiritu sancto Elizabetha,

42 Exclamavitque voce magna, & dixit, Benedicta tu inter mulieres, quia benedictus fructus uteri tui.

43 Et unde hoc mihi, ut veniat mater Domini mei ad me ?

44 Ecce enim, ut exiit vox salutationis tuæ in auribus meis, subleivit foetus exultans in utero meo

32 He shal be great, and shal be called the Son of the Highest, and the Lord God shal give unto him the throne of his father David.

33 And he shal reign over the house of Jacob for ever, and of his kingdom there shal be no end.

34 Then said Mary unto the angel, How shal this be, seeing I know not a man ?

35 And the angel answered and said unto her, The holy Ghost shal come upon thee, and the power of the Highest shal overshadow thee: therefore also that holy thing which shal be born of thee, shal be called the Son of God.

36 And behold, thy cousin Elizabeth, she hath also conceived a son in her old age, and this is the sixth moneith with her who was called barren.

37 For with God nothing shal be impossible.

38 And Mary said, Behold the handmaid of the Lord, be it unto me according to thy word: and the angel departed from her.

39 And Mary arose in those daies, and went into the hill-countrie with haste, into a city of Juda,

40 And entred into the house of Zacharia, and saluted Elizabeth.

41 And it came to passe that when Elizabeth heard the salutation of Mary, the babe leaped in her womb: and Elizabeth was filled with the holy Ghost.

42 And she spake out with a loud voice and said, Blessed art thou among women, and blessed is the fruit of thy womb.

43 And whence is this to me, that the mother of my Lord shou'd come to me ?

44 For lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy.

45 And blessed is she that believed, for there shall be a performance of those things which were told her from the Lord.

46 And Mary said, My soul doth magnifie the Lord,

47 And my spirit hath rejoiced in God my Saviour,

48 For he hath regarded the low estate of his handmaiden : for behold, from henceforth all generations shall call me blessed.

49 For he that is mighty hath done to me great things, and holy is his Name,

50 And his mercy is on them that fear him, from generation to generation.

51 He hath shewed strength with his arm, he hath scattered the proud in the imagination of their hearts.

52 He hath put down the mighty from their seats, and exalted them of low degree.

53 He hath filled the hungry with good things, and the rich he hath sent empty away.

54 He hath holpen his servant Israel, in remembrance of his mercy,

55 As he spake to our fathers, to Abraham and to his seed for ever.

56 And Mary abode with her about three moneths, and returned to her own house.

57 Now Elisabeths full time came, that she should be delivered, and she brought forth a son.

58 And her neighbours and her cousins heard how the Lord had shewed great mercy upon her, and they rejoiced with her.

59 And it came to passe that on the eighth day they came to circumcise the child, and they called him Zacharias, after the name of his father.

45 Et beata est quæ credidit : nam perficientur ea quæ dicta sunt ei à Domino.

46 Tunc ait Maria, Magnificat anima mea Dominum,

47 Et exultat spiritus meus super Deo servatore meo :

48 Quia respexit humilem ancillam suam : ecce enim ex hoc tempore beatam me prædicabunt omnes ætates ;

49 Quia magnifice mecum egit potens ille cujus sanctum est nomen,

50 Et cujus misericordia in omnes ætates parata est timentibus ipsum.

51 Forte facinus fecit brachio suo : dissipavit superbos cogitatione cordis ipsorum :

52 Detraxit potentes è thronis, & extulit humiles :

53 Famelicos implevit bonis, & divites ablegavit inanes.

54 Suscepit Israël puerum suum, ut memor esset misericordiarum,

55 (Prout loquutus est patribus nostris, nimirum Abrahamo & semini ejus) in æternum.

56 Manuit autem Maria cum illa quasi menses tres, & postea revertit domum suam.

57 Elisabetha vero completum est tempus ad pariendum ; & peperit filium.

58 Et audierunt accolæ & cognati ejus, Dominum magnificam misericordia sua usum esse erga eam ; & ei gratulabantur.

59 Et factum est ut die octavo venerint ad circumcidendum puerulum : vocabant autem eum ex nomine patris ipsius, Zachariam.

60 Sed respondens mater ejus ait, Nequaquam, sed vocabitur Joannes.

61 Et dixerunt ad eam, Nemo est in cognatione tua qui vocetur isto nomine.

62 Innuebant autem patri ejus qui vellet eum vocari.

63 Isque postulata tabella scripsit, dicens, Joannes est nomen ejus. Et mirati sunt omnes.

64 Apertum est autem os ejus illico, & lingua ejus; & loquebatur benedicens Deo.

65 Ortus est igitur timor omnibus accolis eorum: & in tota montana regione Judææ divulgata sunt omnia verba ista.

66 Et omnes qui audierunt reposuerunt ea in corde suo, dicentes, Quisnam puerulus hic erit? Manus autem Domini erat cum eo.

67 Et Zacharias pater ejus repletus est Spiritu sancto, prophetavitque, dicens,

68 Benedictus Dominus Deus Israelis, quod inviserit & redemerit populum suum,

69 Et erexerit cornu salutis nobis in domo Davidis pueri sui;

70 Prout loquutus est per os sanctorum, qui à seculo fuerunt, prophetarum suorum,

71 Fore ut nos servaret ex inimicis nostris, & è manu omnium qui oderunt nos:

72 Ut uteretur misericordia erga patres nostros, ac memor esset fœderis sui sancti,

73 Et jurisjurandi quod juravit Abrahamo patri nostro,

74 Nimirum se daturum nobis, ut sine metu, è manu inimicorum nostrorum liberati, serviamus ipsi,

60 And his mother answered and said, Not so; but he shal be called John.

61 And they said unto her, There is none of thy kindred that is called by this name.

62 And they made signs to his father how he would have him called.

63 And he asked for a writing table, and wrote, saying, His name is John: and they marvelled all.

64 And his mouth was opened immediately, and his tongue loosed, and he spake, and praised God.

65 And fear came on all that dwelt round about them, & all these sayings were noised abroad throughout all the hill countrey of Judea.

66 And all they that had heard them, laid them up in their hearts, saying, What manner of child shall this be? and the hand of the Lord was with him.

67 And his father Zacharias was filled with the holy Ghost, and prophesied, saying,

68 Blessed be the Lord God of Israel, for he hath visited and redeemed his people,

69 And hath raised up an horn of salvation for us, in the house of his servant David;

70 As he spake by the mouth of his holy prophets, which have been since the world began,

71 That we should be saved from our enemies, and from the hand of all that hate us.

72 To perform the mercede promised to our fathers, and to remember his holy covenant:

73 The oath which he swore to our father Abraham.

74 That he would grant unto us, that we being delivered out of the hands of our enemies, might serve him without fear.

75 In holinesse and righteousnesse before him, all the daies of our life.

76 And thou child shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord, to prepare his waies;

77 To give knowledge of salvation unto his people, by the remission of their sins.

78 Through the tender mercy of our God; whereby the day-spring from on high hath visited us,

79 To give light to them that sit in darknesse, and in the shadow of death, to guide our feet into the way of peace.

80 And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel.

CHAP. II.

ANd it came to passe in those daies, that there went out a decree from Cæsar Augustus, that all the world should be taxed.

2 (And this taxing was first made when Cyrenius was governor of Syria.);

3 And all went to be taxed, every one unto his own city.

4 And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem, (because he was of the house and lineage of David)

5 To be taxed with Mary his espoused wife, being great with child,

6 And so it was, that while they were there, the dayes were accomplished that she should be delivered.

7 And she brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn.

75 Cum sanctitate & iustitia, in ipsius conspectu, cunctis vitæ nostræ diebus.

76 Tu vero puerule, propheta Altissimi vocaberis: præbis enim ante faciem Domini, ut pares vias ejus,

77 Et des cognitionem salutis populo ejus per remissionem peccatorum ipsorum,

78 Ex intima misericordia Dei nostri, qua invisit nos is qui prodit ex alto;

79 Ut appareat iis qui in tenebris & umbra mortis positi sunt, ad dirigendos pedes nostros in viam pacis.

80 Ipse autem puerulus crescebat & corroborabatur spiritu; fuitque in desertis ad eum usque diem quo se ostenderet apud Israël.

CAP. II.

FActum est autem diebus illis, ut prodiret edictum à Cæsare Augusto, ut describeretur totus terrarum orbis.

2 (Hæc descriptio prima facta est præsidente Syriæ Cyrenio)

3 Ibant igitur omnes ut describerentur in suam quisque urbem.

4 Ascendit autem etiam Joseph à Galilæa, ex urbe Nazareth, in Judæam, in urbem Davidis quæ vocatur Bethlehem, propterea quod erat ex domo & familia Davidis;

5 Ut describeretur cum Maria desponsa sibi uxore, quæ erat prægnans.

6 Factum est autem quum essent illic, ut explerentur dies ad pariendum.

7 Peperit igitur filium suum primogenitum, & fœciis eum involvit, reclinavitque eum in præsepi; eo quod non erat eis locus in diversorio.

8 Erant autem pastores in eadem regione excubantes, & agentes vigilias noctis super gregem suam.

9 Et ecce, Angelus Domini supervenit ipsis, & gloria Domini circumfulsit eos: & timuerunt timore magno.

10 Tunc dixit eis angelus, Ne timeatis: ecce enim evangelizo vobis gaudium magnum, quod erit toti populo:

11 Nempe natum esse vobis hodie Servatorem, qui est Christus Dominus, in urbe Davidis.

12 Hoc autem vobis signum erit, invenietis infantem fasciis involutum, jacentem in præsepi.

13 Et repente adfuit cum angelo multitudo exercituum celestium, laudantium Deum, & dicentium.

14 Gloria in cælis altissimis Deo, & in terra pax, in homines benevolentia.

15 Et factum est, ut discesserunt ab eis angeli in cælum, tunc pastores illi dicerent alii ad alios, Eamus sane Bethlehemi usque, & videamus factum istud quod Dominus notum fecit nobis.

16 Venerunt igitur festinantes, & invenerunt Mariam & Josephum, & infantem jacentem in præsepi.

17 Eo autem viso, divulgaverunt id quod dictum fuerat ipsis de puerulo illo.

18 Et omnes qui audierunt mirati sunt ea quæ ipsis dicta fuerant à pastoribus illis.

19 Maria vero ista omnia conservabat, conferens ea in corde suo.

20 Reversi sunt autem pastores glorificantes & laudantes Deum super omnibus quæ audierant & viderant, prout ipsis dictum fuerat

8 And there were in the same countrey shepherds abiding in the field, keeping watch over their flock by night.

9 And lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them, and they were sore afraid.

10 And the angel said unto them, Fear not: for behold, I bring you good tidings of great joy, which shall be to all people.

11 For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord.

12 And this shall be a sign unto you, Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

13 And suddenly there was with the angel a multitude of the heavenly host, praising God, and saying

14. Glory to God in the Highest, and on earth peace, good will towards men.

15 And it came to passe as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to passe, which the Lord hath made known unto us.

16 And they came with haste, and found Mary and Joseph, and the babe lying in a manger.

17 And when they had seen it, they made known abroad the saying, which was told them concerning this child.

18 And all they that heard it, wondered at those things which were told them by the shepherds.

19 But Mary kept all these things, and pondered them in her heart.

20 And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

21 And when eight daies were accomplished for the circumcising of the child, his name was called *J E S U S*, which was so named of the angel before he was conceived in the womb.

22 And when the daies of her purification according to the law of Moses, were accomplished, they brought him to Jerusalem, to present him to the Lord,

23 (As it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord)

24 And to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtle doves, or two young pigeons.

25 And behold, there was a man in Jerusalem, whose name was Simeon, and the same man was just and devout, waiting for the consolation of Israel: and the holy Ghost was upon him.

26 And it was revealed unto him by the holy Ghost, that he should not see death, before he had seen the Lords Christ.

27 And he came by the Spirit into the temple, and when the parents brought in the child Jesus to do for him after the custom of the law,

28 Then took he him up in his arms, and blessed God, and said,

29 Lord, now lettest thou thy servants depart in peace, according to thy word.

3 For mine eyes have seen thy salvation,

31 Which thou hast prepared before the face of all people:

32 A light to lighten the Gentiles, and the glory of thy people Israel.

33 And Joseph and his mother marvelled at those things which were spoken of him.

21 Et quum advenisset dies octavus ad circumcidendum puerulum, vocatum est nomen ejus Jesus, quod vocatum fuerat ab angelo priusquam ipse in utero conciperetur.

22 Et quum impleti fuissent dies purgationis Mariæ, secundum legem Moïsis, adduxerunt eum Hierosolymam, ut sisterent eum Domino.

23 (Prout scriptum est in lege Domini, Omnis masculus primogenitus sanctus Domino erit)

24 Et ut darent oblationem, secundum id quod dictum est in lege Domini, par turturam, aut duos pullos columbarum.

25 Et ecce, quidam erat Hierosolymis cui nomen Simeon: eratque homo iste justus ac religiosus, exspectans consolationem Israel: & Spiritus sanctus erat super eum.

26 Fueratque ipsi divinitus nuntiatus à Spiritu sancto, ipsum non visurum mortem, priusquam vidisset Christum illum Domini.

27 Is igitur venit impulsore Spiritu in templum. Et quum introducerent puerulum Jesum parentes, ut ejus causa facerent quod ex Lege consuetum erat,

28 Tunc ipse recepit eum in ulnas suas, & benedixit Deo, & dixit,

29 Nunc dimittis servum tuum, Domine, secundum verbum tuum, cum pace;

30 Quia viderunt oculi mei salutem tuam,

31 Quam parasti in oculis omnium populorum;

32 Lumen detegendum gentibus, & gloriam populi tui Israelis.

33 Josephus autem & mater ejus mirabantur super iis quæ dicebantur de eo.

34 Et benedixit eis Simeon, dixitque Mariæ matri ejus, Ecce positus est iste casui & resurrectioni multorum in Israel, & in signum cui contradicatur:

35 (Quin & tuam ipsius animam trajiciet gladius) ut detegantur ex multis cordibus cogitationes.

36 Erat etiam quædam Anna prophetissa, filia Phanuelis ex tribu Aseris, provecta in multam ætatem, postquam vixisset cum viro annos septem à virginitate sua:

37 Et quum esset vidua quasi annorum octoginta quatuor, non abscedebat à templo, jejuniis ac deprecationibus colens Deum noctem ac diem.

38 Hæc igitur eo ipso momento quum supervenisset, vicissim palam agnoscebat Dominum, & loquebatur de eo omnibus qui redemptionem expectabant Hierosolymis.

39 At illi ut perfecerunt omnia secundum legem Domini, reversi sunt in Galilæam, in urbem suam Nazaretham.

40 Puerulus autem crescebat, & corroborabatur Spiritu, implebaturque sapientia, & Dei gratia erat super eum.

41 Ibant vero parentes ejus quotannis Hierosolymam in festo paschæ.

42 Quum igitur factus esset annorum duodecim, ipsique ascendissent Hierosolymam secundum morem illius festi,

43 Et peregrissent illius dies, revertentibus ipsis, substiterat puer Jesus Hierosolymis: & hoc nescivit Josephus nec mater ejus.

44 Existimantes autem eum esse in comitatu, ierunt.

34 And Simeon blessed them, and said unto Mary his mother, Behold, this childe is set for the fall and rising again of many in Israel, and for a sign which shall be spoken against:

35 (Yea, a sword shall pierce thine own soul also) that the thoughts of many hearts may be revealed.

36 And there was one Anna a propheteſſe, the daughter of Phanuel, of the tribe of Aſer; ſhe was of a great age, and had lived with an husband seven years from her virginity:

37 And ſhe was a widow of about fourscore and four years, which departed not from the temple, but ſerved God with faſtings and prayers night and day.

38 And ſhe coming in that inſtant, gave thanks likewise unto the Lord, and ſpake of him to all them that looked for redemption in Jeruſalem.

39 And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth.

40 And the childe grew, and waxed ſtrong in ſpirit, filled with wiſdom, and the grace of God was upon him.

41 Now his parents went to Jeruſalem every year at the feaſt of the paſſeover.

42 And when he was twelve year old, they went up to Jeruſalem, after the cuſtom of the feaſt.

43 And when they had fulfilled the dayes; as they returned, the childe Jeſus tarried behinde in Jeruſalem, and Joſeph and his mother knew not of it.

44 But they ſuppoſing him to have been in the company, went a dayes

a dayes journey, and they sought him among their kinsfolk and acquaintance.

45 And when they found him not, they turned back again to Jerusalem, seeking him.

46 And it came to passe, that after three dayes they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions.

47 And all that heard him were astonished at his understanding and answers.

48 And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing.

49 And he said unto them, How is it that ye sought me? wist ye not that I must be about my Fathers businessse?

50 And they understood not the saying which he spake unto them.

51 And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart.

52 And Jesus increased in wisdom and stature, and in favour with God and man.

CHAP. III.

Now in the fifteenth year of the reign of Tiberius Cesar, Pontius Pilate being governour of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Iturea, and of the region of Trachonitis, and Lysanias the tetrarch of Abilene,

2 Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness.

viam unius diei, & requirebant eum inter cognatos & inter notos.

45 Et quum eum non invenissent, reversi sunt Hierosolymam quærentes eum.

46 Et factum est triduo post, ut invenirent eum in templo, sedentem in medio magistrorum, & audientem eos, & eos interrogantem.

47 Percellebantur autem omnes qui eum audiebant super intelligentia & responsis ejus.

48 Et eo viso facti fuerunt parentes ejus attoniti: & dixit ad eum mater ipsius. Fili, cur ita fecisti nobis? ecce pater tuus & ego anxii quærebamus te.

49 Tunc dixit ad eos, Quid est quod quærebatis me? an nesciebatis oportere me in iis esse quæ Patris mei sunt?

50 Sed ipsi non intellexerunt verba quæ ipsis fuerat loquutus.

51 Descendit autem cum eis, venitque Nazaretham, & erat eis subjectus: & mater ejus conservabat verba hæc omnia in corde suo.

52 Jesus vero proficiebat sapientia, & statura, ac gratia apud Deum & homines.

CAP. III.

ANo autem decimoquinto imperii Tiberii Cesaris, Pontio Pilato procurante Judæam tetrarcha Galilææ Herode, Philippo autem ipsius fratre tetrarcha Ituræ & Trachonitis regionis, & Lysania Abilenes tetrarcha,

2 Sub pontificibus maximis Anna & Caiapha, factum est verbum Domini ad Joannem Zachariæ filium in deserto.

3 Venit

3 Venit igitur in omnem regionē circumjacentē Jordani, prædicans baptisimū resipiscentiæ ad remissionem peccatorum :

4 Ut scriptum est in libro sermonum Esaïæ prophetæ, dicentis, Vox vociferantis in deserto, Parate viam Domini, complanate semitas ejus.

5 Omnis vallis implebitur, & omnis mons & collis deprimetur : & quæ curvæ sunt fient viæ rectæ, & asperæ viæ fient planæ.

6 Videbitque omnis caro salutem Dei.

7 Dicebat igitur turbæ venienti ut baptizaretur ab ipso, Progenies viperarum, quis præmonstravit vobis ut fugeritis à futura ira ?

8 Ferte igitur fructus convalescentes resipiscentiæ : & ne coeperitis dicere apud vos ipsos, Patrem habemus Abrahamum : dico enim vobis, posse Deum etiam ex lapidibus istis excitare liberos Abrahamo.

9 Jam vero etiam securis ad radicem arborum posita est : omnis ergo arbor non ferens fructum bonum exciditur, & in ignem abjicitur.

10 Et interrogavit eum turba, dicens, Quid igitur faciemus ?

11 Respondens autem dixit eis, Qui habet duas tunicas impertiat non habenti ; & qui habet escas similiter faciat.

12 Venerunt autem & publicani ut baptizarentur ; & dixerunt ei, Magister, quid faciemus ?

13 Ipse vero dixit eis, Nihil amplius quam quod constitutum est vobis exigit.

14 Interrogarunt autem eum etiam milites, dicentes, Et

3 And he came into all the countrey about Jordan, preaching the baptisme of repentance for the remission of sins :

4 As it is written in the book of the words of Esaïas the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

5 Every valley shall be filled, and every mountain and hill shall be brought low, and the crooked shall be made straight, & the rough wayes shall be made smooth :

6 And all flesh shall see the salvation of God.

7 Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come ?

8 Bring forth therefore fruits worthy of repentance, and begin not to say within your selves, We have Abraham to our father : for I say unto you, that God is able of these stones to raise up children unto Abraham.

9 And now also the ax is laid unto the root of the trees : every tree therefore which bringeth not forth good fruit, is hewen down and cast into the fire.

10 And the people asked him, saying, What shall we do then ?

11 He answereth and saith unto them, He that hath two coats, let him impart to him that hath none : and he that hath meat, let him do likewise.

12 Then came also Publicanes to be baptized, and said unto him, Master, what shall we do ?

13 And he said unto them, Except no more then that which is appointed you.

14 And the souldiers likewise demanded of him, saying, And

what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely, and be content with your wages.

15 And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ or not:

16 John answered, saying unto them all, I indeed baptize you with water, but one mightier than I cometh, the latchet of whose shoes, I am not worthy to unloose; he shall baptize you with the holy Ghost, and with fire:

17 Whose fan is in his hand, and he will thorowly purge his floor, and will gather the wheat into his garner, but the chaff he will burn with fire unquenchable.

18 And many other things in his exhortation preached he unto the people.

19 But Herod the tetrarch being reproved by him for Herodias his brother Philips wife, and for all the evils which Herod had done,

20 Added yet this above all, that he shut up John in prison.

21 Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened:

22 And the holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son, in thee I am well pleased.

23 And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was the son of Heli,

24 Which was the son of Matthat, which was the son of Levi, which was the son of Melchi, which was the son of Janna, which was the son of Joseph.

nos quid faciemus? Et ait eis, Neminem concutite neque dolo opprimate: & contenti estote stipendiis vestris.

15 Expectante autem populo, & cogitantibus omnibus in cordibus suis de Joanne, numnam ipse esset Christus ille;

16 Respondit Joannes, dicens omnibus, Ego quidem baptizo vos aqua: sed venit qui validior me est, cujus non sum dignus qui solvam corrigiam solearum: ipse vos baptizabit Spiritu sancto & igni.

17 Cujus ventilabrum in manu ipsius; & qui perpurgabit aream suam, & congregabit triticum in horreum suum, paleam autem exuret igni inextinguibili.

18 Multa igitur etiam alia exhortans evangelizabat populo.

19 Herodes autem tetrarcha quum argueretur ab eo de Herodiade uxore Philippi fratris ejus, deque omnibus sceleribus quae ipse patrarat,

20 Adjecit & hoc supra omnia, quod inclusit Joannem in carcere.

21 Factum est autem quum baptizaretur omnis populus, & Jesus baptizatus esset & oraret, ut aperiretur coelum;

22 Et descenderet Spiritus sanctus corporea specie, tamquam columba, supra eum; & vox de caelo existeret, dicens, Tu es filius ille meus dilectus ille, in te acquiesco.

23 Ipse autem Jesus incipiebat esse quasi annorum triginta, filius (ut existimabatur) Josephi, filii Heli,

24 Filii Matthati, filii Levi, filii Melchi, filii Janna; filii Josephi,

Cap. iiii.

S. Luke.

25 Filii Mattathia, filii A-
mosi, filii Naumi, filii Esli, filii
Nagge,

26 Filii Maathi, filii Matta-
thia, filii Semei, filii Josephi,
filii Judæ,

27 Filii Joannæ, filii Rhesæ,
filii Zorobabelis, filii Salathielis,
filii Neri,

28 Filii Melchi, filii Addi,
filii Cosami, filii Elmodami,
filii Eris,

29 Filii Josæ, filii Eliezeris,
filii Jorimi, filii Matthati, filii
Levi,

30 Filii Simeonis, filii Judæ,
filii Josephi, filii Jonami, filii
Eliacimi,

31 Filii Melez, filii Mainani,
filii Matthatæ, filii Nathanis,
filii Davidis,

32 Filii Jessæ, filii Obedis, filii
Boosi, filii Salmonis, filii Na-
assonis,

33 Filii Aminadabi, filii Ara-
mi, filii Esromi, filii Pharesi,
filii Judæ,

34 Filii Jacobi, filii Isaaci,
filii Abrahami, filii Tharæ, filii
Nachoris,

25 Which was the son of Mat-
thias, which was the son of A-
mos, which was the son of Naum,
which was the son of Esli, which
was the son of Nagge,

26 Which was the son of Ma-
ath, which was the son of Mat-
thias, which was the son of Se-
mei, which was the son of Joseph,
which was the son of Juda,

27 Which was the son of Jean-
na, which was the son of Rhesa,
which was the son of Zorobabel,
which was the son of Salathiel,
which was the son of Neri,

28 Which was the son of Mel-
chi, which was the son of Addi,
which was the son of Cosam,
which was the son of Elmodam,
which was the son of Er,

29 Which was the son of Jose,
which was the son of Eliezer,
which was the son of Jorim, which
was the son of Matthat, which
was the son of Levi,

30 Which was the son of Si-
meon, which was the son of Juda,
which was the son of Joseph,
which was the son of Jonan,
which was the son of Eliakim,

31 Which was the son of Me-
lea, which was the son of Menan,
which was the son of Matthat,
which was the son of Nathan,
which was the son of David,

32 Which was the son of Jesse,
which was the son of Obed, which
was the son of Booz, which was
the son of Salmon, which was
the son of Naasson,

33 Which was the son of Ami-
nadab, which was the son of A-
ram, which was the son of Esrom,
which was the son of Phares,
which was the son of Juda,

34 Which was the son of Jacob,
which was the son of Isaac, which
was the son of Abraham, which
was the son of Thara, which was
the son of Nacher.

35 which

35 Which was the son of Saruch, which was the son of Ragau, which was the son of Phalec, which was the son of Heber, which was the son of Sala,

36 Which was the son of Cainan, which was the son of Arphaxad, which was the son of Sem, which was the son of Noe, which was the son of Lamech,

37 Which was the son of Mathusela, which was the son of Enoch, which was the son of Jared, which was the son of Maleleel, which was the son of Cainan,

38 Which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the son of God.

CHAP. IV.

And Jesus being full of the holy Ghost returned from Jordan, and was led by the spirit into the wilderness,

2 Being forty days tempted of the devil, and in those dayes he did eat nothing: and when they were ended, he afterward hungred.

3 And the devil said unto him, If thou be the Son of God, command this stone that it be made bread.

4 And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God.

5 And the devil taking him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time.

6 And the devil said unto him, All this power will I give thee, and the glory of them; for that is delivered unto me, and to whomsoever I will, I give it.

7 If thou therefore wilt worship me, all shall be thine.

8 And Jesus answered & said unto him, Get thee behind me Satan:

35 Filii Saruchi, filii Ragani, filii Phaleci, filii Heberis, filii Salæ,

36 Filii Arphaxadi, filii Semi, filii Noë, filii Lamechi,

37 Filii Mathusalæ, filii Henochi, filii Jaredis, filii Mahaleelis, filii Cainani,

38 Filii Henosi, filii Sethi, filii Adami, qui fuit Dei.

CAP. IV.

Jesus autem plenus Spiritu sancto revertit à Jordane, & actus est ab eodem spiritu in desertum,

2 Dies quadraginta tentante eum diabolo: nec edit quicquā per illos dies; sed iis finitis postea esurit.

3 Tunc edixit ei diabolus, Si filius es Dei, dic isti lapidi ut fiat panis.

4 Et respondit ei Jesus, dicens, Scriptum est, Non pane solo vivet homo, sed quovis verbo Dei.

5 Tunc quum subduxisset eum diabolus in montem sublimem, ostendit ei omnia regna terræ puncto temporis.

6 Et ait ei diabolus, Tibi dabo potestatem hanc universam, & gloriam illorum regnorum: nam mihi tradita est, & cuicumque voluero do eam.

7 Itaque si tu adoraveris me, erunt tua omnia.

8 Respondens autem Jesus dixit ei, Abscede à me, Satana; scrip

scriptum est enim, Adorabis Domini Deum tuum, & eum solum coles.

9 Tum duxit eum Hierosolymam, & eum statuit supra pinas templi, & dixit ei, Si tu filius Dei es, deice teipsum hinc deorsum :

10 Scriptum est enim, Angelis suis præcipiet de te, ut custodiant te ;

11 Et in manus attollent te, nequando impingas ad lapidem pedem tuum.

12 Respondens autem Jesus dixit ei, Dictum est, Non tentabis Dominum Deum tuum.

13 Et finita omni tentatione, diabolus abcessit ab eo ad tempus.

14 Reversus est autem Jesus cum virtute Spiritus in Galilæam : & fama de eo exiit in totam circumjacentem regionem.

15 Et ipse docebat in synagogis eorum, omnibus ipsum glorificantibus.

16 Venit igitur Nazaretham ubi fuerat nutritus : & intrauit, ut consueverat, die sabbati in synagogam ; & surrexit ut legeret.

17 Tunc datus est ei liber Esaiæ propheta : quumque explicuisset librum, invenit locum in quo scriptum erat,

18 Spiritus Domini super me, propterea quod unxit me ; ut evangelizem pauperibus misit me, ut medear contritis corde, ut prædicem captivis dimissionem, & cæcis visus recuperationem, ut confractos emittam in libertatem.

19 Ut prædicem annum domini acceptum.

20 Et complicatum librum quum reddidisset ministro,

for it is written, Thou shalt worship the Lord thy God, and him onely shalt thou serve.

9 And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thy self down from hence.

10 For it is written, He shall give his angels charge over thee, to keep thee.

11 And in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

12 And Jesus answering said unto him, It is said, Thou shalt not tempt the Lord thy God.

13 And when the devil had ended all the temptation, he departed from him for a season.

14 ¶ And Jesus returned in the power of the Spirit into Galilee, & there went out a fame of him throughout all the region round about.

15 And he taught in their synagogues, being glorified of all.

16 ¶ And he came to Nazareth, where he had been brought up, and as his custom was, he went into the synagogue on the sabbath day, and stood up for to read.

17 And there was delivered unto him the book of the prophet Esaias, and when he had opened the book, he found the place where it was written,

18 The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor, he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blinde, and to set at liberty them that are bruised.

19 To preach the acceptable year of the Lord.

20 And he closed the book, and he gave it again to the minister, and

and sate down : and the eyes of all them that were in the synagoga were fastned on him.

21 And he began to say unto them, This day is this scripture fulfilled in your ears.

22 And all bare him witnesse, and wondred at the gracious words which proceeded out of his mouth. And they said, Is not this Josephs son ?

23 And he said unto them, Ie will surely say unto me this proverb, Physician, heal thy self : whatsoever we have heard done in Capernaum, do also here in thy countrey.

24 And he said, Verily I say unto you, No prophet is accepted in his own countrey.

25 But I tell you of a truth, many widows were in Israel in the dayes of Elias, when the heaven was shut up thre years and six moneths, when great famine was throrowout all the land :

26 But unto none of them was Elias sent, save unto Sarepta a city of Sidon, unto a woman that was a Widow.

27 And many lepers were in Israel in the time of Elizeus the prophet, & none of them was cleansed, saving Naaman the Syrian.

28 And all they in the synagoga, when they heard these things, were filled with wrath,

29 And rose up, and thrust him out of the city and led him unto the brow of the hill (whereon their city was built) that they might cast him down head-long.

30 But he passing thorow the midst of them went his way :

31 And came down to Capernaum a city of Galilee, & taught them on the sabbath-dayes.

sedit : & omnium in synagoga oculi erant intenti in eum.

21 Coepit autem eis dicere, Certe hodie impleta est hæc scriptura audientibus vobis.

22 Et omnes testimoniū ei dabant, ac mirabantur super sermonibus plenis gratia procedentibus ex ore ipsius, dicebantq; Nonne iste est filius ille Josephi ?

23 Et dixit ad eos, Omnino dicetis mihi hoc proverbium, Medice, cura teipsum : quæcumque audivimus facta fuisse in urbe Capernaumo, fac etiam hic in patria tua.

24 Dixit autem, Amen dico vobis, nemo propheta acceptus est in patria sua.

25 Sed in veritate dico vobis, multæ viduæ erant diebus Elia in Israele, quando clausum fuit cælum ad tres annos & sex menses, adeo ut fuerit fames magna per totam regionem :

26 Et ad nullam illarum missus est Elias, sed Sareptam urbem Sidoniæ, ad mulierem viduam.

27 Et multi leprosi erant in Israele sub Eliseo propheta : & nullus eorum purificatus est, sed Naamanus Syrius.

28 Tunc repleti sunt omnes exandescencia in synagoga hæc audientes.

29 Et quum surrexissent, ejecerunt eum extra urbem, & duxerunt eum usque ad supercilium montis super quem urbs ipsorum erat ædificata, ut precipitarent eum.

30 Ipse vero quum transisset per medios ipsos, profectus est.

31 Et descendit Capernaum urbem Galilææ, ibique docebat eos sabbatis.

32 Et percellabantur super doctrina ejus : erat enim sermo ipsius cum autoritate.

33 Erat autem in synagoga quidam habens spiritum dæmoniacum impurum, qui exclamavit voce magna,

34 Dicens, Ah, quid nobis tecum, Jesu Nazaren? venisti ut perderes nos? novi te quis sis; *nimirum* sanctus ille Dei.

35 Et objurgavit eum Jesus, dicens, Obmutescce, & exi ab eo. Tunc dæmonium, projecto illo in medium, exiit ex eo, nihilque ei nocuit.

36 Et obortus est pavor in omnibus : & colloquebantur alii cum aliis, dicentes, Quid hoc rei est, quod cum autoritate ac potestate imperat impuris spiritibus, & exeunt?

37 Et dimanavit rumor de eo in omnem locum circumjacentis regionis.

38 Egressus autem Jesus è synagoga introivit domum Simonis : socrus vero Simonis detinebatur febris magna : & rogaverunt eum pro illa.

39 Tunc ipse adstans supra eam objurgavit febrim : & febris eam dimisit : illa vero quum illico surrexisset ministravit eis.

40 Occidente autem sole omnes qui habebant infirmos morbis variis ducebant ipsos ad eum : ille vero unicuique ipsorum impositis manibus sanavit eos.

41 Exhibant autem etiam dæmonia ex multis clamantia, ac dicentia, Certe tu es Christus ille, filius ille Dei, sed ipse objurgans non sinebat ea loqui, quod scirent ipsum esse Christum illum.

42 Orto autè die egressus profectus est in desertum locum,

32 And they were astonished at his doctrine : for his word was with power.

33 ¶ And in the synagogue there was a man which had a spirit of an unclean devil, and cried out with a loud voice,

34 Saying, Let us alone, what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the holy One of God.

35 And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not,

36 And they were all amazed, and spake among themselves, saying, What a word is this? for with authority and power he commandeth the unclean spirits, and they come out.

37 And the fame of him went out into every place of the country round about.

38 ¶ And he arose out of the synagogue, and entered into Simon's house : and Simon's wives mother was taken with a great fever, and they besought him for her.

39 And he stood over her, and rebuked the fever, and it left her : And immediately she arose and ministered unto them.

40 ¶ Now when the sun was setting, all they that had any sick with divers diseases, brought them unto him : and he laid his hands on every one of them and healed them.

41 And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And he rebuking them, suffered them not to speak : for they knew that he was Christ.

42 And when it was day, he departed & went into a desert place, and

and the people sought him, and came unto him, and stayed him, that he should not depart from them.

43 And he said unto them, I must preach the kingdom of God to other cities also : for therefore am I sent.

44 And he preached in the synagogues of Galilee.

CHAP. V.

AND it came to passe, that as the people pressed upon him to hear the word of God, he stood by the lake of Genesareth.

2 And saw two ships standing by the lake : but the fishermen were gone out of them, and were washing their nets.

3 And he entred into one of the ships which was Simons, and prayed him that he would thrust out a little from the land, and he sat down and taught the people out of the ship.

4 Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught.

5 And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing : neverthelesse at thy word I will let down the net.

6 And when they had this done, they enclosed a great multitude of fishes, and their net brake.

7 And they beckned unto their partners, which were in the other ship, that they should come and help them. And they came and filled both the ships, so that they began to sink.

8 When Simon Peter saw it, he fell down at Jesus knees, saying, Depart from me, for I am a sinful man, O Lord.

& turba querebat eum : veneruntque usque ad ipsum, & retinebant eum ne ab ipsis discederet.

43 Ille vero dixit eis, Certe etiam aliis urbibus oportet me evangelizare regnum Dei : nam ad hoc missus sum.

44 Et prædicabat in synagogis Galilææ.

CAP. V

FACTUM est autem, quum turba incumberet ei audiendi verbi Dei causa, ipse stabat apud lacum Genezaret ;

2 Viditque duo navigia quæ ad lacum erant : piscatores vero quum ex iis descendissent, abluabant retia.

3 Ingressus autem in unum istorum navigorum, quod erat Simonis, rogavit eum ut à terra proveheret paululum : quumque consedisset, docebat turbam ex navigio.

4 Ut cessavit autem loqui, dixit ad Simonem, Provehito in altum, & dimittite retia vestra ad capturam.

5 Tum respondens Simon ait ei, Magister, quum per totam noctem nos fatigaverimus, nihil cepimus ; tamen ex tuo jussu demittam rete.

6 Et quum hoc fecissent, concluserunt piscium multitudinem magnam : dirumpebatur autem rete eorum.

7 Et innuerunt consortibus qui erant in altero navigio, ut venirent, & sibi opitularentur. Venerunt igitur, & impleverunt ambas naves, ita ut pene mergerentur.

8 Quam autem hæc vidisset Simon Petrus, accidit ad genua Jesu, dicens, Discede à me, nam homo peccator sum, Domine.

9 Pavor enim occuparat eum & omnes qui cum eo erant, super captura piscium quam comprehenderant :

10 Similiter autem & Jacobum & Joannem filium Zebedæi, qui erant socii Simoni. Tunc ait ad Simonem Jesus, Ne metue; ab hoc tempore vivos capies homines.

11 Ille autem quum subduxissent in terram navigia, relictis omnibus, sequuti sunt eum.

12 Et ecce factum est, ut quum esset in quadam urbe, tum adveniret quidam plenus lepra, ac viso Jesu procidens in faciem, deprecaretur eum, dicens, Domine, si velis, potes me purificare.

13 Jesus autem extensa manu tetigit eum, dicens, Volo, purificator. Et statim lepra abiit ab eo.

14 Ipse vero mandavit ei ut nulli hoc diceret : sed profectus, inquit, ostende teipsum sacerdoti, & offer pro purificatione tui, prout imperavit Moses, ut hoc sit eis testimonio.

15 Dimanabant autem eo magis sermones de eo : & conveniebat turba multa ut audirent, & per eum sanarentur ab infirmitatibus suis.

16 Ipse autem secedens erat in desertis, & orabat.

17 Et factum est quodam die, quum ipse doceret, tederentque Pharisei ac Legis doctores, qui venerant ex omnibus vicis Galilææ, & Judææ, & Hierosolymis, & virtus Domini adesset ei ad sanandum illos ;

18 Tunc ecce advenerunt quidam ferentes in lecto hominem qui erat paralyticus : & studebant eum inferre, & ponere in ipsius conspectu.

9 For he was astonished, and all that were with him, at the draught of the fishes which they had taken :

10 And so was also James and John the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not, from henceforth thou shalt catch men.

11 And when they had brought their ships to land, they forsook all, and followed him.

12 ¶ And it came to passe, when he was in a certain city, behold, a man full of leprosie ; who seeing Jesus, fell on his face, and besought him : saying, Lord, if thou wilt thou canst make me clean.

13 And he put forth his hand, and touched him, saying, I will, be thou clean : and immediately the leprosie departed from him.

14 And he charged him to tell no man : but go and shew thy self to the priest, and offer for thy cleansing, according as Moses commanded for a testimony unto them.

15 But so much the more went there a fame abroad of him, and great multitudes came together to hear, and to be healed by him of their infirmities.

16 ¶ And he withdrew himself into the wilderness, and prayed.

17 And it came to passe on a certain day, as he was teaching, that there were Pharisees, and doctors of the law sitting by, which were come out of every town of Galilee, and Judea, and Jerusalem : and the power of the Lord was present to heal them.

18 ¶ And behold, men brought in a bed a man which was taken with a palsey : and they sought means to bring him in, and to lay him before him.

19 And when they could not finde by what way they might bring him in because of the multitude, they went upon the house top, and let him down thorow the tiling with his couch into the midst before Jesus.

20 And when he saw their faith, he said unto him, Man, thy sins are forgiven thee.

21 And the Scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins but God alone?

22 But when Jesus perceived their thoughts, he answering said unto them, What reason ye in your hearts?

23 Whether is easier to say, Thy sins be forgiven thee, or to say, Rise up and walk?

24 But that ye may know that the Son of man hath power upon earth to forgive sins (he said unto the sick of the palsey) I say unto thee, Arise, and take up thy couch, and go into thine house.

25 And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God.

26 And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to day.

27 ¶ And after these things he went forth, and saw a publican named Levi, sitting at the receipt of custom: and he said unto him, Follow me.

28 And he left all, rose up, and followed him.

29 And Levi made him a great feast in his own house: and there was a great company of publicans, and of others that sat down with them.

19 Et quum non invenissent qua ipsum inferrent propter turbam, ascenderunt in solarium, & perfollo testaceo pavimento, dimiserunt eum cum lectulo in medium ante Jesum:

20 Qui fide eorum visa, dixit, Heus tu, remissa sunt tibi peccata tua.

21 Tunc coeperunt ratiocinari Scribæ & Pharisei, dicentes, Quis est iste qui loquitur blasphemias? quis potest remittere peccata nisi solus Deus?

22 Jesus autem agnitis eorum cognitionibus, respondens dixit eis, Quid ratiocinamini in cordibus vestris?

23 Utrum est facilius, dicere, Remissa sunt tibi peccata; aut dicere, Surge & ambula?

24 Ut autem sciatis Filium hominis auctoritatem habere in terra remittendi peccata, (ait paralytico) Tibi dico, Surge, & sublato in humeros lectulo tuo, abi domum tuam.

25 Is autem illico surgens in eorum conspectu, sublato in humeros eo in quo jacuerat, abiit domum suam glorificans Deum.

26 Et stupor cepit omnes, & glorificabant Deum: & repleti sunt metu, dicentes, Certe vidimus inopinata hodie.

27 Post hæc vero exiit, & conspexit publicanum nomine Levi sedentem ad telonium, & dixit ei, Sequere me.

28 Et ille derelictis omnibus surrexit, & sequutus est eum.

29 Et fecit ei Levi epulum magnum domi suæ: eratque turba multa publicanorum, & aliorum qui cum ipsis accumbebant.

Cap. vi.

30 Obmurmurabant autem eis Scribæ ac Pharisei, dicentes ad discipulos ejus, Quare cum publicanis & peccatoribus editis & bibitis?

31 Et respondens Jesus dixit eis, Non opus est iis qui sani sunt medico, sed iis qui male se habent.

32 Non veni vocatum justos, sed peccatores, ad resipiscen-
tiam.

33 Ipsi vero dixerunt ei, Quare discipuli Joannis jejunant crebro, & deprecationes faciunt, similiter & discipuli Phariseo-
rum; tui vero edunt & bibunt?

34 Ipse autem dixit eis, Num potestis facere ut filii thalami, quo tempore cum ipsis est spon-
sus, jejunent?

35 Venient autem dies quum tolletur ab eis sponsus, tunc je-
junabunt illis diebus.

36 Dicebat autem eis etiam parabolam, Nemo panniculum novi vestimenti indit in vesti-
mentum vetus: alioqui & illud novum findit vetus, & veteri non convenit panniculus sumptus ex novo.

37 Et nemo injicit vinum no-
vum in utres veteres: alioqui disrumpet vinum novum utres, & ipsum effundetur, & utres peribunt.

38 Sed vinum novum in utres recentes injiciendum est, & utraque conservantur.

39 Et nemo qui biberit vetus statim vult novum; dicit enim, Vetus utilius est.

CAP. VI.

FActum est vero ut sabba-
to altero primo pertran-
siret per sata: vellebant au-
tem discipuli spicas, ede-
bantque, confricantes mani-
bus.

S. Luke.

30 But their Scribes and Pha-
risees murmured against his dis-
ciples, saying, Why do ye eat and
drink with publicanes and sin-
ners?

31 And Jesus answering said
unto them, They that are whole
need not a physician: but they
that are sick.

32 I came not to call the righ-
teous, but sinners to repentance.

33 ¶ And they said unto him,
Why do the disciples of John fast
often, and make prayers, and like-
wise the disciples of the Pharisees,
but thine eat and drink?

34 And he said unto them, Can
ye make the children of the bride-
chamber fast while the bride-
groom is with them?

35 But the dayes will come,
when the bridegroom shal be taken
away from them, and then shall
they fast in those dayes.

36 ¶ And he spake also a pa-
rable unto them, No man putteth
a piece of a new garment upon an
old: if otherwise, then both the
new maketh a rent, and the piece
that was taken out of the new,
agreeeth not with the old.

37 And no man putteth new
wine into old bottles; else the new
wine will burst the bottles, and
be spilled, and the bottles shall
perish.

38 But new wine must be put
into new bottles, and both are
preserved.

39 No man also having drunk
old wine straightway desireth new,
for he saith, The old is better.

CHAP. VI.

AND it came to passe on the
second sabbath after the first,
that he went thorow the corn
fields: and his disciples plucked
the ears of corn, and did eat, rub-
bing them in their hands.

2 And certain of the Pharisees said unto them, Why do ye that which is not lawful to do on the sabbath dayes?

3 And Jesus answering them, said, Have ye not read so much as this, what David did, when himself was an hungred, and they which were with him:

4 How he went into the house of God, and did take and eat the shew-bread, and gave also to them that were with him, which is not lawful to eat but for the priests alone?

5 And he said unto them, That the Son of man is Lord also of the sabbath.

6 And it came to passe also on another sabbath, that he entred into the synagogue and taught, and there was a man whose right hand was withered.

7 And the Scribes and Pharisees watched him, whether he would heal on the sabbath-day: that they might finde an accusation against him.

8 But he knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the mids. And he arose, and stood forth.

9 Then said Jesus unto them, I will ask you one thing, Is it lawful on the sabbath-dayes to do good, or to do evil? to save life, or to destroy it?

10 And looking round about upon them all, he said unto the man, Stretch forth thy hand: and he did so, and his hand was restored whole as the other.

11 And they were filled with madness, and communed one with another what they might do to him.

2 Quidam autem Phariseorum dixerunt eis, Cur facitis quod non licet facere sabbatis?

3 Tunc respondens Jesus dixit eis, Ne hoc quidem legistis quod fecit David, quum esuriret ipse & qui cum eo erant?

4 Quomodo introierit domum Dei, & panes propositionis sumpserit, ederitque, ac dederit etiam iis qui secum erant; quibus panibus non licet vesci nisi solis sacerdotibus?

5 Et dicebat eis, Filius hominis dominus est etiam sabbati.

6 Factum est vero etiam alio sabbato ut ipse ingrederetur in synagogam, ac doceret. Erat autem ibi quidam, cuius manus dextera erat arida.

7 Observabant autem eum Scribae ac Pharisei an sabbato sanaturus esset illum, ut invenirent accusationem adversus eum.

8 At ipse norat cogitationes eorum, & dixit homini illi qui habebat manum aridam, Surge, & adsta in medio. Ille vero surgens adstitit.

9 Dixit igitur eis Jesus, Interrogabo vos quiddam: licet sabbatis benefacere an malefacere cupiam? hominem servare, an perdere?

10 Et quum eos omnes circumspexisset, ait homini, Extende manum tuam. Ille autem ita fecit: & restituta est manus ejus sana sicut altera.

11 Ipsi autem repleti sunt amentia; & colloquebantur alii cum aliis, quidnam facerent Jesu.

12 Factum

Cap. vi.

12 Factum est autem illis diebus, abiit in montem ad orandum, & pernoctavit illic in precatione Dei.

13 Et quum dies ortus esset, advocavit discipulos suos, & quum ex ipsis elegisset duodecim, quos & apostolos nominavit,

14 (Nempe Simonem, quem etiam nominavit Petrum, & Andream fratrem ejus, Jacobum & Joannem, Philippum & Bartholomaeum,

15 Matthaeum & Thomam, Jacobum Alphæi filium, & Simonem qui vocatur Zelotes,

16 Judam Jacobi fratrem, & Judam Iscarioten, qui etiam fuit proditor)

17 Et descendisset cum eis, substitit in loco campestri turbaque discipulorum ejus, & multitudo magna plebis ex tota Judæa & Hierusalem, & à maritima regione Tyri & Sidonis, qui venerant ut audirent eum, & sanarentur ab infirmitatibus suis,

18 Et qui vexabantur à spiritibus impuris: & sanabantur.

19 Et tota turba studebat eum tangere; quia vis ab eo prodibat, & sanabat omnes.

20 Ipse vero sublati oculis suis in discipulos, dicebat, Beati estis pauperes; quia vestrum est regnum Dei.

21 Beati qui nunc esuritis; quia saturabimini. Beati qui nunc fletis; quia ridebitis.

22 Beati eritis quum vos oderint homines, & separaverint vos, & conviciis affecerint vos, & nomen vestrum ut improbum abjecerint, propter Filium hominis.

23 Gaudete illo die, & salutate: ecce enim merces vestra

S. Luke.

12 And it came to passe in those dayes, that he went out into a mountain to pray, and continued all night in prayer to God.

13 ¶ And when it was day he called unto him his disciples: and of them he chose twelve, whom also he named apostles:

14 Simon (whom he also named Peter) and Andrew his brother, James and John, Philip and Bartholomew,

15 Matthew and Thomas, James the son of Alphæus, and Simon called Zelotes,

16 And Judas the brother of James, and Judas Iscariot, which also was the traitour.

17 ¶ And he came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judæa and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases:

18 And they that were vexed with unclean spirits: and they were healed.

19 And the whole multitude sought to touch him: for there went vertue out of him, and healed them all.

20 ¶ And he lift up his eyes on his disciples, and said, Blessed be the poor: for yours is the kingdom of God.

21 Blessed are ye that hunger now: for ye shall be filled. Blessed are ye that weep now: for ye shall laugh.

22 Blessed are ye when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of mans sake.

23 Rejoyce ye in this day, & leap for joy: for behold, your reward

is great in heaven : for in the like manner did their fathers unto the prophets.

24 But wo unto you that are rich : for ye have received your consolation.

25 Wo unto you that are full : for ye shall hunger. Wo unto you that laugh now : for ye shall in urn and weep.

26 Wo unto you when all men shall speak well of you : for so did their fathers to the false prophets.

27 ¶ But I say unto you which hear, Love your enemies, do good to them which hate you.

28 Bless them that curse you, and pray for them which despitefully use you.

29 And unto him that smiteth thee on the cheek, offer also the other : and him that taketh away thy cloak, forbid not to take thy coat also.

30 Give to every man that asketh of thee; and of him that taketh away thy goods, ask them not again.

31 And as ye would that men should do to you, do ye also to them likewise.

32 For if ye love them which love you, what thank have ye ? for sinners also love those that love them.

33 And if ye do good to them which do good to you : what thank have ye ? for sinners also do even the same.

34 And if ye lend to them of whom ye hope to receive, what thank have ye ? for sinners also lend to sinners to receive as much again.

35 But love ye your enemies, and do good, and lend, hoping for nothing again : and your reward shall be great, and ye shall be the children of the Highest :

multa est in cœlis : nam itidem faciebant prophetis patres eorum.

24 Sed vobis divitibus ; nam perceptum habetis solatium vestrum.

25 Vobis qui impleti estis ; nam esurietis. Vobis qui ridetis nunc : nam lugebitis & flebitis.

26 Vobis quum bene vobis dixerint omnes homines ; nam itidem faciebant pseudo-prophetis patres eorum.

27 Sed vobis dico qui auditis, Diligite inimicos vestros ; benefacite iis qui vos oderunt ;

28 Benedicite iis qui execrantur vos, & orate pro instantibus vos.

29 Et qui tibi ceciderit maxillam, præbe & alteram : & ab eo qui tollit tibi pallium, etiam tunicam ne prohibeto.

30 Cuivis autem petenti abscede : & ab eo qui tollit res tuas ne repetito.

31 Et prout vultis ut faciant vobis homines, vos etiam facite eis similiter.

32 Quod si diligitis eos qui vos diligunt, quæ vobis erit gratia ? nam & peccatores diligunt eos à quibus diliguntur.

33 Et si benefeceritis iis qui vobis benefaciunt, quæ vobis erit gratia ? nam & peccatores idem faciunt.

34 Et si mutuum dederitis iis à quibus speratis vos recepturos, quæ gratia erit vobis ? nam & peccatores peccatoribus dant mutuum, ut recipiant paria.

35 Imo diligite inimicos vestros, & iis benefacite, & mutuum date, nihil inde sperantes : & erit merces vestra multa, ac filii eritis illius altissimi :
nam

nam ipse benignus est erga ingratos & malos.

36 Estote ergo misericordes, pro ut & Pater vester misericors est.

37 Ne judicate, & non iudicabimini: nec condemnate, & non condemnabimini: absolvite, & absolvemini:

38 Date, & dabitur vobis: mensuram, inquam, bonam; pressam, agitatam, & superfluentem dabunt in sinum vestrum. Eadem enim mensura qua metimini, contrametietur vobis.

39 Dicebat autem eis parabolum, Num potest cæcus cæco viz dux esse? nonne ambo in fossam cadent?

40 Non est discipulus supra magistrum suum: sed quisquis erit perfectus discipulus, erit ut magister.

41 Quid autem aspicias festucam quæ est in oculo fratris tui, trabem autem quæ est in oculo tuo non consideras?

42 Aut quomodo potes dicere fratri tuo, Frater, sine ejiciam festucam quæ in oculo tuo est, quum ipse trabem quæ est in oculo tuo non respicias? Hypocrita, ejice primum trabem illam ex oculo tuo; & tunc despicies ut ejicias festucam quæ est in oculo fratris tui.

43 Non est arbor bona quæ ferat fructum malum, neque arbor mala quæ ferat fructum bonum.

44 Unaquæque enim arbor ex fructu suo cognoscitur. Neque enim è spinis colligunt ficus, neque è rubo vindemiant uvam.

45 Bonus homo ex bono thesauro cordis sui profert bonum; & malus homo ex malo thesauro cordis sui profert

for he is kinde unto the unthankful, and to the evil.

36 Be ye therefore merciful, as your Father also is merciful.

37 Judge not, and ye shall not be judged, condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven:

38 Give, and it shall be given unto you; good measure, pressed down, and shaken together, & running over, shall men give into your bosome. For with the same measure that ye mete withal, it shall be measured to you again.

39 And he spake a parable unto them, Can the blinde lead the blinde? shall they not both fall into the ditch?

40 The disciple is not above his master: but every one that is perfect shall be as his master.

41 And why beholdest thou the mote that is in thy brothers eye, but perceivest not the beam that is in thine own eye?

42 Either, how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thy self beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brothers eye.

43 For a good tree bringeth not forth corrupt fruit: neither doth a corrupt tree bring forth good fruit.

44 For every tree is known by his own fruit: for of thornes men do not gather figs, nor of a bramble-bush gather they grapes.

45 A good man out of the good treasure of his heart, bringeth forth that which is good, and an evil man out of the evil treasure of his heart, bringeth forth that

that which is evil: for of the abundance of the heart his mouth speaketh.

46 ¶ And why call ye me Lord, Lord, and do not the things which I say?

47 Whosoever cometh to me, and heareth my sayings, and doth them, I will show you to whom he is like,

48 He is like a man which built an house, and digged deep, and laid the foundation on a rock, and when the flood arose, the stream beat vehemently, upon that house, and could not shake it: for it was founded upon a rock.

49 But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell, and the ruine of that house was great.

CHAP. VII.

NOW when he had ended all his sayings in the audience of the people, he entred into Capernaum.

2 And a certain centurions servant, who was dear unto him, was sick, and ready to die.

3 And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant.

4 And when they came to Jesus, they besought him instantly, saying, that he was worthy for whom he should do this.

5 For he loveth our nation, and he hath built us a synagogue.

6 Then Jesus went with them, And when he was now not far from the house, the centurion sent friends to him saying unto him, Lord, trouble not thy self, for I am not worthy that thou shouldest enter under my roof:

malum: ex abundantia enim cordis loquitur os ejus.

46 Quid autem vocatis me Domine, Domine, & non facitis quæ dico?

47 Quisquis venit ad me, & audit sermones meos, & eos præstat, præmonstrabo vobis cui similis sit,

48 Similis est cuiusdam ædificanti domum, qui fodit, & excavavit, statuitque fundamenta super petram. Ubi autem venit inundatio, illisum est flumen domui illi, sed nequivit eam quætere; fundata enim erat super petram.

49 Qui autem meos sermones audit, nec præstat, similis est cuiusdam qui ædificavit domum suam super solum, absque fundamento, cui illisum est flumen: itaque statim cecidit, fuitque ruina domus illius magna.

CAP. VII.

QUUM autem finivisset omnia verba sua audiente populo, ingressus est Capernaum.

2 Centurionis vero cuiusdam servus male affectus moribundus erat, qui erat ipsi pretiosus.

3 Is vero quum audivisset de Jesu, misit ad eum seniores Judæorum, rogans eum ut veniret, & sanaret servum suum.

4 Isti autem quum venissent ad Jesum, precati sunt eum studiose, dicentes, Certe dignus est cui hoc præbeas.

5 Diligit enim gentem nostram, & synagogam ædificavit nobis.

6 Jesus ergo ibat cum eis. Et quum jam non longe abesset ab illa domo, misit ad eum centurio ille amicos, dicens ei, Domine, ne vexator; nec equum sum dignus ut tectum meum subeas:

7 Ideo ne meipsum quidem sum dignum arbitratus qui venirem ad te : sed loquere, & sanabitur puer meus.

8 Etenim ego homo sum sub potestate constitutus, habens sub me milites ; & dico huic, Vade, & vadit : & alteri, Veni, & venit : & servo meo, Fac hoc, ac facit.

9 Auditis autem his, Jesus admiratus est eum : & conversus dixit turbæ quæ ipsam sequebatur, Dico vobis, ne in Israele quidem tantam fidem inveni.

10 Et domum reversi qui missi fuerant, sanum invenerunt servum qui infirmus fuerat.

11 Et factum est die sequenti ut proficisceretur in civitatem quæ vocatur Nain : proficiscabantur autem cum eo discipuli ejus mulri, turbaque multa.

12 Ut autem appropinquavit portæ civitatis, tum ecce defunctus efferebatur, qui unigenitus fuerat matri suæ, & ipsi quidem viduæ : turbaque civitatis multa erat cum ea.

13 Dominus vero ipsâ intuitus intima misericordia commotus est super ea, & dixit, Ne flecto.

14 Quumque accessisset, tetigit loculum, (qui vero portabant substituerunt) & dixit, Adolescens, tibi dico, Surge.

15 Tunc resedit qui fuerat mortuus, & cœpit loqui : & ille dedit eum matri suæ.

16 Cœpit autem omnes timor, & glorificabant Deū, dicentes, Certe propheta magnus suscitatus est inter nos, & Certe Deus respexit populum suum.

17 Pervenitque iste de eo sermo in totam Judæam, & in totā regionem circumjacentem.

7 Wherefore neither thought I my self worthy to come unto thee : but say in a word, and my servant shall be healed.

8 For I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth ; and to another, Come, and he cometh : and to my servant, Do this, and he doth it.

9 When Jesus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel.

10 And they that were sent, returning to the house, found the servant whole that had been sick.

11 ¶ And it came to passe the day after, that he went into a city called Naim : and many of his disciples went with him, and much people.

12 Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow : and much people of the city was with her.

13 And when the Lord saw her, he had compassion on her, and said unto her, Weep not.

14 And he came and touched the bier, (and they that bare him stood still) and he said, Young man, I say unto thee, Arise.

15 And he that was dead sat up, and began to speak : and he delivered him to his mother.

16 And there came a fear on all, and they glorified God, saying, That a great prophet is risen up among us, and that God hath visited his people.

17 And this rumour of him went forth thorowout all Judæa, & thorowout all the region round about.

18 And the disciples of John shewed him of all these things.

19 ¶ And John calling unto him two of his disciples, sent them unto Jesus, saying, Art thou he that should come, or look we for another?

20 When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come, or look we for another?

21 And in that same hour he cured many of their infirmities, and plagues, and of evil spirits, and unto many that were blinde he gave sight.

22 Then Jesus answering, said unto them Go your way, & tell John what things ye have seen & heard, how that the blinde see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached.

23 And blessed is he who soever shall not be offended in me.

24 ¶ And when the messengers of John were departed, he began to speak unto the people concerning John, What went ye out into the wilderness for to see? A reed shaken with the wind?

25 But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously appavelled, and live delicately, are in kings courts.

26 But what went ye out for to see? A prophet? Yea, I say unto you, and much more then a prophet.

27 This is he of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

28 For I say unto you, Among those that are born of women, there is not a greater prophet then John the Baptist: but he that is least in the Kingdom of God is greater then he.

18 Et annunciarunt Joanni discipuli ipsius de his omnibus:

19 Qui advocatos duos quosdam è discipulis suis misit ad Jesum, dicens, Tunc is es qui venturus erat, an alium expectabimus?

20 Quum igitur venissent ad eum viri illi, dixerunt, Joannes Baptista misit nos ad te, dicens, Tunc is es qui venturus erat, an alium expectabimus?

21 Eadem autem hora multos sanavit à morbis & flagellis & spiritibus improbis; & cæcis multis visum gratificatus est.

22 Et respondens Jesus dixit eis, Profecti annunciate Joanni quæ vidistis & audistis; cæcos visum recipere, claudos ambulare, leprosos purificari, surdos audire, mortuos suscitari, pauperibus evangelizari.

23 Beatus est autem quicumque non fuerit offensus in me.

24 Et quum abiissent nuntii Joannis, cœpit de Joanne dicere ad turbam, Quid existis in desertum spectaturi? arundinem à vento agitatam?

25 Sed quid existis visuri? hominem mollibus vestibus amictum? ecce, qui vestitu magnifico utuntur & in luxu versantur, sunt in palatiis regis.

26 Sed quid existis visuri? prophetam? certe dico vobis etiam amplius quam prophetam.

27 Hic est de quo scriptum est, Ecce, mitto nuncium meum ante faciem tuam, qui apparabit viam tuam coram te.

28 Nam dico vobis, inter genitos ex mulieribus nullus est major propheta Joanne Baptista: sed qui minimus est in regno Dei major est eo.

29 Et eo audito, totus populus & publicani iustificarunt Deum, baptizati baptismo Joannis.

30 Pharisei vero, & Legis interpretes, consilium Dei aspernati sunt adversus semetipsos, non baptizati ab eo.

31 Dixit præterea Dominus, Cui ergo assimilabo homines gentis istius? & cui rei similes sunt?

32 Similes sunt puerulis sedentibus in foro, & qui acclamant alii aliis, & dicunt, Cecinimus vobis tibiis, & non saltatis; lamentati sumus vobis, & non flevistis.

33 Venit enim Joannes Baptista neque edens panem, neque bibens vinum; & dicitis, Dæmonium habet.

34 Venit Filius hominis edens ac bibens; & dicitis, Ecce homo edax & vini potor, amicus publicanorum ac peccatorum.

35 Sed iustificata est sapientia à filiis suis omnibus.

36 Rogavit autem eum quidam ex Phariseis ut secum ederet: itaque ingressus domum Pharisei discubuit.

37 Et ecce, mulier quæ fuerat in urbe, peccatrix, quum cognovisset eum accumbere in domo Pharisei, allato alabastro unguenti,

38 Et stans apud pedes ejus retro, flens cœpit lacrymis rigare pedes ejus, & capillis capitis sui extergebat, & deosculabatur pedes ejus, & illo unguento ungebat.

39 Quum autem id vidisset Phariseus qui vocaverat eum, dixit apud se, Hic, si esset propheta, nosset utique quæ &

29 And all the people that heard him, and the publicanes, justified God, being baptized with the baptisme of John.

30 But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him,

31 ¶ And the Lord said, Whereunto then shall I liken the men of this generation? and to what are they like?

32 They are like unto children sitting in the market-place, & calling one to another, and saying, We have piped unto you, and ye have not danced: we have mourned to you, and ye have not wept.

33 For John the Baptist came neither eating bread, nor drinking wine, and ye say, He hath a devil.

34 The son of man is come eating, and drinking, and ye say, Behold a gluttonous man, and a wine-bibber, a friend of publicanes and sinners.

35 But wisdom is justified of all her children.

36 ¶ And one of the Pharisees desired him that he would eat with him. And he went into the Pharisees house, and sat down to meat.

37 And behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisees house, brought an alabastrer box of ointment,

38 And stood at his feet behinde him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment.

39 Now when the Pharisee which had bidden him, saw it, he spake within himself, saying, This man, if he were a prophet, would have known who, and

what manner of woman this is that toucheth him : for she is a sinner.

40 And Jesus answering, said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on.

41 There was a certain creditor, which had two debtors : the one ought him five hundred pence, and the other fifty.

42 And when they had nothing to pay, he frankly forgave them both. Tell me therefore which of them will love him most ?

43 Simon answered and said, I suppose that he to whom he forgave most. And he said unto him, Thou hast rightly judged.

44 And he turned to the woman, and said unto Simon, Seest thou this woman ? I entered into thine house, thou gavest me no water for my feet ; but she hath washed my feet with tears, and wiped them with the hairs of her head.

45 Thou gavest me no kisse : but this woman, since the time I came in, hath not ceased to kisse my feet.

46 Mine head with oil thou didest not anoint : but this woman hath anointed my feet with ointment.

47 Wherefore I say unto thee, Her sins, which are many, are forgiven, for she loved much : but to whom little is forgiven, the same loveth little.

48 And he said unto her, Thy sins are forgiven.

49 And they that sat at meat with him, began to say within themselves, Who is this that forgiveth sins also ?

50 And he said to the woman, Thy faith hath saved thee, go in peace.

qualis sit ea mulier quæ tangit ipsum, quod videlicet sit peccatrix.

40 Tunc respondens Jesus dixit ei, Simon, habeo quiddam quod tibi dicam. At ille ait, Magister, dic.

41 Duo debitores, inquit Jesus, erant cuidam creditori : unus debebat denarios quingentos, alter vero quinquaginta.

42 Quum autem illi non essent solvendo, gratificatus est debitum utriusque. Horum igitur, dic, uter eum plus diligit ?

43 Respondens vero Simon dixit, Iste, præsumo, cui plus gratificatus est. At ille dixit ei, Recte judicasti.

44 Et conversus ad mulierem dixit Simoni, Cernis hanc mulierem ? ingressus sum domum tuam, aquam pedibus meis non dedisti ; hæc autem lacrymis rigavit pedes meos, & capillis capitis sui exterlit :

45 Osculum mihi non dedisti ; hæc autem, ex quo ingressa est, non intermisit deosculari pedes meos :

46 Oleo caput meum non unxisti ; hæc autem unguento unxit pedes meos.

47 Cujus rei gratia dico tibi, remissa esse multa illa ipsius peccata ; nam dilexit multum : cui autem paululum remittitur, paululum diligit.

48 Dixit autem ei, Remissa sunt tibi peccata.

49 Et cœperunt qui simul acumbabant dicere apud se, Quis est hic qui etiam peccata remittit ?

50 Dixit autem ad mulierem illam, Fides tua te servavit : vade cum pace.

CAP. VIII.

ET factum est deinceps, ut ipse iter faceret oppidatim & vicatim, prædicans & evangelizans regnum Dei, & duodecim illi erant cum eo.

2 Et quædam mulieres quas sanaverat à spiritibus improbis & morbis; nempe Maria quæ vocabatur Magdalene, ex qua septem dæmonia exierant,

3 Et Joanna uxor Chuze procuratoris Herodis, & Susanna, & aliæ multæ quæ ministrabant ei ex iis quæ sibi suppetebant.

4 Quum autem multa turba conveniret, & qui in singulis urbibus erant proficiscerentur ad eum, dixit per parabolam,

5 Quidam sator exiit ut sere- ret semen suum: & inter seren- dum aliud cecidit secundum viam, & conculcatum est, & vo- lucres cœli exederunt illud.

6 Et aliud cecidit in petram; & enatum ex- ruit, quia non habebat hu- morem.

7 Et aliud cecidit inter spi- nas; & simul enatæ spina suffo- carunt illud.

8 Et aliud cecidit in terram bonam; & quum enatum esset edidit fructum centuplum. Hæc dicens clamabat, Qui habet aures ad audiendum, audiat.

9 Interrogabant autem eum discipuli ejus, dicentes, Quæ esset ista parabola.

10 Ipse vero dixit eis, Vobis datum est nosse mysteria re- gni Dei: reliquis autem per parabolas loquor, ut videntes non videant, & audientes non intelligant.

11 Est autem hæc parabola: Semen illud est sermo Dei.

CHAP. VIII.

ANd it came to pass after ward, that he went thorowout every city and village, preaching, and shewing the glad tidings of the kingdom of God: and the twelve were with him.

2 And certain women which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils,

3 And Joanna the wife of Chu- za, Herods steward, and Susanna, and many others which ministred unto him of their substance.

4 ¶ And when much people were gathered together, and were come to him out of every city, he spake by a parable,

5 A sower went out to sow his seed: and as he sowed, some fell by the wayes side, and it was troden down, and the fowles of the air devoured it.

6 And some fell upon a rock, and as soon as it was sprung up, it withered away, because it lack- ed moisture.

7 And some fell among thorns, and the thorns sprang up with it, and choked it.

8 And other fell on good ground, and sprang up, and bare fruit an hundred fold. And when he had said these things, he cryed, He that hath ears to hear, let him hear.

9 And his disciples asked him, saying, What might this parable be?

10 And he said, Unto you it is given to know the mysteries of the kingdom of God, but to others in parables; that seeing they might not see, and hearing they might not understand.

11 Now the parable is this: The seed is the word of God.

12 Those

¶ 12 Those by the way side, are they that hear: then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved.

13 They on the rock, are they, which when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away.

14 And that which fell among thorns, are they which when they have heard, go forth, and are choaked with cares, and riches, and pleasures of this life, and bring no fruit to perfection.

15 But that on the good ground, are they which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.

16 ¶ No man when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed: but setteth it on a candlestick, that they which enter in may see the light.

17 For nothing is secret, that shall not be made manifest: neither any thing hid that shall not be known, and come abroad.

18 Take heed therefore how ye hear: for whatsoever hath, to him shall be given; & whatsoever hath not, from him shall be taken even that which he seemeth to have.

19 ¶ Then came to him his mother, and his brethren, and could not come at him for the press.

20 And it was told him by certain, which said, Thy mother and thy brethren stand without, desiring to see thee.

21 And he answered and said unto them, My mother and my brethren are those which hear the word of God, and do it.

12 Qui autem secundum viam semen excipiunt, ii sunt qui audiunt: deinde venit diabolus, & tollit sermonem e corde eorum, ne, postquam crediderint, serventur.

13 Qui vero in petram, ii sunt qui quum audierunt, cum gaudio excipiant sermonem: sed isti radices non habent, qui ad tempus credunt, & tempore tentationis abscedunt.

14 Quod autem in spinas cecidit, ii sunt qui audierunt: sed profecti, a sollicitudinibus & divitiis ac voluptatibus vite suffocantur, nec fructus profuerunt.

15 Quod autem in bonam terram cecidit, ii sunt qui in corde honesto ac bono auditum sermonem retinent, & fructum adferunt per tolerantiam.

16 Nemo porro qui lucernam accenderit operit eam vase, aut subter lectum ponit; sed candelabro imponit, ut qui ingrediuntur cernant lumen.

17 Non est enim *quicquam* occultum quod non sit futurum manifestum, nec celatum, quod non sit futurum ut innotescat, & veniat in apertum.

18 Videte ergo quomodo audiat: quisquis enim habet, dabitur ei, & quicumque non habet, etiam quod videtur habere tolletur ab eo.

19 Venerunt autem ad eum mater & fratres ejus, & non poterant eum convenire propter turbam.

20 Et annunciatum est ei, dicentibus nonnullis, Mater tua & fratres tui adstant foris cupientes te videre.

21 Ipse vero respondens dixit, Mater mea & fratres mei ii sunt qui sermonem Dei audiunt, & eum prestant.

22 Factum est autem quodam die, ut ipse ingrederetur in navigium, ac discipuli ejus, & diceret eis, Transeamus in ulteriorem ripam lacus. Profecti sunt igitur.

23 Navigantibus autem eis sopitus est: & descendit turbo venti in lacum: & complebantur, ac periclitabantur.

24 Accedentes autem experfecerunt eum, dicentes, Præceptor, præceptor, perimus. Ipse vero experrectus objurgavit ventum ac fluctuationem aquæ: & cessaverunt, factaque est tranquillitas.

25 Dixit autem eis, Ubi est fides vestra? Metuentes autem mirati sunt, dicentes alii ad alios, Quisnam iste est, ut ventis quoque & aquæ imperet, & auscultent ei?

26 Et navigarunt in regionem Gadarenorum, quæ est in opposita ripa Galilææ.

27 Ipsi autem egresso in terram occurrit ex urbe vir quidam qui habebat dæmonia à temporibus multis, & vestimento non induebatur neque in ulla domo manebat, sed in monumentis.

28 Is ergo quum vidisset Jesum, & exclamasset, accidit ei ad pedes, & voce magna dixit, Quid mihi tecum, Jesu, fili Dei altissimi? rogo te ne me torqueas,

29 Mandabat enim illi spiritui impuro ut exiret ab eo homine: nam à multo tempore corripuerat eum: itaque vinctus ille catenis & pedicis custodiebatur; sed disruptis vinculis agitabatur à dæmone in desertum.

30 Interrogavit autem eum Jesus, dicens, Quod tibi nomen est? Ipse vero dixit, Legio: nam dæmonia multa ingressa erant in eum.

22 ¶ Now it came to passe on a certain day, that he went into a ship with his disciples: and he said unto them, Let us go over unto the other side of the lake, and they lancht forth.

23 But as they sailed he fell asleep: and there came down a storm of wind on the lake, and they were filled with water, and were in jeopardy.

24 And they came to him, and awoke him, saying, Master, master, we perish. Then he arose and rebuked the wind, and the raging of the water, and they ceased; and there was a calm.

25 And he said unto them, Where is your faith? And they being afraid, wondered, saying one to another, What manner of man is this? for he commandeth even the winds and water, and they obey him.

26 ¶ And they arrived at the countrey of the Gadarenes, which is over against Galilee.

27 And when he went forth to land, there met him out of the city, a certain man which had devils long time, and ware no cloths, neither abode in any house, but in the tombs.

28 When he saw Jesus, he cryed out and fell down before him, and with a loud voice said, What have I to do with thee, Jesus thou Son of God most high: I beseech thee torment me not.

29 (For he had commanded the unclean spirit to come out of the man: For oftentimes it had caught him, and he was kept bound with chains, and in fetters, and he brake the bands, and was driven of the devil into the wilderness.)

30 And Jesus asked him, saying, What is thy name? And he said, Legion: because many devils were entred into him.

31 And they besought him that he would not command them to go out into the deep.

32 And there was there an herd of many swine feeding on the mountain : and they besought him that he would suffer them to enter into them : and he suffered them.

33 Then went the devils out of the man, and entered into the swine : and the herd ran violently down a steep place into the lake, and were choked.

34 When they that fed them saw what was done, they fled, and went and told it in the city and in the countrey.

35 Then they went out to see what was done, and came to Jesus, and found the man out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind : and they were afraid.

36 They also which saw it, told them by what means he that was possessed of the devils, was healed.

37 ¶ Then the whole multitude of the countrey of the Gadarenes round about, besought him to depart from them ; for they were taken with great fear : and he went up into the ship, and returned back again.

38 Now the man out of whom the devils were departed, besought him that he might be with him : but Jesus sent him away, saying,

39 Return to thine own house, and shew how great things God hath done unto thee. And he went his way, and published throughout the whole city, how great things Jesus had done unto him.

40 And it came to passe, that when Jesus was returned, the people gladly received him : for they were all waiting for him.

31 Et rogabant eum ne imperaret sibi ut abirent in abyssum.

32 Erat autem ibi grex porcorum multorum pascentium in monte : & rogabant eum demonia ut sibi permitteret in illos ingredi : Et permisit eis.

33 Egressa autem demonia ex eo homine ingressa sunt in porcos : & grex ille ruit è præcipitio in lacum, & suffocatus est.

34 Quum autem pastores viderent quod factum fuerat, fugerunt & profecti annuntiaverunt in urbem & in agros.

35 Exierunt igitur ut viderent quod factum erat : veneruntque ad Jesum, & invenerunt hominem illum à quo demonia exierant, vestitum, ac sanæ mentis, ad pedes Jesu ; & metuerunt.

36 Annunciaverunt autem ipsis etiam ii qui viderant, quomodo liberatus fuisset qui fuerat dæmoniacus.

37 Et rogavit eum tota multitudo circumjacentis regionis Gadarenorum, ut discederet ab ipsis, quia magno metu tenebantur : ipse autem ingressus navigium reversus est.

38 Deprecatus est autem eum vir ille à quo demonia exierant, ut esset cum eo : sed dimisit eum Jesus, dicens,

39 Reverte te domum tuam, & narra quanta tibi præstiterit Deus. Abiit igitur prædicans per totam urbem quanta sibi præstitisset Jesus.

40 Factum est autem ut quum revertisset Jesus, exceperit eum turba ; nam omnes expectabant eum.

41 Et ecce venit quidam cui nomen Jairus, qui erat præfectus synagogæ; & accidens ad pedes Jesu, rogabat eum ut ingrederetur domum suam:

42 Quoniam erat ei unigenita filia quasi annorum duodecim, eaque moriebatur. Inter eundem vero turba coarctabat eum.

43 Mulier autem quæ erat in fluxione sanguinis ab annis duodecim, & in medicos impendebat totum victum, nec ab ullo potuerat curari.

44 Quum accessisset à tergo, tetigit simbriam pallii ipsius: & illico substitit fluxio sanguinis ejus.

45 Tunc ait Jesus, Quis est qui me tetigit? Negantibus autem omnibus, dixit Petrus & qui cum eo erant, Magister, turba te constringit & opprimit, & dicis, Quis est qui me tetigit?

46 Jesus autem ait, Tetigit me aliquis, nam ego cognovi virtutem à me prodiisse.

47 Videns autem mulier illa se non latuisse, tremens venit, & accidens ei ad pedes, declaravit ei in conspectu totius populi quam ob causam tetigisset eum, & quomodo sanata fuerat illico.

48 Ipse vero dixit ei, Confide, filia, fides tua te servavit: vade cum pace.

49 Adhuc eo loquente, venit quidam à præfecto synagogæ, dicens ei, Mortua est filia tua; ne vexa magistrum.

50 Jesus autem hoc audito, respondit ei, Ne metue; crede solummodo, & servabitur.

51 Ingressus vero domum, non permisit ingredi quemquam,

41 ¶ And behold, there came a man named Jairus, and he was a ruler of the synagogue, and he fell down at Jesus feet, and besought him that he would come into his house:

42 For he had one only daughter, about twelve years of age, and she lay a dying. (But as he went, the people thronged him.)

43 ¶ And a woman having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any,

44 Came behind him, and touched the border of his garment: and immediately her issue of blood stanchèd.

45 And Jesus said, Who touched me? When all denied, Peter, and they that were with him, said, Master, the multitude throng thee, and preassè thee, and sayest thou, Who touchèd me?

46 And Jesus said, Some body hath touchèd me: for I perceive that vertue is gone out of me.

47 And when the woman saw that she was not hid, she came trembling, and falling down before him, she declared unto him before all the people, for what cause she had touchèd him, and how she was healed immediately.

48 And he said unto her, Daughter, be of good comfort, thy faith hath made thee whole, go in peace.)

49 ¶ While he yet spake, there cometh one from the ruler of the synagogues house, saying to him, Thy daughter is dead, trouble not the Master.

50 But when Jesus heard it, he answered him, saying, Fear not, believe only, and she shall be made whole.

51 And when he came into the house, he suffered no man to go in, save

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save Peter, and James, and John, and the father and the mother of the maiden,

52 And all wept, and bewailed her: but he said, Weep not, she is not dead, but sleepeith.

53 And they laughed him to scorn, knowing that she was dead.

54 And he put them all out, and took her by the hand, and called, saying, Maid, arise.

55 And her spirit came again, and she arose straightway: and he commanded to give her meat.

56 And her parents were astonished: but he charged them that they should tell no man what was done.

CHAP. IX.

THen he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases.

2 And he sent them to preach the kingdom of God, and to heal the sick.

3 And he said unto them, Take nothing for your journey, neither staves, nor scrip, neither bread, neither money, neither have two coats apiece.

4 And whatsoever house ye enter into, there abide, and thence depart.

5 And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them.

6 And they departed, and went thorow the towns, preaching the gospel, and healing every where.

7 ¶ Now Herod the tetrarch heard of all that was done by him: and he was perplexed, because that it was said of some, that John was risen from the dead:

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nisi Petrum & Jacobum & Joannem, & patrem ac matrem puellæ.

52 Flebant autem omnes, & plangebant eam. Ipse vero dixit, Ne flete: non est mortua, sed dormit.

53 Et deridebant eum, quod scirent esse mortuam.

54 Ipse vero eiecit foras omnibus, & prehensa manu ejus, clamavit, dicens, Puella, Surge.

55 Et reversus est spiritus ejus, ac surrexit illico: & ipse imperavit ut ei daretur quod ederet.

56 Et perculsi fuerunt parentes ejus: ipse vero mandavit eis ut nulli dice rent quod factum fuerat.

C A P. IX.

Convocatis autem Jesus duodecim discipulis suis, dedit eis vim & potestatem in omnia dæmonia, & morbos sanandi:

2 Misitque eos ut prædicarent regnum Dei, & sanarent infirmos.

3 Et dixit eis, Nihil sumite ad iter; neque virgas, neque peram, neque panem, neque pecuniam, neque binas tunicas habete.

4 Et in quamcumque domum intraveritis, illic manete, & illinc exite.

5 Et quicumque non receperint vos, exeuntes ex urbe illa etiam pulverem à pedibus vestris excutite, ut hoc sit testimonium adversus eos.

6 Exeuntes igitur obibant singulos vicos, evangelizantes, & sanantes morbos ubique.

7 Audivit autem Herodes tetrarcha omnia quæ fiebant ab eo: & hæsitabat, propterea quod dicebatur à quibusdam Joannem suscitatum esse è mortuis;

8 **A** quibusdam vero, Eliam apparuisse; ab aliis autem, prophetam quempiam ex antiquis surrexisse.

9 Tunc ait Herodes, Joannem ego decollavi: quis est autem iste de quo ego talia audio? Et studebat eum videre.

10 Reversi autem apostoli narraverunt ei quaecumque fecerant: & ipse assumtis illis, secessit privatim in locum desertum urbis quæ vocatur Bethsaida.

11 Quod quum cognovisset turba, sequuta est eum: ipse autem excepit eos, & loquebatur eis de regno Dei; & eos quibus sanatione opus erat sanabat.

12 Dies autem cœperat inclinare: & accedentes duodecim illi dixerunt ei, Dimitte turbam, ut abeuntes in circumjacentes vicos & agros, illic divertant & inveniant cibaria; nam hic in loco deserto sumus.

13 Ise vero dixit eis, Date ipsis vos quod edant. Ipsi vero dixerunt, Non sunt nobis plus quam quinque panes & duo pisces, nisi nos profecti emamus toti huic populi escas.

14 Aderant enim quasi viri quinquies mille. Ait autem discipulis suis, facite ut discumbant per singulos quosque discubitus quinquageni.

15 Ipsi igitur ita fecerunt; & discubuerunt omnes.

19 Ipse vero acceptis quinque illis panibus & duobus piscibus, suspiciens in cœlum benedixit eis: & fregit, deditque discipulis ut apponerent urbæ.

17 Ederunt igitur omnes illi, &

8 And of some that Elias had appeared: and of others, that one of the old prophets was risen again.

9 And Herod said, John have I beheaded: but who is this of whom I hear such things? And he desired to see him.

10 ¶ And the apostles, when they were returned, told him all that they had done. And he took them, and went aside privately into a desert place belonging to the city called Bethsaida.

11 And the people when they knew it, followed him; and he received them, and spake unto them of the kingdom of God, and healed them that had need of healing.

12 And when the day began to wear away, then came the twelve, and said unto him, Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals: for we are here in a desert place.

13 But he said unto them, Give ye them to eat. And they said, We have no more but five loaves and two fishes, except we should go and buy meat for all this people.

14 For they were about five thousand men. And he said unto his disciples: Make them sit down by fifties in a company.

15 And they did so, and made them all sit down.

16 Then he took the five loaves, and the two fishes, and looking up to heaven, he blessed them, and brake, and gave to the disciples to set before the multitude.

17 And they did eat, and were

were all filled, and there was taken up of fragments that remained to them twelve baskets.

18 ¶ And it came to passe as he was alone praying, his disciples were with him : and he asked them, saying, Whom say the people that I am ?

19 They answering said, John the Baptist : but some say, Elias : and others say, that one of the old prophets is risen again.

20 He said unto them, But whom say ye that I am ? Peter answering, said, The Christ of God.

21 And he straitly charged them, and commanded them to tell no man that thing,

22 Saying, The Son of man must suffer many things, and be rejected of the elders, and chief priests, and scribes, and be slain, and be raised the third day.

23 ¶ And he said to them all, If any man will come after me, let him deny himself, and take up his crosse daily, and follow me.

24 For whosoever will save his life, shall lose it : but whosoever will lose his life for my sake, the same shall save it.

25 For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away ?

26 For whosoever shall be ashamed of me, and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory and in his Fathers, and of the holy angels.

27 But I tell you of a truth, there be some standing here which shall not taste of death, till they see the kingdom of God.

saturati sunt : & sublatum est quod superfuit ipsis fragmentorum, cophini duodecim.

18 Et factum est ut quum ipse seorsim oraret, erant uncum eo discipuli ; quos interrogavit, dicens, Quemnam esse me dicit turba ?

19 Ipsi autem respondentes dixerunt, Joannem Baptistam : alii autem, Eliam : alii vero, prophetam quempiam ex antiquis resurrexisse.

20 Dixit autem eis, Vos vero quem me esse dicitis ? Respondens autem Petrus, dixit, Christum illum Dei.

21 Ipse vero interminatus eis, mandavit nulli hoc dicere ?

22 Dicens, Oportet Filium hominis multa pati, & reprobari à senioribus & principibus sacerdotum & Scribis, & interimi, & tertia die suscitari.

23 Dicebat autem omnibus, Si quis vult me sequi, abdicet seipsum, & attollat crucem suam quotidie, & sequatur me.

24 Quisquis enim voluerit animam suam servare, perdet eam : quisquis vero perdiderit animam suam mea causa, is servabit eam.

25 Quid enim prodest cu piam si lucretur universum mundum, seipsum autem perdat, sive sui ipsius exitio multetur.

26 Quem enim puduerit mei ac meorum sermonum, ejus pudebit Filium hominis quando venerit cum gloria sua & Patris, sanctorumque angelorum.

27 Dico autem vobis verum, sunt quidam ex iis qui hic adsunt, qui nequaquam gustabunt mortem usquedum viderint regnum Dei.

28 Factum est autem, quum post hæc verba quasi dies octo intercessissent, ut assumptis Petro & Joanne & Jacobo, ascenderet in montem ad orandum.

29 Facta est autem inter orandum species faciei ipsius alia, & vestitus ejus albus ac refulgens.

30 Et ecce, duo viri colloquebantur cum eo, qui erant Moses & Elias :

31 Qui visi cum gloria, dicebant ipsius exitum, quo futurum erat ut defungeretur in Hierusalem.

32 Petrus vero & qui cum ipso erant gravati erant somno : quum autem evigilassent, viderunt gloriam ejus, & duos illos viros stantes cum eo.

33 Et factum est quum illi discederent ab eo, ut diceret Petrus ad Jesum, Magister, bonum est nos hic esse : atque adeo faciamus tria tabernacula, unum tibi, & unum Moysi, & unum Eliæ : nesciens quid diceret.

34 Hæc autem ipso dicente, exstitit nubes quæ inumbravit illos : metuerunt autem dum illi ingrederentur in nubem.

35 Et vox exstitit è nube, dicens, Hic est filius ille meus, dilectus ille : ipsum audite.

36 Et postquam vox illa exstitisset, inventus est Jesus solus : ipsi autem siluerunt, & nulli annunciarunt per id tempus quicquam eorum quæ viderent.

37 Factum est autem sequente die, ut quum ipsi descendissent è monte, occurreret ei turba multa.

38 Et ecce quidam à turba vociferatus est, dicens, Magister, deprecor te, respice ad filium meum, nam unigenitus est mihi :

28 ¶ And it came to passe about an eight daies after these sayings, he took Peter, and John and James, and went up into a mountain to pray.

29 And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistering.

30 And behold, there talked with him two men, which were Moses and Elias.

31 Who appeared in glory, and spake of his decease which he should accomplish at Jerusalem.

32 But Peter and they that were with him, were heavy with sleep: and when they were awake, they saw his glory, and the two men that stood with him.

33 And it came to passe, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here; and let us make three tabernacles, one for thee, and one for Moses, and one for Elias : not knowing what he said.

34 While he thus spake, there came a cloud and over-shadowed them, and they feared as they entered into the cloud.

35 And there came a voice out of the cloud, saying, This is my beloved Son, hear him.

36 And when the voice was past, Jesus was found alone : and they kept it close, and told no man in those daies any of those things which they had seen.

37 ¶ And it came to passe that on the next day, when they were come down from the hill, much people met him.

38 And behold, a man of the company cried out, saying, Master, I beseech thee look upon my son, for he is mine only child.

39 And lo, a spirit taketh him, and he suddenly crieth out, and it teareth him, that he cometh again, and bruising him, hardly departeth from him.

40 And I besought thy disciples to cast him out, and they could not.

41 And Jesus answering, said, O faithlesse, and perverse generation, how long shall I be with you, and suffer you? bring thy son hither.

42 And as he was yet a coming, the devil threw him down and tare him: and Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father.

43 ¶ And they were all amazed at the mighty power of God: but while they wondered every one at all things which Jesus did, he said unto his disciples,

44 Let these sayings sink down into your ears: for the Son of man shall be delivered into the hands of men.

45 But they understood not this saying, and it was hid from them, that they perceived it not: and they feared to ask him of that saying.

46 ¶ Then there arose a reasoning among them, which of them should be greatest.

47 And Jesus perceiving the thought of their heart, took a child, and set him by him,

48 And said unto them, Whosoever shall receive this child in my Name, receiveth me: and whosoever shall receive me, receiveth him that sent me: for he that is least among you all, the same shall be great.

49 ¶ And John answered, and said, Master, we saw one casting out devils in thy Name,

39 Et ecce, spiritus apprehendit eum; & ipse repente clamat, & spiritus discerpit eum spumantem, & vix abscedit ab eo conterens eum.

40 Et deprecatus sum discipulos tuos ut ipsum ejicerent; sed non potuerunt.

41 Respondens autem Jesus ait, O gens incredula & perversa, quousque tandem ero apud vos, & sufferam vos? adduc filium tuum huc.

42 Quam autem adhuc accederet, allisit eum demonium, & discerpit: objurgavit autem Jesus spiritum impurum, & sanavit puerum, & reddidit eum patri suo.

43 Percellebantur igitur omnes super magnifica Dei virtute: omnibus vero mirantibus super omnibus quæ faciebat, dixit discipulis suis,

44 Reponite vos in aures vestras sermones istos: futurum est enim ut Filius hominis tradatur in manus hominum,

45 Ipsi vero ignorabant dictum istud, eratque ipsis occultum, adeo ut illud non sentirent: & metuebant eum interrogare de hoc dicto.

46 Incidit autem cogitatio inter eos, quis esset eorum maximus.

47 Jesus vero visa cogitatione cordis ipsorum, acceptum puerulum statuit apud se;

48 Et dixit eis, Quicumque exceperit puerulum hunc nomine meo, me excipit; & quicumque me exceperit, excipit eum qui me misit: nam qui minimus est inter vos, is erit magnus.

49 Respondens autē Joannes ait, Magister, vidimus quemdam sub nomine tuo ejicientem demonia,

& prohibuimus eum, quia te non sequitur nobiscum.

50 Et dixit ei Jesus, Ne prohibete illum : qui enim non est adversum nos, pro nobis est.

51 Factum est autem interim dum compleretur tempus quo sursum reciperetur, tum ipse faciem suam direxit ad eundum Hierosolymam.

52 Misitque nuntios ante faciem suam : qui profecti ingressi sunt in vicum Samaritanorum, ut pararent ei hospitium.

53 Sed illi non receperunt eum, quod facies ejus esset proficiscentis Hierosolymam.

54 Quum autem hoc vidissent ejus discipuli Jacobus & Joannes dixerunt, Domine, vis dicamus ut ignis descendat è caelo, & consumat eos, ut etiâ Elias fecit.

55 Sed conversus Jesus objurgavit eos, dicens, Nescitis qualis spiritus vos sitis.

56 Filius enim hominis non venit ut perderet animas hominû, sed ut servaret. Abierunt igitur in alium vicum.

57 Factum est autem ut proficiscentibus ipsis, quidam in via dixerit ei, Sequar te quocumque ieris, Domine.

58 Dixit autem ei Jesus, Vulpes habent lustra, & volucres cœli nidos: Filius autem hominis non habet ubi caput reclinet.

59 Dixit vero ad alium quemdam, Sequere me. At ille dixit, Domine, permitte mihi ut prius adeâ, ac sepeliam patrem meum.

60 Dixit autem ei Jesus, Sine ut mortui sepeliant mortuos suos : tu vero profectus annuncia regnum Dei.

61 Dixit autem etiam alius, Sequar te, Domine : permitte mihi primus ut valedicam iis qui sunt domi meæ.

and we forbade him, because he followeth not with us.

50 And Jesus said unto him, Forbid him not : for he that is not against us, is for us.

51 ¶ And it came to passe, when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem.

52 And sent messengers before his face, and they went and entred into a village of the Samaritans to make ready for him.

53 And they did not receive him, because his face was as though he would go to Jerusalem.

54 And when his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?

55 But he turned and rebuked them, and said, Ye know not what manner of spirit ye are of.

56 For the Son of man is not come to destroy mens lives, but to save them. And they went to another village.

57 ¶ And it came to pass that as they went in the way, a certain man said unto him, Lord, I wil follow thee whithersoever thou goest.

58 And Jesus said unto him, Foxes have holes, and birds of the air have nests, but the Son of man hath not vhere to lay his head.

59 And he said unto another, Follow me : but he said, Lord, suffer me first to go and bury my father.

60 Jesus said unto him, Let the dead bury their dead : but go thou and preach the kingdom of God.

61 And another also said, Lord, I will follow thee : but let me first go bid them farewel which are at home at my house.

62 And Jesus said unto him, No man having put his hand to the plough, and looking back, is fit for the kingdom of God.

CHAP. X.

After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come.

2 Therefore said he unto them, The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.

3 Go your waies: behold, I send you forth as lambs among wolves.

4 Carry neither purse, nor scrip, nor shoes, and salute no man by the way.

5 And into whatsoever house ye enter, first say, Peace be to this house.

6 And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again.

7 And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house.

8 And into whatsoever city ye enter, and they receive you, eat such things as they set before you.

9 And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you.

10 But into whatsoever city ye enter, and they receive you not, go your waies out into the streets of the same, and say,

62 Ait autem ei Jesu, Nemo qui manu sua admota aratro, respexerit ad ea quæ retro sunt, appositus est ad regnum Dei.

CAP. X.

Post hæc autem designavit Dominus etiam alios discipulos septuaginta, misitque eos binos ante faciem suam in omnem urbem & locum quo futurum erat ut ipse veniret.

2 Dicebat igitur eis, Messis quidem multa, sed operarii pauci: deprecamini ergo dominum messis ut emitat operarios in messem suam.

3 Abite, ecce, ego mitto vos ut agnos in medium luporum.

4 Ne portate crumenam, neque peram, neque soleas: & neminem in via salutaveritis.

5 In quamcumque domum ingrediemini, primum dicite, Pax esto huic domui.

6 Quod si fuerit illic quispiam filius pacis, requiescat super eum pax vestra: sin minus, ad vos revertetur.

7 Manete autem in ea ipsa domo, edentes & bibentes quæ ab ipsis apposta fuerint: dignus enim est operarius mercede sua. Ne egredimini e domo in domum.

8 Sed & in quamcumque urbem ingressi fueritis, & exceperint vos, edite quæ apponuntur vobis.

9 Et sanate infirmos qui in ea fuerint, & dicite eis, Appropinquavit ad vos regnum Dei.

10 In quamcumque autem urbem ingressi fueritis, & non exceperint vos, egressi in plateas ejus dicite,

11 Etiam pulverem qui adhæsit nobis ex urbe vestra, vobis abstergemus : tamen hoc scitote, appropinquasse ad vos regnum Dei.

12 Dico autem vobis, Sodomorum conditionem die illo tolerabiliorem fore quam urbis illius.

13 Væ tibi Chorazin, væ tibi Bethsaida : nam si in Tyro & Sidone editæ fuissent virtutes quæ editæ sunt apud vos, olim cum sacco & cinere sedentes resipissent.

14 Ideo Tyri & Sidonis tolerabilior erit conditio in iudicio quam vestra.

15 Et tu Capernaum, quæ usque ad cælum elata es, usque ad inferos deprimeris.

16 Qui vos audit, me audit; & qui vos aspernatur, me aspernatur : qui vero me aspernatur, aspernatur eum qui misit me.

17 Reversi sunt autem septuaginta cum gaudio, dicentes, Domine, etiam dæmonia subjiuntur nobis per nomen tuum.

18 Ipse autem dixit eis, Spectabam Satanam, ut fulgur, è cælo cadentem.

19 Ecce, do vobis potestatem calcandi serpentes & scorpiones, & supra omnem vim inimici, & nihil vos lædet.

20 Sed de eo ne gaudete quod spiritus vobis subjiuntur : gaudete vero potius quod nomina vestra scripta sunt in cælis.

21 Eo ipso momento exultavit Jesus in spiritu, & dixit, Gloriam tibi tribuo, Pater, Domine cæli ac terræ, quod hæc occulaveris sapientibus & intelligentibus; & detexeris ea infantibus :

11 Even the very dust of your city which cleaveth on us, we do wipe off against you: notwithstanding, be ye sure of this, that the kingdom of God is come nigh unto you.

12 But I say unto you, that it shall be more tolerable in that day for Sodom, then for that city.

13 Wo unto thee Chorazin, wo unto thee Bethsaida : for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sack-cloth and ashes.

14 But it shall be more tolerable for Tyre and Sidon at the judgment then for you.

15 And thou Capernaum, which art exalted to heaven, shalt be thrust down to hell.

16 He that heareth you, heareth me : and he that despiseth you, despiseth me : and he that despiseth me, despiseth him that sent me.

17 ¶ And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy Name.

18 And he said unto them, I beheld Satan as lightning fall from heaven.

19 Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy; and nothing shall by any means hurt you.

20 Notwithstanding in this rejoice not, that the spirits are subject unto you : but rather rejoice because your names are written in heaven.

21 ¶ In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes :

even

even so Father, for so it seemed good in thy sight.

22 All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father, and who the Father is, but the Son, and he to whom the Son will reveal him.

23 ¶ And he turned him unto his disciples, and said privately, Blessed are the eyes which see the things that ye see.

24 For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.

25 ¶ And behold a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternall life?

26 He said unto him, What is written in the law? how readest thou?

27 And he answering, said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbour as thy self.

28 And he said unto him, Thou hast answered right: this do, and thou shalt live.

29 But he willing to justify himself, said unto Jesus, And who is my neighbour?

30 And Jesus answering, said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead.

31 And by chance there came down a certain priest that way, and when he saw him, he passed by on the other side.

etiam, Pater, quia ita libuit tibi.

22 Omnia mihi tradita sunt à Patre meo: & nemo novit quis sit Filius, nisi Pater; & quis sit Pater, nisi Filius, & cuicumque voluerit filius eum revelare.

23 Et conversus ad discipulos, privatim dixit eis, Beati oculi qui vident quæ vos videtis.

24 Dico enim vobis, Multos prophetas & reges cupivisse videre quæ vos videtis, nec vidisse; & audire quæ auditis, nec audisse.

25 Tum ecce, quidam Legis interpretes surrexit, tentans eum, & dicens, Magister, quid faciendo vitam æternam possidebo?

26 At ille dixit ei, In Lege quid scriptum est? quomodo legis?

27 Ille vero respondens dixit, Diliges Dominum Deum tuum ex toto corde tuo, & ex tota anima tua, & ex totis viribus tuis, & ex tota cogitatione tua; & proximum tuum ut teipsum.

28 Tum ipse dixit ei, Recte respondisti: hoc fac, & vives.

29 Ille autem volens justificare seipsum, dixit Jesu, Et quis est meus proximus?

30 Excipiens autem ejus sermonem Jesus, dixit, Quidam descendebat ab Hierusalem in Jericho, & incidit in latrones, qui exspoliato eo & plagis impositis abierunt, eo seminece relicto.

31 Casu autem sacerdos quidam descendit per eandem viam; qui viso eo, exadverso præterit.

qui viso eo, ex adverso præterit.

32 Similiter & Levita, quum venisset eo & illum vidisset, præterit ex adverso.

33 Samaritanus autem quidam iter faciens, venit eo, & ipso conspecto, misericordia intima commotus, est:

34 Et accedens obligavit ejus vulnera, infundens oleum ac vinum: & ipsum impositum suum jumento duxit in diversorium, & ejus curam egit.

35 Postero autem die abiens, prolatos duos denarios dedit hospiti, & dixit ei, Curam ipsius age: & quodcumque præterea insumpseris, ego quum redibo reddam tibi.

36 Quis igitur eorum trium tibi videtur proximus fuisse illi qui incidit in latrones?

37 Ille autem dixit, Is qui usus est misericordia erga eum. Ait igitur ei Jesus, Abi, & tu fac similiter.

38 Factum est vero inter eundem, ut ipse ingrederetur in quemdam vicum: mulier autem quædam Martha nomine excepit eum domum suam.

39 Et huic erat soror quæ vocabatur Maria, quæ etiam assidens ad pedes Jesu audiebat ipsius sermonem.

40 Martha vero distrahebatur circa frequens ministerium: superveniens igitur ait, domine, non est tibi curæ quod soror mea dereliquit me ut sola ministrem? dic ergo ei ut me vicilim adjuvet.

41 Respondens autem dixit ei Jesus, Martha, Martha, sollicita es, & satagis de multis:

42 Atqui uno opus est, Maria vero bonam partem elegit, quæ non auferetur ab ea,

and when he saw him, he passed by on the other side.

32 And likewise a Levite, when he was at the place, came & looked on him, & passed by on the other side.

33 But a certain Samaritane, as he journeyed, came where he was: and when he saw him, he had compassion on him,

34 And went to him, and bound up his wounds, pouring in oyle and wine, and set him on his own beast, and brought him to an inn, and took care of him.

35 And on the morrow when he departed, he took out two pence, and gave them to the host, & said unto him, Take care of him, & whatsoever thou spendest more, when I come again I will repay thee.

36 Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?

37 And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

38 ¶ Now it came to passe as they went, that he entred into a certain village: and a certain woman named Martha, received him into her house.

39 And she had a sister called Mary, which also sat at Jesus feet, and heard his word.

40 But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me.

41 And Jesus answered & said unto her, Martha, Martha, thou art carefull, and troubled about many things:

42 But one thing is needful, & Mary hath chosen that good part, which shall not be taken away from her.

S. Luke.
CHAP. XI.

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CAP. XI.

AND it came to passe, that as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples.

2 And he said unto them, When ye pray, say, Our father which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done as in heaven so in earth.

3 Give us day by day our daily bread.

4 And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation, but deliver us from evil.

5 And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves;

6 For a friend of mine is come to me, and I have nothing to set before him:

7 And he from within shall answer and say, Trouble me not, the door is now shut, and my children are with me in bed; I cannot rise and give thee.

8 I say unto you, Though he will not rise, and give him, because he is his friend: yet because of his importunity, he will rise and give him as many as he needeth.

9 And I say unto you, Ask, and it shall be given you: seek, and ye shall find: knock, and it shall be opened unto you.

10 For every one that asketh, receiveth: and he that seeketh, findeth: and to him that knocketh, it shall be opened.

11 If a son shall ask bread of any of you that is a father,

ET factum est, ut quum ipse oraret quodam in loco, postquam cessasset, diceret ei quidam ex ejus discipulis, Domine, doce nos orare, prout & Joannes docuit discipulos suos.

2 Dixit autem eis, Quum oratis, dicite, PATER noster qui es in cœlis, sanctificetur nomen tuum: veniat regnum tuum: fiat voluntas tua, sicut in cœlo, ita etiam in terra.

3 Panem nostrum quotidianum da nobis hodie.

4 Et remitte nobis peccata nostra: nam & ipsi remittimus cuiusvis nobis aliquid debenti. Et ne nos inducas in tentationem, sed libera nos ab illo improbo.

5 Dixit etiam eis, Quis vestrum habebit amicum, & proficiscetur ad eum media nocte, & dicat ei, Amice, da mihi mutuo tres panes;

6 Quoniam amicus meus venit de via ad me, & non habeo quod apponam ei?

7 Et ille intus respondens dicat, Ne mihi molestias præbe: jam ostium clausum est, & pueruli mei mecum sunt in cubili: non possum surgere & dare tibi.

8 Dico vobis, etiamsi non dederit ei experrectus, eo quod amicus ejus sit: at certe propter importunitatem ejus experrectus dabit ei quotquot sunt ei opus.

9 Et ego dico vobis, Petite, & dabitur vobis: quærite, & invenietis: pulsate, & aperietur vobis.

10 Quisquis enim petit, accipit: & qui quærit, invenit: & pulsanti aperietur.

11 Ne quis autem ex vobis peter, si filius ab eo petierit panem lapidem

lapidem ei dabit? aut si piscem, num pro pisce dabit ei serpentem?

12 Aut si petierit ovum, num dabit ei scorpionem?

13 Si vos igitur, qui mali estis, nostis bona dona dare liberis vestris; quanto magis Pater vester cœlestis dabit Spiritum sanctum petentibus ab ipso?

14 Ejecit etiam dæmonium quod erat mutum: factum est autem egresso dæmonio, loquutus est ille mutus, & mirata est turba.

15 Quidā vero ex eis dixerunt, Per Beelzebulem principem dæmoniorum ejicit dæmonia.

16 Et alii eum tentantes, signum ē cœlo petebant ab eo.

17 Ipse vero quum nosset cogitationes eorum dixit eis, Omne regnum dissidens adversus sese vastatur: & domus adversus sese dissidens cadit.

18 Quod si etiam Satanās adversus seipsum dissidet, quomodo stabit regnum ejus? nam dicitis, per Beelzebulem ejicere me dæmonia.

19 Quod si ego per Beelzebulem ejicio dæmonia, filii vestri per quem ejiciunt? propterea ipsi erunt vestri judices.

20 Sin autem digito Dei ejicio dæmonia, nempe antevertens pervenit ad vos regnum Dei.

21 Quum validus quispiam armatus custodit aulam suam, in pace sunt quæ ipsi suppetunt.

22 Postquam vero quispiam eo validior superveniens vicerit eum, totam armaturam ejus tollit quæ confidebat, & spolia ejus distribuit.

23 Qui non est mecum, adversum me est: & qui non congregat mecum, spatgit.

24 Quum impurus spiritus

will he give him a stone? or if he ask a fish, will he for a fish give him a serpent.

12 Or if he shall ask an egge, will he offer him a scorpion?

13 If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the holy Spirit to them that ask him?

14 ¶ And he was casting out a devil, and it was dumb. And it came to passe when the devil was gone out, the dumb spake: and the people wondered.

15 But some of them said, He casteth out devils through Beelzebub, the chief of the devils.

16 And others tempting him, sought of him a sign from heaven.

17 But he knowing their thoughts, said unto them, Every kingdom divided against it self is brought to desolation: and a house divided against a house, falleth.

18 If Satan also be divided against himself, how shall his kingdom stand? because ye say, that I cast out devils through Beelzebub.

19 And if I by Beelzebub cast out devils, by whom do your sons cast them out? therefore shal they be your judges.

20 But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you.

21 When a strong man armed keepeth his palace, his goods are in peace.

22 But when a stronger then he shall come upon him and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils.

23 He that is not with me, is against me: and he that gathereth not with me, scattereth.

24 When the unclean spirit

is gone out of a man, he walketh thorough dry places, seeking rest : and finding none, he saith, I will return unto my house whence I came out.

25 And when he cometh, he findeth it swept and garnished.

26 Then goeth he, and taketh to him seven other spirits more wicked then himself, and they enter in, and dwell there, and the last state of that man is worse then the first.

27 ¶ And it came to passe as he spake these things, a certain woman of the company lift up her voice, and said unto him, Blessed is the womb that bare thee, and the paps which thou hast sucked.

28 But he said, Yea, rather blessed are they that hear the word of God and keep it.

29 ¶ And when the people were gathered thick together, he began to say, This is an evill generation, they seek a sign, and there shall no sign be given it, but the sign of Jonas the prophet.

30 For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation.

31 The queen of the south shall rise up in the judgement with the men of this generation, & condemn them: for she came from the utmost parts of the earth, to hear the wisdom of Solomon: and behold, a greater then Solomon is here.

32 The men of Nineve shall rise up in the judgement with this generation, and shall condemn it: for they repented at the preaching of Jonas, and behold, a greater then Jonas is here.

33 No man when he hath lighted a candle, putteth it in a secret place, neither under a bushel; but on a candlestick, that they which come in may see the light.

exierit à quopiam, transit per arida loca, querens requiem: & non inveniens, dicit, Revertar domum meam unde exivi.

25 Veniens igitur invenit eam versam & ornatam.

26 Tunc proficitur & assumit septem alios spiritus improbiore quam sit ipse, & ingressi habitant illic: sitque ultima conditio hominis illius deterior priore.

27 Factum est autem quum hæc diceret, attollens vocem quædam mulier è turba, dixit ei, Beatus venter qui te portavit, & ubera quæ suxisti.

28 Ipse autem dixit, Imo vero beati qui audiunt sermonem Dei, & eum observant.

29 Quum autem turba aggregaretur apud eum, cœpit dicere, Gens ista improba est: signum requirit: sed signum non dabitur ei, nisi signum illud Jonas prophetæ.

30 Nam prout fuit Jonas signum Ninevitis, ita etiam erit Filius hominis isti genti.

31 Regina Austri surget in iudicio cum viris gentis hujus, & condemnabit eos; quod venerit ab ultimis terris ut audiret sapientiam Solomonis: & ecce, plus quam Solomon est hoc in loco.

32 Viri Ninivitæ exsurgent in iudicio cum gente ista, & condemnabunt eam; quod ad præconium Jonæ respuerint: & ecce, plus quam Jonas est hoc in loco.

33 Nullus vero si lucernam accenderit in occulto loco ponit eam, neque subter modium; sed in candelabrum, ut qui ingrediuntur, splenderem cernant.

34 Lucerna corporis est oculus: quum igitur oculus tuus fuerit simplex, totum quoque corpus tuum lucidum erit: quum vero malus fuerit, etiam corpus tuum tenebrosum erit.

35 Considera ergo num lumen quod in te est, tenebræ fiat.

36 Itaque si corpus tuum totum lucidum fuerit, non habens aliquam partem tenebrosam, erit lucidum totum, ut quum lucerna fulgore te illustrat.

37 Quum autem hæc loquutus esset, rogavit eum quidam Phariseus ut pranderet apud se, Ingressus igitur recubuit.

38 Phariseus vero quum hæc vidisset, admiratus est eum non prius ablutum fuisse ante prandium.

39 Dixit autem ei Dominus, Vos quidem Pharisei exteriorem poculi patinæque partem purificatis: sed quod intra vos est, plenum est rapina & improbitate.

40 Desipientes, nonne qui fecit quod foris est, etiam id quod intus est fecit?

41 Immo, ea quæ penes vos sunt date in eleemosynam: & ecce, omnia erunt vobis munda.

42 Sed vae vobis Phariseis, qui decimatis mentham & rutam & quodvis olus, sed præcritis iudicium et charitatem Dei. Hæc autem oportuit facere, et illa non omittere.

43 Vae vobis Phariseis, qui diligitis primum co sessum in conventibus, et salutationes in foris.

44 Vae vobis, Scribæ et Pharisei hypocritæ: qui estis ut monumenta quæ non apparent, et quæ nesciunt ii qui super ea ambulant.

45 Respondens autem quidam ex Legis interpretibus ait ei,

34 The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light: but when thine eye is evil, thy body also is full of darkness.

35 Take heed therefore that the light which is in thee, be not darkness.

36 If thy whole body therefore be full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light.

37 ¶ And as he spake, a certain Pharisee besought him to dine with him: and he went in, and sat down to meat.

38 And when the Pharisee saw it, he marvelled that he had not first washed before dinner.

39 And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup & the platter: but your inward part is full of ravening and wickedness.

40 Ye fools, did not he that made that which is without, make that which is within also?

41 But rather give alms of such things as you have: and behold, all things are clean unto you.

42 But woe unto you Pharisees, for ye tithe mint and rue, and all manner of herbs, and passe over judgement, and the love of God: these ought ye to have done, and not to leave the other undone.

43 Woe unto you Pharisees: for ye love the uppermost seats in the synagogues, and greetings in the markets.

44 Woe unto you Scribes and Pharisees, hypocrites: for ye are as graves which appear not, and the men that walk over them, are not aware of them.

45 ¶ Then answered one of the lawyers, and said unto him,

Master, thus saying, they reproch-
est us also.

46 And he said, Wo unto you
also ye lawyers: for ye lade men
with burdens grievous to be born,
and ye your selves touch not the
burdens with one of your fingers.

47 Wo unto you: for ye build
the sepulchres of the prophets, and
your fathers killed them.

48 Truly ye bear witness that
ye allow the deeds of your fa-
thers: for they indeed killed
them, and ye build their sepul-
chres.

49 Therefore also said the wis-
dom of God, I will send them
prophets and apostles, and some of
them they shall slay and persecute:

50 That the blood of all the
prophets, which was shed from
the foundation of the world, may
be required of this generation.

51 From the blood of Abel unto
the blood of Zacharias, which pe-
rished between the altar and the
temple: verily I say unto you, It
shall be required of this generation.

52 Wo unto you lawyers: for
ye have taken away the key of
knowledge: ye entered not in your
selves, and them that were entering
in, ye hindered.

53 And as he said these things
unto them, the Scribes and the
Pharisees began to urge him ve-
hemently, and to provoke him to
speak of many things:

54 Laying wait for him, and seek-
ing to catch something out of his
mouth, that they might accuse him.

CHAP. XII.

IN the mean time, when there
were gathered together an immen-
surable multitude of people, inso-
much that they trode one upon ano-
ther, he began to say unto his disci-
ples first of all, Beware ye of the
leaven of the Pharisees, which is
hypocrisie.

Magister, quum hæc dicis, etiam
nos afficis injuria.

46 Ipse autem ait, Væ vobis quoque;
Legis interpretibus: quoniam o-
neratis homines oneribus diffi-
cilibus portatu, sed ipsi uno ex di-
gitis vestris non attingitis onera.

47 Væ vobis: quoniam ædificatis
monumenta prophetarum, patres
autem vestri interemerunt eos.

48 Nempe testimonio vestro
ultra consentitis factis patrum
vestrorum: quoniam illi quidem
eos interemerunt, vos autem ædi-
ficatis eorum monumenta.

49 Propterea etiam sapientia Dei
dixit, Mittam ad eos prophetas
& apostolos, & ex ipsis quosdam
interiment, & quosdam expellent:

50 Ut à gente ista requiratur
sanguis omnium prophetarum
effusus à jacto mundi funda-
mento,

51 A sanguine Abel usque ad
sanguinem Zachariæ, qui periit
inter altare & ædem: profecto
dico vobis, requiratur ab hac
gente.

52 Væ vobis legis interpreti-
bus; quoniam sustulistis cla-
vem cognitionis: ipsi non in-
troistis, & eos qui introibant
prohibuistis.

53 Quum autem hæc eis diceret,
cœperunt Scribæ & Pharisei
vehementer ipsi imminere, &
eum allicere ad loquendum de
multis:

54 Infidantes ei, & cupide
venantes aliquid ex ipsius ore,
ut eum accusarent.

CAP. XII.

Interea quum aggregata es-
set permulta turba, adeo ut
alii alios conculcarent, cœpit
dicere discipulis suis, Inpri-
mis cavete vobis à fermento
Phariseorum, quod est hypo-
critis.

2 Nihil enim opertum est quod non detegatur; & nihil occultum, quod non innotescat.

3 Propterea quæ in tenebris dixistis, in luce audientur: & quod in aurem loquuti estis in conclavibus, prædicabitur in solaris.

4 Dico autem vobis amicis meis, Ne metuite vobis ab iis qui interimunt corpus, & postea non habent quod amplius faciant.

5 Præmonstrabo autem vobis quem metuatis: metuite eum qui postquā interemit, auctoritatem habet conijciendi in gehennam: utique, dico vobis, hunc metuite.

6 Nonne quinque passeruli veneunt assariis duobus? & tamen unus ex iis non est in oblivione in conspectu Dei?

7 Quinetiam capilli capitis vestri omnes numerati sunt: ne igitur metuite; multis passerulis præstatis.

8 Dico autem vobis, Quisquis me agnoverit coram hominibus, Filius quoque hominis agnoscet eum coram angelis Dei.

9 Qui vero me abnegaverit in conspectu hominum, abnegabitur in conspectu angelorum Dei.

10 Et quisquis loquutus fuerit adversus Filium hominis, ei remittetur: ei vero qui adversus Spiritum sanctum blasphemaverit, non remittetur ei.

11 Quum autem adduxerint vos ad synagogas & ad magistratus ac potestates, ne solliciti estote quomodo aut quid pro defensione allaturi, aut quid dicturi sitis.

12 Spiritus enim sanctus docebit vos eo ipso momento, quæ oporteat dicere.

13 Dixit autem ei quidam e turba, Magister, dic fratri meo ut,

2 For there is nothing covered that shall not be revealed; neither hid, that shall not be known.

3 Therefore whatsoever ye have spoken in darkness, shall be heard in the light, and that which ye have spoken in the ear in closets, shall be proclaimed upon the house tops.

4 And I say unto you, my friends, Be not afraid of them that kill the body, and after that have no more that they can do.

5 But I will forewarn you whom you shall fear: Fear him, which after he hath killed, hath power to cast into hell, yea, I say unto you, Fear him.

6 Are not five sparrows sold for two farthings, and not one of them is forgotten before God?

7 But even the very hairs of your head are all numbred. Fear not therefore, ye are of more value than many sparrows.

8 Also I say unto you, Whosoever shall confesse me before men, him shall the Son of man also confesse before the angels of God.

9 But he that denieth me before men, shall be denied before the angels of God.

10 And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the holy Ghost, it shall not be forgiven.

11 And when they bring you unto the synagogues, and unto magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say:

12 For the holy Ghost shall teach in the same hour what ye ought to say.

13 ¶ And one of the company said unto him, Master, speak to my brother, that he

divide the inheritance with me.

14 And he said unto him, man, who made me a judge, or a divider over you?

15 And he said unto them, Take heed and beware of covetousness: for a mans life consisteth not in the abundance of the things which he possesseth.

16 And he spake a parable unto them, saying. The ground of a certain rich man brought forth plentifully.

17 And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits?

18 And he said, This will I do, I wil pul down my barns, & build greater, and there will I bestow all my fruits, and my goods.

19 And I will say to my soul, Soul, thou hast much goods laid up for many yeares, take thine ease, eat, drink, and be merry.

20 But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be which thou hast provided?

21 So is he that layeth up treasure for himself, and is not rich towards God.

22 ¶ And he said unto his disciples, Therefore I say unto you, Take no thought for your life what ye shall eat, neither for the body what ye shall put on.

23 The life is more then meat, and the body is more then raiment.

24 Consider the ravens, for they neither sow nor reap, which neither have storehouse nor barn, and God feedeth them. How much more are ye better then the fowls?

25 And which of you with taking thought can adde to his stature one cubit?

partiatum mecum hereditatem.

14 Ipse vero dixit ei, Heus tu, quis me vobis iudicem aut partitorem præfecit?

15 Dixit igitur eis, Videte & cavete ab avaritia: nec enim cuiusquam vita ex iis quæ ipsi suppetunt in eo sita est ut redundet.

16 Dixit autem eis parabolam in hæc verba: Hominis cuiusdam divitis exuberabat regio.

17 Itaque ratiocinabatur apud se dicens, Quid faciam? nec enim habeo ubi congregem fructus meos.

18 Et dixit, Hoc faciam: destruiam horrea mea, & maiora ædificabo: & illic cogam omnes proventus meos, & bona mea:

19 Et dicam animæ meæ, Anima, habes multa bona reposita in annos multos: requiesce, ede, bibe, oblectare.

20 Dixit autem ei Deus, Desipiens, hac nocte animam tuam repetunt abs te: quæ vero parasti cuius erunt?

21 Ita est qui thesaurum recondit sibi, nec est in Deo dives.

22 Dixit autem discipulis suis, Propterea dico vobis, ne solliciti estote de anima vestra, quid esuri sitis, neque de corpore, quare sitis induendi.

23 Anima plus est quam alimentum, & corpus quam indumentum.

24 Considerate corvos neque serere, neque merere, quibus non est cella neque horreum; & tamen Deus alit eos: quanto vos præstatis volucris?

25 Quis autem ex vobis solcite cogitando potest apponere ad staturam suam cubitum unum.

26 Itaque

26 Itaque si ne rem quidem minimam prestare potestis, quid de reliquis illis estis solliciti?

27 Considerate lilia, quomodo crescunt; non fatigantur, neque nent: dico autem vobis, ne Solomonem quidem in omni gloria sua amictum fuisse ut unum illorum.

28 Quod si herbam, quæ hodie est in agro, & cras in clibanum immittitur, Deus ita circumvestit; quanto magis vos, exigua fide præditi?

29 Vos igitur ne querite quid esuri sitis, & quid bibituri; & ne suspensio animo estote.

30 Hæc enim omnia gentes mundi requirunt: Pater autem vester novit vos istis indigere.

31 Quin potius querite regnum Dei, & hæc omnia adjiciuntur vobis.

32 Ne metue, parve grex iste, nam libuit Patri vestro dare vobis regnum illud.

33 Vendite quæ habetis, & date eleemosynam: parate vobis crumenas quæ non veterascunt, thesaurum in cælis, qui nunquam deficiat, quo fur non appropinquat, & ubi tinea non corrumpit.

34 Ubi enim thesaurus vester est, illic & cor vestrum erit.

35 Sint lumbi vestri succincti, & vestre lucernæ ardentes:

36 Et similes estote vos iis qui expectant quando dominus suus regressurus sit à nuptiis, ut quum venerit ac pulsaverit, statim aperiant ei.

37 Beati servi illi, quos quum venerit dominus invenit vigilantes: amen dico vobis, præcinct se, & faciet ut discumbant, & ascendens ministrabit eis.

26 If ye then be not able to do that thing which is least, why take ye thought for the rest?

27 Consider the lilies how they grow, they toil not, they spin not: and yet I say unto you, that Solomon in all his glory, was not arrayed like one of these.

28 If then God so clothe the grass, which is to day in the field, and to morrow is cast into the oven: how much more will he clothe you, O ye of little faith?

29 And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind.

30 For all these things do the nations of the world seek after: and your father knoweth that ye have need of these things.

31 ¶ But rather seek ye the kingdom of God, and all these things shall be added unto you.

32 Fear not little flock, for it is your Fathers good pleasure to give you the kingdom.

33 Sell that ye have, and give alms: and provide your selves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth.

34 For where your treasure is, there will your heart be also.

35 Let your loins be girded about, and your lights burning.

36 And ye your selves like unto men that wait for their Lord, when he wil return from the wedding, that when he cometh and knocketh, they may open unto him immediately.

37 Blessed are those servants, whom the Lord when he cometh, shall find watching: verily I say unto you, that he shall gird himself and make them to sit down to meat, and will come forth and serve them.

38 And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants.

39 And this know, that if the good man of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken thorow.

40 Be ye therefore ready also: for the son of man cometh at an hour when ye think not.

41 ¶ Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all?

42 And the Lord said, Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season?

43 Blessed is that servant, whom his Lord when he cometh shall find so doing.

44 Of a truth I say unto you, that he will make him ruler over all that he hath.

45 But and if that servant say in his heart, My lord delayeth his coming, and shall begin to beat the men-servants, and maidens, and to eat and drink, and to be drunken:

46 The lord of that servant will come in a day when he looketh not for him, and at an hour when he is not ware, and will cut him in sunder, and will appoint him his portion with the unbelievers.

47 And that servant which knew his lords will, and prepared not himself, neither did according to his will, shall be beaten with many stripes.

48 But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required, and to whom men have

38 Et si venerit in secunda vigilia, & si in tertia vigilia venerit, atque ita invenerit, beati sunt servi illi.

39 Hoc autem scitote, si sciret paterfamilias qua hora fur venturus sit, vigilareret, nec sineret perfodi domum suam.

40 Et vos igitur estote parati: quia qua hora non putatis, Filius hominis veniet.

41 Dixit autem ei Petrus, Domine, nobis dicis illam parabolam, an etiam omnibus?

42 Dixit autem Dominus, Quisnam est fidus dispensator ac prudens quem dominus constituet supra famulitium suum, ut tempore prætituto det demensum?

43 Beatus servus ille, quem quum venerit dominus invenerit ita facientem.

44 Vere dico vobis, supra omnia quæ sibi suppetunt præficiet eum.

45 Quod si dixerit servus ille in corde suo, Tardat dominus meus adventum, cœperitque cedere servos & ancillas, & edere & bibere & inebriari:

46 Veniet dominus servi illius eo die quo ipsum non expectat, & ea hora quam non novit, & separabit eum, partemque cum incredulis ei statuet.

47 Ille autem servus qui novit voluntatem domini sui, & neque se comparavit, neque fecit ex ejus voluntate, cædetur multis plagis:

48 Qui vero non novit, & fecit digna plagis, cædetur plagis paucis. Porro, cuicumque multum datum fuerit, multum repetetur ab eo: & apud quem depositum fuerit

fuert multum; amplius repositur ab eo.

49 Ignem veni missurus in terram: & quid volo si jam accensus est?

50 Sed baptismo oportet me baptizari: & quomodo constringor usquequo hoc perficiatur?

51 Putatis me advenisse pacem daturum in terra? non, dico vobis, imo dissidium.

52 Erunt enim ex hoc tempore quinque in una domo dissidentes, tres adversus duos, & duo adversus tres.

53 Dissidebit pater adversus filium, & filius adversus patrem; mater adversus filiam, & filia adversus matrem; socrus adversus nurum suum, & nurus adversus socrum suum.

54 Dicebat autem etiam turbæ, Quum videritis nubem exorientem ab occasu, statim dicitis, Imber venit; & ita fit:

55 Et quum austrum flantem, dicitis, Æstus erit; & fit æstus.

56 Hypocrita, faciem terræ & cœli nostis explorare: hoc autem præstitutum tempus qui fit ut non exploretis?

57 Cur autem & per vos ipsos non discernitis quod iustum est?

58 Enim vero dum abis cum adversario tuo ad magistratum, da operam in via ut libereris ab eo: ne pertrahat te ad iudicem, & iudex tradat te exactori, & exactor coniciat te in carcerem.

59 Dico tibi, non exabis illic, usquequo ultimum etiam minutum reddideris.

committed much, of him they will ask the more.

49 ¶ I am come to send fire on the earth, and what will I, if it be already kindled?

50 But I have a baptism to be baptized with, and how am I straitned till it be accomplished?

51 Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division.

52 For from henceforth there shall be five in one house divided, three against two, and two against three.

53 The father shall be divided against the son, & the son against the father: the mother against the daughter, & the daughter against the mother: the mother in law against her daughter in law, and the daughter in law against her mother in law.

54 ¶ And he said also to the people, When ye see a cloud rise out of the west, straightway ye say, There cometh a shewre, and so it is.

55 And when ye see the south wind blow, ye say, There will be heat, and it cometh to passe.

56 Ye hypocrites, ye can discern the face of the skie, and of the earth: but how is it, that ye do not discern this time?

57 Yea, and why even of yourselves judge ye not what is right?

58 ¶ When thou goest with thine adversary to the magistrate, as thou art in the way, give diligence that thou mayest be delivered from him: lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison.

59 I tell thee, Thou shalt not depart thence till thou hast payed the very last mite.

THere were present at that season, some that told him of the Galileans, whose blood Pilate had mingled with their sacrifices.

2 And Jesus answering said unto them, Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things?

3 I tell you, Nay; but except ye repent, ye shall all likewise perish.

4 Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem?

5 I tell you, Nay; but except ye repent, ye shall all likewise perish.

6 ¶ He spake also this parable: A certain man had a fig-tree planted in his vineyard, and he came and sought fruit thereon, and found none.

7 Then said he unto the dresser of his vineyard, Behold, these three years I come, seeking fruit on this fig-tree, and find none: cut it down, why cumbereth it the ground?

8 And he answering, said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it:

9 And if it bear fruit, well: and if not, then after that thou shalt cut it down.

10 And he was teaching in one of the synagogues on the sabbath.

11 ¶ And behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up her self,

12 And when Jesus saw her,

Adsuerunt autem eo in eo tempore quidam annunciantes ei de Galilæis, quorum sanguinem Pilatus miscuerat cum ipsorum sacrificiis.

2 Et respondens Jesus dixit eis, Putatis hos Galilæos præ omnibus Galilæis peccatores fuisse, quod talia passi sint?

3 Nequaquam, dico vobis: imo nisi resipiscatis, omnes itidem peribitis.

4 Aut illi decem & octo supra quos cecidit turris in Siloam, & quos interemit, putatis debitores fuisse præ omnibus hominibus qui habitabant Hierosolymis?

5 Nequaquam, dico vobis: imo nisi resipiscatis, omnes similiter peribitis.

6 Dixit autem hanc parabolam: Ficum habebat quidam plantatam in vinea sua; & venit quærens fructum in ea, neque invenit.

7 Dixit autem vinitori, Ecce, anni tres sunt ex quo venio quærens fructum in ficu ista, & non invenio: excinde eam; quorsum etiam terram inutilem reddit?

8 Ille vero respondens dixit ei, Domine, sine eam etiam hoc anno, usquequo fodero circum eam, & misero sterco:

9 Et si quidem tulerit fructum, sines; sin minus, postea excindes eam.

10 Docebat autem in quadam synagoga sabbato.

11 Et ecce, mulier adfuit habens spiritum infirmitatis ab annis decem & octo: eratque incurva, nec prorsus sese poterat furrigere.

12 Ipsam autem Jesus visam advocavit,

advocavit, & dixit ei, Mulier, soluta es ab infirmitate tua.

13 Et imposuit ei manus: & illi o surrecta est, & glorificabat Deum.

14 Respondens autem praefectus synagogae, indignans quod sabbato sanasset. Jesus dixit turbæ, Sex dies sunt quibus oportet operari: his ergo diebus venite & curamini, & non die sabbati.

15 Respondit ergo ei Dominus, & dixit, Hypocrita, unusquisque vestrum sabbato nonne solvit bovem suum aut asinum à præsepi, & abducit aquatum?

16 Hanc autem filiam Abrahami, quam vinxerat satanas ecce decem & octo annos, non oportuit à vinculo isto solvi die sabbati?

17 Et quum hæc diceret, pudesciebant omnes qui se opponebant ei: tota vero turba gaudebat super omnibus illis præclaris rebus quæ fiebant ab eo.

18 Dixit autem Jesus, Cui rei simile est regnum Dei, & cui illud assimilabo?

19 Simile est grano sinapis, quod acceperum quispiam misit in hortum suum: & crevit, & evasit in arborem magnam, & volucres cæli nidulatae sunt in ejus ramis.

20 Et rursum dixit, Cui rei assimilabo regnum Dei?

21 Simile est fermento quod acceperum mulier indidit in farinæ sara tria, usquequo fermentaretur tota.

22 Peragrabat igitur singulas urbes & vicos, docens, & iter faciens Hierosolimam.

he called her to him, and said unto her, Woman, thou art loosed from thine infirmity.

13 And he laid his hands on her, and immediately she was made straight, and glorified God.

14 And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath-day, and said unto the people, There are six daies in which men ought to work: in them therefore come and be healed, and not on the sabbath-day.

15 The Lord then answered him, and said, Thou hypocrite, doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering?

16 And ought not this woman being a daughter of Abraham, whom Satan hath bound, lo these eighteen yeers, be loosed from this bond on the sabbath-day?

17 And when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him.

18 ¶ Then said he, Unto what is the kingdom of God like? and whereunto shall I resemble it?

19 It is like a grain of mustard-seed, which a man took, and cast into his garden, and it grew, and waxed a great tree, and the fowls of the air lodged in the branches of it.

20 And again he said, Whereunto shall I liken the kingdom of God?

21 It is like leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.

22 And he went thorow the cities and villages, teaching and journeying towards Jerusalem.

23 Then

23 Then said one unto him, Lord, are there few that be saved? And he said unto them,

24 Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able.

25 When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence you are:

26 Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets.

27 But he shall say, I tell you, I know you not whence you are, depart from me all ye workers of iniquity.

28 There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets in the kingdom of God, and you your selves thrust out.

29 And they shall come from the east, and from the west, and from the north, and from the south, and shall sit in the kingdom of God.

30 And behold, there are last which shall be first, and there are first which shall be last.

31 ¶ The same day there came certain of the Pharisees, saying unto him, Get thee out, and depart hence: for Herod will kill thee.

32 And he said unto them, Go ye and tell that fox, Behold, I cast out devils, and I do cures, to day and to morrow, and the third day I shall be perfected.

33 Nevertheless, I must walk to day and to morrow, and the day following: for it cannot be that a prophet perish out of Jerusalem.

23 Dixit autem ei quidam, Domine, num pauci sunt qui servantur? Ipse vero dixit eis,

24 Contendite intrare per angustam portam: quia multi, dico vobis, studebunt intrare, & non poterunt.

25 Ex quo videlicet surrexerit paterfamilias, & occluserit ostium, & coeperitis foris stare, & pulsare ostium, dicentes, Domine, Domine, aperi nobis: qui respondens dicet vobis, Nescio vos unde sitis:

26 Tunc incipietis dicere, Edimus in tui conspectu & bibimus, & in plateis nostris docuisti.

27 Et dicet, Dico vobis, nescio unde vos sitis: abscedite à me omnes qui datis operam injustitiz.

28 Illic erit fletus, & stridor dentium, quum videritis Abrahamum & Isaacum & Jacobum & omnes prophetas in regno Dei, vos autem ejici foras.

29 Tunc venient homines ab oriente, & occidente, & Borea, & Austro, & discumbent in regno Dei.

30 Et ecce, sunt ultimi qui erunt primi, & sunt primi qui erunt ultimi.

31 Eo ipso die acceperunt quidam Pharisei, dicentes, Exi & abi hinc; nam Herodes vult te interimere.

32 Tunc ait eis, Profecti dicite vulpi isti, Ecce, ejiciam demonia, sanationes peragam hodie & cras: tertia autem die consummabor.

33 Veruntamen oportet me hodie & cras & perendie iter facere: quia non contingit ut propheta pereat extra Hierusalem.

Cap. xiv.

34 Hierusalem, Hierusalem, quæ interimis prophetas, & lapidas eos qui ad te missi sunt, quoties volui congregare liberos tuos, quemadmodum gallina pullicem suam sub alas, & noluitis?

35 Ecce, relinquitur vobis domus vestra deserta. Amen autem dico vobis, non videbitis me, usque dum venerit tempus quum dicatis, Benedictus qui venit in nomine Domini.

C A P. XIV.

ET factum est, ut quum venisset domum cuiusdam ex primoribus Phariseis sabbato ad edendum panem, ipsi observarent eum.

2 Et ecce, quidam hydropicus aderat coram eo.

3 Tunc respondens Jesus, dixit Legis interpretibus & Phariseis in hæc verba, Licetne curare sabbato?

4 Ipsi vero tacuerunt. Tum ipse prehensum eum sanavit, & dimisit.

5 Et respondens eis dixit, Quis vestrum, si ipsius asinus aut bos in puteum incidat, non statim extrahet eum die sabbati?

6 Et non poterant ei exadverso ad ista respondere.

7 Dixit autem parabolam iis qui vocati fuerant, attendens quomodo primos accubitus eligerunt, dicens eis,

8 Quum vocatus fueris ab aliquo ad nuptias, ne discumbito primo loco: ne forte honoratior te sit vocatus ab eo;

9 Et is qui te & illum vocavit veniens, dicat tibi,

S Luke.

34 O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee: how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not?

35 Behold, your house is left unto you desolate: And verily I say unto you, ye shall not see me, until the time come when ye shall say, Blessed is he that cometh in the name of the Lord.

CHAP. XIV.

AND it came to passe, as he went into the house of one of the chief Pharisees, to eat bread on the sabbath-day, that they watched him.

2 And behold, there was a certain man before him, which had the dropsie.

3 And Jesus answering, spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath-day?

4 And they held their peace. And he took him and healed him, and let him go:

5 And answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath-day?

6 And they could not answer him again to these things.

7 ¶ And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms, saying unto them,

8 When thou art bidden of any man to a wedding, sit not down in the highest room, lest a more honourable man then thou be bidden of him:

9 And he that had thee and him, come and say to thee, Give

Give this man place: and thou begin with shame to take the lowest room.

10 But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee.

11 For whosoever exalteth himself, shall be abased; and he that humbleth himself, shall be exalted.

12 ¶ Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours; lest they also bid thee again, and a recompense be made thee.

13 But when thou makest a feast, call the poor, the maimed, the lame, the blind:

14 And thou shalt be blessed: for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.

15 ¶ And when one of them that sat at meat with him, heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God.

16 Then said he unto him, A certain man made a great supper, and bade many:

17 And sent his servant at supper time to say to them that were bidden, Come, for all things are now ready.

18 And they all with one consent began to make excuse: The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused.

19 And another said, I have bought five yoke of oxen, and I go to prove them:

Da huic locum: & tunc incipias cum ignominia ultimum locum tenere.

10 Sed cum vocatus fueris, vade discubitu in ultimum locum; ut quum venerit qui te vocavit, dicet tibi, Amice, ascende altius: tunc erit tibi gloria in conspectu eorum qui tecum discumbant.

11 Nam quisquis se extollit deprimetur, & qui se deprefferit extolletur.

12 Dicebat autem etiam ei a quo fuerat ipse vocatus, Quum feceris prandium aut coenam, ne vocato amicos tuos, neque fratres tuos, neque cognatos tuos, neque vicinos divites; ne quando & ipsi te vicissim vocent, ac retribuat tibi gratia.

13 Sed quum facis epulum, voca mendicos, mancos, claudos, cecos:

14 Et beatus eris, quia non possunt gratiam retribuere tibi: retribuetur enim tibi in resurrectione justorum.

15 Hæc autem quum audisset quidam ex iis qui simul discumbebant, dixit ei, Beatus qui edit panem in regno Dei.

16 Ipse autem dixit ei, Homo quidam fecit coenam magnam, & vocavit multos:

17 Misitque servum suum hora coenæ, ut diceret vocatis, Venite, quia jam parata sunt omnia.

18 Et omnes coeperunt uno ore se excusare. Primus dixit ei, Agrum emi, & necesse habeo exire, & eum inspicere: rogo te, habe me excusatum.

19 Et alter dixit, Jugu bovum emi quinque, & profiscor ad probandum ea: rogo.

rogo te, habe me excusatum.

20 Et alius dixit, Uxorem duxi, & propterea non possum venire.

21 Quum igitur servus ille advenisset, annuntiavit ista Domino suo. Tum iratus paterfamilias dixit servo suo, Exi cito in plateas, & vicos urbis, & mendicos ac mancos, claudosque & cæcos huc introduce.

22 Et ait servus, Domine, factum est ut imperasti, & adhuc locus est.

23 Tunc ait dominus servo, Abi ad vias, & sepes, & coge ingredi, ut impleatur domus mea.

24 Dico enim vobis, neminem virorū illorū qui vocati fuerant, gustaturum cœnam meam.

25 Ibat autem turba multa cum eo: & conversus dixit eis.

26 Si quis venit ad me, & non odit patrem suum, & matrem, & uxorem, & liberos, & fratres, & sorores, atque adeo etiam animam suam, non potest meus esse discipulus.

27 Et quisquis non portat crucem suam, & sequitur me, non potest meus esse discipulus.

28 Quis enim ex vobis, si velit turrim ædificare, non prius confidens computat sumptum, an habeat quæ ad ejus perfectionem requirantur?

29 Ut ne postquam statuerit fundamentum, & nequiverit eâ perficere, omnes qui spectarint incipiant illi illudere,

30 Dicentes, Homo iste cœpit ædificare, & nequivit ædificium perficere.

31 Aut quis rex proficiscens ut committat prælium adversus alterū regem, non prius consultat

I pray thee have me excused.

20 And another said, I have married a wife, and therefore I cannot come.

21 So that servant came, and shewed his lord these things. Then the master of the house, being angry, said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind.

22 And the servant said, Lord, it is done as thou hast commanded, and yet there is room.

23 And the lord said unto the servant, Go out into the high ways & hedges, and compel them to come in, that my house may be filled.

24 For I say unto you, that none of those men which were bidden, shall taste of my supper.

25 ¶ And there went great multitudes with him: and he turned, and said unto them,

26 If any man come to me, and hate not his father and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.

27 And whosoever doth not bear his crosse, and come after me, cannot be my disciple.

28 For which of you intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it?

29 Lest haply after he hath laid the foundation, and is not able to finish it, all that behold it, begin to mock him,

30 Saying, This man began to build, and was not able to finish it.

31 Or what king going to make war against another king, sitteth not down first, and

consulteth, whether he be able with ten thousand, to meet him that cometh against him with twenty thousand.

32 Or else while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace.

33 So likewise, whosoever he be of you, that forsaketh not all that he hath, he cannot be my disciple.

34 ¶ Salt is good, but if the salt have lost his savour, wherewith shall it be seasoned?

35 It is neither fit for the land, nor yet for the dunghil, but men cast it out. He that hath ears to hear, let him hear.

CHAP. XV.

Then drew near unto him all the Publicanes and sinners for to hear him.

2 And the Pharisees and Scribes murmured, saying, This man receiveth sinners, and eateth with them.

3 ¶ And he spake this parable unto them, saying,

4 What man of you having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he finde it?

5 And when he hath found it, he layeth it on his shoulders rejoycing.

6 And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoyce with me, for I have found my sheep which was lost.

7 I say unto you, That likewise joy shall be in heaven over one sinner that repenteth, more then over ninety and nine just persons, which need no repentance.

confidens, an possit cum decem millibus occurrere illi qui cum viginti millibus venit adversus ipsum?

32 Alioquin, quum adhuc ille procul est, legatione missa rogat ea quæ ad pacem spectant.

33 Sic ergo quisquis vestrum non valedicit omnibus bonis suis, non potest meus esse discipulus.

34 Bonus est sal: si vero sal infatuatus fuerit, quo condietur?

35 Neque ad terram, neque ad sterquilinum appositus est: foras eum abjiciunt. Qui habet aures ad audiendum, audiat.

CAP. XV.

Accedebant autem ad eum omnes publicani & peccatores, ut eum audirent.

2 Et murmurabant Pharisei & Scribæ, dicentes, Iste peccatores recipit, & edit cum eis.

3 Ipse vero loquutus est ad eos hanc parabolam, dicens,

4 Quis ex vobis, si habeat centum oves, & perdiderit unam ex illis, non derelinquit illas nonaginta novem in deserto, & abit ad eam quæ periit, usque dum eam nactus erit?

5 Et eam nactus imponit in humeros suos gaudens:

6 Veniensque domum convocat amicos & vicinos, dicens eis, Gratulamini mihi; nam inveni ovem meam quæ perierat.

7 Dico vobis, ita fore gaudium in cœlo super uno peccatore resipiscente, magis quam super nonaginta novem justis, quibus non opus est resipiscencia.

8 Aut quæ mulier, si habeat drachmas decem, & perdidit drachmam unam, non accendit lucernam, & verrit domum, quærítque accurate, usquequæ eam invenerit?

9 Et eam nacta, convocat amicas ac vicinas, dicens, Gratulamini mihi; nam inveni drachmam quam perdideram.

10 Ita dico vobis, gaudium est in conspectu angelorum Dei super uno peccatore resipiscente.

11 At autem, Quidam habebat duos filios:

12 Quorum junior dixit patri, Pater, da mihi partem substantiæ ad me attinentem. Ille igitur divisit eis facultates.

13 Post dies autem non multos, congregatis omnibus, junior ille filius peregre profectus est in regionem longinquam: & illic dissipavit substantiam suam profuse vivendo.

14 Quum autem omnia ipse consumpsisset, orta est fames valida in regione illa; & ipse coepit victu defici.

15 Abiit igitur & adhæsit uni ex civibus regionis illius; qui misit eum in agros suos ut pasce et porcos.

16 Et desiderabat implere ventrem suum siliquis quas edebant porci: & nemo ei dabat.

17 Quum autem ad se rediisset, dixit, Quot mercenarii patris mei redundant panibus, ego vero fame pereor?

18 Surgens proficiscar ad patrem meum, & dicam ei, Pater, peccavi in cœlum & in tuo conspectu;

8 ¶ Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she finde it?

9 And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoyce with me, for I have found the piece which I had lost.

10 Likewise I say unto you, There is joy in the presence of the angels of God over one sinner that repenteth.

11 ¶ And he said, A certain man had two sons:

12 And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living.

13 And not many dayes after, the younger son gathered all together, and took his journey into a far countrey, and there wasted his substance with riotous living.

14 And when he had spent all, there arose a mighty famine in that land, and he began to be in want.

15 And he went and joyned himself to a citizen of that countrey, and he sent him into his fields to feed swine.

16 And he would fain have filled his belly with the husks that the swine did eat, and no man gave unto him.

17 And when he came to himself, he said, How many hired servants of my fathers have bread enough, and to spare, and I perish with hunger!

18 I will arise, and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee;

19 And am no more worthy to be called thy son : make me as one of thy hired servants,

20 And he arose and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

21 And the son said unto him ; Father , I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.

22 But the father said to his servants , Bring forth the best robe, and put it on him, and put a ring on his hand, and shoes on his feet.

23 And bring hither the fatted calf, and kill it, and let us eat, and be merry.

24 For this my son was dead, and is alive again : he was lost, and is found. And they began to be merry.

25 Now his elder son was in the field : and as he came and drew nigh to the house, he heard musick and dancing.

26 And he called one of the servants, and asked what these things meant.

27 And he said unto him, Thy brother is come, and thy father hath killed the fatted calf, because he hath received him safe and sound.

28 And he was angry, and would not go in : therefore came his father out, and intreated him.

29 And he answering said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment, Or yet thou never gavest me a kid, that I might make merry with my friends:

30 But as soon as this thy son was come, which hath devoured thy living with harlots,

19 Neque amplius sum dignus vocari filius tuus : fac me ut unum ex mercenariis tuis.

20 Surgens igitur contendit ad patrē suum. Quū autē adhuc longe abesset, vidit, eum pater ipse, & intima misericordia motus est; & accurrens incidit in collū ejus, & deosculatus est eū.

21 Dixit autem ei filius, Pater, peccavi in cœlum & in tuo conspectu, neque dignus sum amplius vocari filius tuus.

22 Dixit vero pater ad servos suos, Proferte stolam illam præcipuam, & induite eum, & indite annulum in manum ejus, & soleas in pedes :

23 Et adductum vitulum illum saginatum mactate, & edentes oblectemur.

24 Quia filius iste meus mortuus erat, & revixit; perieratque, & inventus est. Cœperunt igitur sese oblectare.

25 Erat autem filius ille ipse senior ruri : qui ut veniens appropinquavit domui, audivit concentum & choros.

26 Et vocatum unum ex pueris percontatus est quid istud esset.

27 Is vero dixit ei, Frater tuus venit : & mactavit pater tuus vitulum illum saginatum, quod valentem illum receperit.

28 Indignatus est autem ille, nec voluit introire. Pater ergo ipse egressus advocabat eum.

29 Ipse vero respondens dixit patri, Ecce, tot anno, servio tibi, nec unquam præceptum tuum sum transgressus, nec unquam dedisti mihi hædum, ut cum amicis meis oblectarer.

30 Sed quum filius iste tuus, qui abligavit vitrum tuum cum meretricibus, venit,

mactasti

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maſtaſti ei vitulum illum ſaginatum.

31 Ipſe vero dixit ei, Fili, tu ſemper mecum es, & omnia mea tua ſunt.

32 Exhilarari vero & gaudere oportebat, quod frater tuus hic mortuus erat, & revixit; perieratque, & inventus eſt.

CAP. XVI.

Dixit autem etiam diſcipulis ſuis, Fuit homo quidam dives qui habebat diſpenſatorem: & is delatus eſt apud eum, ut qui diſſiparet quæ ipſi ſuppetebant

2 Vocavit eum igitur, & dixit ei, Qui iſtud audio de te? redde rationem diſpenſationis tuæ; non enim poteris amplius eſſe diſpenſator.

3 Dixit autem apud ſe diſpenſator, Quid faciam, quum dominus meus auferat à me diſpenſationem? fodere nequeo; mendicare pudet.

4 Novi quid ſim facturus, ut quum amotus fuero à diſpenſatione, recipiant me aliqui domum ſuam.

5 Convocatis itaque ſingulis debitoribus domini ſui, dixit primo, Quantum debes domino meo?

6 Is autem ait, Centum batos olei. Tunc ille dixit ei, Accipe tabulas tuas, & ſede cito, & ſcribe quinquaginta.

7 Deinde alii dixit, Tu vero quantum debes? Is autem ait, Centum coros tritici. Tum ipſe dixit ei, Accipe tabulas tuas, & ſcribe octoginta.

8 Et laudavit dominus ille diſpenſatorem injuſtum, quod prudenter feciſſet. Certe filii huius ſæculi prudentiores ſunt filiis lucis in ſuo genere.

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thou haſt killed for him the fatted calf.

31 And he ſaid unto him, Son, thou art ever with me, and all that I have is thine.

32 It was meet that we ſhould make merry, and be glad: for this thy brother was dead, and is alive again; and was loſt, and is found.

CHAP. XVI.

And he ſaid alſo unto his diſciples, There was a certain rich man which had a ſteward, and the ſame was accuſed unto him that he had waſted his goods.

2 And he called him, and ſaid unto him, How is it that I hear this of thee? give an account of thy ſtewardſhip: for thou mayeſt be no longer ſteward.

3 Then the ſteward ſaid within himſelf, What ſhall I do? for my lord taketh away from me the ſtewardſhip: I cannot dig, to beg I am aſhamed.

4 I am reſolved what to do, that when I am put out of the ſtewardſhip, they may receive me into their houſes.

5 So he called every one of his lords debtors unto him, and ſaid unto the firſt, How much oweſt thou unto my lord?

6 And he ſaid, An hundred meaſures of oil. And he ſaid unto him, Take thy bill, and ſit down quickly, and write fifty.

7 Then ſaid he to another, And how much oweſt thou? And he ſaid, An hundred meaſures of wheat. And he ſaid unto him, Take thy bill and write fourſcore.

8 And the Lord commended the unjuſt ſteward, becauſe he had done wiſely; for the children of this world are in their generation wiſer then the children of light.

9 And

9 And I say unto you, *Mike* to your selves friends of the mammon of unrighteousness, that when ye fail, they may receive you into everlasting habitations.

10 He that is faithful in that which is least, is faithful also in much: and he that is unjust in the least, is unjust also in much.

11 If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?

12 And if ye have not been faithful in that which is another mans, who shall give you that which is your own?

13 ¶ No servant can serve two masters; for either he will hate the one and love the other, or else he will hold to the one and despise the other: ye cannot serve God and mammon.

14 And the Pharisees also who were covetous, heard all these things: and they derided him.

15 And he said unto them, Ye are they which justify your selves before men, but God knoweth your hearts: for that which is highly esteemed amongst men, is abomination in the sight of God.

16 The law & the prophets were until John: since that time the kingdom of God is preached, and every man preasseth into it.

17 And it is easier for heaven and earth to pass, than one tittle of the law to fail.

18 Whosoever putteth away his wife, & marrieth another, committeth adultery, & whosoever marrieth her that is put away from her husband, committeth adultery.

19 ¶ There was a certain rich man, which was clothed in purple, and fine linen, and fared sumptuously every day.

9 Sic etiam ego vobis dico, Facite vobis amicos ex mamona injusto; ut quum defeceritis, recipiant vos in aeterna illa tabernacula.

10 Qui fidelis est in paucis, etiam in multo fidelis est: & qui in paucis injustus est, etiam in multo injustus est.

11 Itaque si in fallaci mamona fideles non fuistis, verum mamonam quis credet vobis?

12 Et si in alieno fideles non fuistis, quod vestrum est quis dabit vobis?

13 Nullus servus potest duobus dominis servire: aut enim unum odio habebit, & alterum diliget, aut uni adhærebit, & alterum contemnet: non potestis Deo servire & mamona.

14 Audiebant autem hæc omnia etiam Pharisei, qui erant avari; & fannis eum excipiebant.

15 Tunc dicit eis, Vos ii estis qui justificatis vos ipsos in hominum conspectu: Deus autem novit corda vestra: quia quod apud homines sublime est, abominatio est in conspectu Dei.

16 Lex & prophetæ usque ad Joannem: ab eo tempore regnum Dei evangelizatur, & quisvis in illud vi perumpit.

17 Facilius est autem cælum & terram præterire, quam Legis unum apicem excidere.

18 Quisquis dimittit uxorem suam, & alteram ducit, mœchatur: & quisquis à viro dimissam ducit, mœchatur.

19 Cæterum quidam erat dives, qui induebatur purpura & bysso, & sese oblectabat quotidie splendide.

20 Erat vero quidam mendicus nomine Lazarus, qui projectus erat ad vestibulum ejus, ulcerosus.

21 Et desiderans saturari micis quæ cadebant è mensa divitis : sed & canes veniebant ac lingeabant ejus ulcera.

22 Factum est autem ut moreretur mendicus, & asportaretur ab angelis in sinum Abrahami : mortuus est vero etiam dives, ac sepultus est.

23 Et apud inferos sublatis oculis suis, quum esset in tormentis, vidit Abrahamum è longinquo, & Lazarum in sinu ejus.

24 Tum ipse clamans dixit, Pater Abraham, miserere mei, & mitte Lazarum ut intingat extremum digitum suum in aquam, & refrigeret linguam meam : quoniam crucior in ista flamma.

25 Dixit autem Abrahamus, Fili, memento te bona tua recepisse in vita tua, & Lazarum similiter mala : nunc autem hic solamen recipit, tu vero cruciaris.

26 Et ad hæc omnia, inter nos & vos hiatus ingens constitutus est, ut si qui volunt hinc transire ad vos non possint, neque istinc huc transire.

27 Dixit autem ille, Rogo te igitur, pater, ut cum mittas domum patris mei.

28 Habeo enim quinque fratres, ut hæc attestetur eis ; ne & ipsi veniant in hunc locum tormenti.

29 Dicit ei Abrahamus, Habent Moysen & prophetas : audiant eos.

30 Ille vero dixit, Non, pater Abraham, sed si quis è mortuis abierit ad eos, resipiscet.

20 And there was a certain begger named Lazarus, which was laid at his gate full of sores,

21 And desiring to be fed with the crumbs which fell from the rich mans table : moreover the dogs came and licked his sores.

22 And it came to passe that the beggar died, and was carried by the angels into Abrahams bosom : the rich man also died, and was buried.

23 And in hell he lift up his eyes being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

24 And he cryed and said, Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water, and cool my tongue, for I am tormented in this flame.

25 But Abraham said, Son, Remember that thou in thy life time receivdest thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented.

26 And besides all this, between us and you there is a great gulf fixed, so that they which would passe from hence to you, cannot, neither can they passe to us that would come from thence.

27 Then he said, I pray thee therefore, father, that thou wouldest send him to my fathers house :

28 For I have five brethren ; that he may testifie unto them, lest they also come into this place of torment.

29 Abraham saith unto him, They have Moses and the prophets, let them hear them.

30 And he said, Nay, father Abraham : but if one went unto them from the dead, they will repent.

31 And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

CHAP. XVII.

Then said he unto the disciples, It is impossible but that offences will come, but wo unto him through whom they come.

2 It were better for him that a milstone were hanged about his neck, and he cast into the sea, then that he should offend one of these little ones.

3 ¶ Take heed to yourselves: if thy brother trespass against thee, rebuke him, and if he repent, forgive him.

4 And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent, thou shalt forgive him.

5 And the apostles said unto the Lord, Increase our faith.

6 And the Lord said, If ye had faith as a grain of mustard-seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea, and it should obey you.

7 But which of you having a servant plowing, or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat?

8 And will not rather say unto him, Make ready wherewith I may sup, and gird thy self, and serve me, till I have eaten and drunken: and afterward thou shalt eat and drink.

9 Doth he thank that servant because he did the things that were commanded him? I trow not.

31 Abrahamus autem dixit ei, Si Moſen & prophetas non audiunt, ne ſi quidem quiſpiam ex mortuis reſurgat, perſuadebuntur.

CAP. XVII.

AIt autem diſcipulis, Conſtingere non poteſt ut non eveniant offendicula: ſed vae illi per quem eveniunt.

2 Expedit ei ſi mola aſinaria circumponatur collo ejus, & abjectus fuerit in mare, potius quam ut ſit offendiculo uni ex parvis iſtis.

3 Cavete vobis: Si peccaverit in te frater tuus, obſurgaeum; & ſi reſipuerit, remitte ei.

4 Et ſi ſepties in die peccaverit in te, & ſepties in die revertatur ad te, dicens, Reſipui, remittes ei.

5 Tunc dixerunt apoſtoli Domino, Adde nobis fidem.

6 Dixit autem Dominus, Si haberetis fidem quantulum eſt granum ſinapis, diceretis huic ſycamino, Eradicator, & plantator in mari; & obediret vobis.

7 Quis autem veſtrum habet ſervum arantem aut paſcentem, qui reſgreſſo ab agro dicat ſtatim, Accede, & recumbe?

8 Imo none dicit ei, Para quod coenam & praecinctus miſtra mihi ulque dum edeſto ac bibero; & poſtea edito tu & bibito?

9 Num gratiam habet ſervo illi quia fecit quae ipſi edicta fuerant? non puto.

10 Ita & vos, quum feceritis omnia quæ edicta sunt vobis, dicite, Servi inutiles sumus: nam quod debuimus facere, fecimus.

11 Et factum est inter eundem Hierosolymam, ut ipse transiret per mediam Samariam & Galilæam.

12 Quum autem ingrederetur in quendam vicum, occurrerunt ei decem viri leprosi, qui steterunt procul.

13 Et sustulerunt vocem dicentes, Jesu magister, miserere nostri.

14 Qui quum eos vidisset, dixit eis, Profecti ostendite vos sacerdotibus. Et factum est ut inter eundem purificati sint.

15 Unus autem ex ipsis, ut vidit se sanatum esse, revertit, glorificans Deum voce magna.

16 Et procidit in faciem ad pedes ejus, gratias ei agens: eratque iste Samaritanus.

17 Respondens autem Jesus dixit, Nonne decem illi purificati sunt? novem autem illi ubi sunt?

18 Non sunt reperti qui redierint ut retribuere gloriam Deo, nisi alienigena iste.

19 Et dixit ei, Surge, & abi; fides tua te servavit.

20 Interrogatus autem à Phariseis quando venturum esset regnum Dei, respondit eis, & dixit, Non veniet regnum Dei ita ut observari possit?

21 Neque dicent, Ecce hic, aut ecce illic: ecce enim, regnum Dei intus habetis.

22 Dixit autem discipulis, eniet tempus quum desiderabitis videre unum ex

10 So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants, we have done that which was our duty to do.

11 ¶ And it came to passe as he went to Jerusalem, that he passed thorow the midst of Samaria and Galilee,

12 And as he entred into a certain village, there met him ten men that were lepers, which stood afar off.

13 And they lifted up their voices and said, Jesus Master, have mercy on us.

14 And when he saw them, he said unto them, Go shew yourselves unto the priests. And it came to passe that as they went, they were cleansed.

15 And one of them when he saw that he was healed, turned back, and with a loud voice glorified God.

16 And fell down on his face at his feet, giving him thanks: and he was a Samaritan.

17 And Jesus answering said, Were there not ten cleansed? but where are the nine?

18 There are not found that returned to give glory to God, save this stranger.

19 And he said unto him, Arise, go thy way, thy faith hath made thee whole.

20 ¶ And when he was demanded of the Pharisees, when the kingdom of God should come; he answered them, and said, The kingdom of God cometh not with observation.

21 Neither shall they say, Lo here, or lo there: for behold, the kingdom of God is within you.

22 And he said unto the disciples, The times will come when ye shall desire to see one of the

daies of the Son of man, and ye shall not see it.

23 And they shall say to you, See here, or see there: go not after them, nor follow them.

24 For as the lightning that lightneth out of the one part under heaven, shineth unto the other part under heaven: so shall also the Son of man be in his day.

25 But first must he suffer many things, and be rejected of this generation.

26 And as it was in the daies of Noe, so shall it be also in the daies of the Son of man.

27 They did eat, they drank, they married wives, they were given in marriage, untill the day that Noe entred into the ark: and the flood came and destroyed them all.

28 Likewise also as it was in the daies of Lot, they did eat, they drank, they bought, they sold, they planted, they builded:

29 But the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all:

30 Even thus shall it be in the day when the Son of man is revealed.

31 In that day, he which shall be upon the house top and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back.

32 Remember Lots wife.

33 Whosoever shall seek to save his life, shall lose it, and whosoever shall lose his life shall preserve it.

34 I tell you, In that night there shall be two men in one bed; the one shall be taken and the other left.

35 Two women shall be grinding

diebus Filii hominis; nec videbitis.

23 Et dicent vobis, Ecce hic, aut ecce illic: sed ne abite, neque prosequimini.

24 Nam sicut fulgur coruscans ex una regione quæ sub cælo est in alteram quæ sub cælo est splendet; ita erit & Filius hominis die suo.

25 Sed prius oportet eum multa pati, & reprobari à gente ista.

26 Et prout factum est in diebus Noe, ita erit etiam diebus Filii hominis.

27 Edebant, bibebant, uxores ducebant, & dabantur nuptum, ad eum usque diem quo introiit Noe in arcam: venitque diluvium, & perdidit omnes.

28 Similiter etiam ut accidit in diebus Lot; edebant, bibebant, emebant, vendebant, plantabant, ædificabant:

29 Quo autem die Lot exiit Sodomis, pluit igni & sulphure è cælo, & omnes perdidit.

30 Secundum hæc erit dies quo Filius hominis detegetur.

31 In illo die qui fuerit in solario, & vasa ejus in ipsa domo, ne descendat ad ea tollenda; & qui in agro, similiter non revertatur retrorsum.

32 Memineritis uxoris Lot.

33 Quicumque studuerit animam suam servare, perdet eam: & quicumque eam perdiderit, vivificabit eam.

34 Dico vobis, illa nocte erunt duo in lecto uno: unus accipietur, & alter reliquetur.

35 Duo erunt molentes simul:

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simul : una accipietur, & altera relinquetur.

36 Duo erunt in agro : unus accipietur, & alter relinquetur.

37 Tunc respondentes dicunt ei, Ubi, Domine ? Ipse vero dixit eis, Ubi corpus, illuc congregabuntur aquilæ.

CAP. XVIII.

Dixit autem eis etiam parabolam *huc spectantem*, quod oporteret ipsos semper orare, nec segnes esse ;

2 Dicens, Iudex quidam erat in quadam urbe qui Deum non timebat, nec quemquam reverebatur.

3 Erat autem in illa urbe quædam vidua, quæ venit ad eum, dicens, Vindica me ab adversario meo.

4 Ille autem noluit per multum tempus : postea vero dixit apud se, Et si Deum non timeo, nec quemquam revereor ;

5 Tamen quia molestiam mihi præbet vidua ista, vindicabo eam, ne tandem veniens obrundat me.

6 Ait autem Dominus, Audite quid iudex ille iniustus dicat.

7 Deus autem non vindicabit electos suos, vociferantes ad ipsum die ac nocte, etiamsi iram cohibeat super ipsis ?

8 Dico vobis, vindicabat eos cito. Verum tamen Filius hominis quum venerit, num reperturus est fidem in terra ?

9 Dixit autem etiam quibusdam qui sibi persuaserant se iustos esse, & pro nihilo habebant reliquos, parabolam istam :

10 Homines duo ascenderunt in templum ad orandum ; unus Phariseus, & alter publicanus.

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together, the one shall be taken, and the other left.

36 Two men shall be in the field ; the one shall be taken, and the other left.

37 And they answered and said unto him, Where, Lord ? And he said unto them, Wheresoever the body is, thither will the eagles be gathered together.

CHAP. XVIII.

And he spake a parable unto them, to this end, that men ought alwayes to pray and not to faint,

2 Saying, There was in a city a judge, which feared not God, neither regarded man.

3 And there was a widow in that city, and she came unto him, saying, Avenge me of mine adversary.

4 And he would not for a while : but afterward he said within himself, Though I fear not God, nor regard man,

5 Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.

6 And the Lord said, Hear what the unjust judge saith.

7 And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them ?

8 I tell you that he will avenge them speedily. Nevertheless, when the Son of man cometh shall he find faith on the earth ?

9 And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others :

10 Two men went up into the temple to pray, the one a Pharisee, and the other a Publican.

11 The Pharisee stood and prayed thus with himself, God I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publicane.

12 I fast twice in the week, I give tithes of all that I possess.

13 And the publicane standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.

14 I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased, and he that humbleth himself shall be exalted.

15 And they brought unto him also infants, that he would touch them: but when his disciples saw it, they rebuked them.

16 But Jesus called them unto him, and said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God.

17 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, shall in no wise enter therein.

18 And a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life?

19 And Jesus said unto him, Why callest thou me good? none is good, save one, that is, God.

20 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother.

21 And he said, All these have I kept from my youth up.

22 Now when Jesus heard these things, he said unto him, Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor,

11 Phariseus consistens seorsim hæc oravit; Deus gratias ago tibi quod non sim ut reliqui homines, rapaces, injusti, mœchi: vel etiam ut iste publicanus.

12 Jejunio bis hebdomade: decimo quæcumque possideo.

23 Publicanus autem procul stans, nolebat vel oculos in cœlum attollere: sed cadebat pectus suum, dicens, Deus, placator mihi peccatori.

14 Dico vobis, descendit iste justificatus domum suam potius quam ille: quia quicumque se extollit deprimetur, & qui sese deprimat extolletur.

15 Adferebant autem ad eum etiam infantes, ut eos tangeret: quum autem hoc vidissent discipuli, obiurgarunt eos.

16 Jesus vero quum puerulos advocasset, dixit, Sinite puerulos venire ad me, & eos non prohibete: talium enim est regnum Dei.

17 Amen dico vobis, quicumque non exceperit regnum Dei tamquam puerulus, nequaquam introibit in illud.

18 Tunc interrogavit eum quidam ex primoribus, dicens, Magister bone, quid faciendo vitam æternam possidebo?

19 Dixit autem ei Jesus, Cur me dicis bonum? nemo bonus nisi unus, nempe Deus.

20 Præcepta nosti; Ne mœchare, Ne occidito, Ne furare, Ne falsum testimonium dicito, Honora patrem tuum & matrem tuam.

21 Ille autem dixit, Hæc omnia observavi à juventute mea.

22 Jesus vero his auditis, dixit ei, Adhuc unum tibi deest: omnia quæ habes vende, & distribue pauperibus, &

& habebis thesaurum in cœlo;
& ad esdum, sequere me.

23 At ille his auditis, valde tristis factus est: nam dives erat valde.

24 Quum autem vidisset Jesus cum valde tristem factum, dixit, Quam difficile qui pecunias habent introibunt in regnum Dei?

25 Facilius est enim camelum per foramen acus intrare, quam divitem in regnum Dei intrare.

26 Qui vero istud audierant, dixerunt, Et quis potest servari?

27 Ipse autem dixit, Quæ fieri non possunt apud homines, fieri possunt apud Deum.

28 Dixit autem Petrus, Ecce, nos reliquimus omnia, & sequuti sumus te.

29 Ipse vero dixit eis, Amen dico vobis, nemo est qui reliquerit domum, aut parentes, aut fratres, aut uxorem, aut liberos regni Dei causa,

30 Qui non recepturus sit multiplicia in hoc tempore, & in seculo venturo vitam æternam.

31 Jesus autem assumtis illis duodecim, dixit eis, Ecce, ascendimus Hierosolymam, & perficientur omnia quæ scripta sunt per prophetas de Filio hominis.

32 Tradetur enim gentibus, & illudetur, & contumeliis afficietur, & conspuetur.

33 Et postquam cum flagellaverint, interiment: sed die tertia resurget.

34 Ipsi vero nihil horum intellexerunt: erantque ista verba ipsis occulta, nec cognoverunt quæ dicebantur.

and thou shalt have treasure in heaven, and come, follow me.

23 And when he heard this, he was very sorrowful, for he was very rich.

24 And when Jesus saw that he was very sorrowful, he said, How hardly shall they that have riches enter into the kingdom of God.

25 For it is easier for a camel to go thorow a needles eye, then for a rich man to enter into the kingdom of God.

26 And they that heard it, said, Who then can be saved?

27 And he said, The things which are unpossible with men, are possible with God.

28 Then Peter said, Lo, we have left all, and followed thee.

29 And he said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of Gods sake,

30 Who shall not receive manifold more in this present time; and in the world to come life everlasting.

31 ¶ Then he took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man, shall be accomplished.

32 For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on:

33 And they shall scourge him, and put him to death, and the third day he shall rise again.

34 And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken.

35 ¶ And it came to passe that as he was come nigh unto Jericho, a certain blind man sat by the way side begging :

36 And hearing the multitude passe by, he asked what it meant.

37 And they told him that Jesus of Nazareth passeth by.

38 And he cryed, saying, Jesus thou Son of David, have mercy on me.

39 And they which went before, rebuked him, that he should hold his peace : but he cried so much the more, Thou Son of David have mercy on me.

40 And Jesus stood and commanded him to be brought unto him : and when he was come near, he asked him,

41 Saying, What wilt thou that I shall do unto thee? And he said, Lord, that I may receive my sight.

42 And Jesus said unto him, Receive thy sight, thy faith hath saved thee.

43 And immediatly he received his sight, and followed him, glorifying God: and all the people, when they saw it, gave praise unto God.

CHAP. XIX.

And Jesus entered and passed through Jericho.

2 And behold, there was a man named Zachæus, which was the chief among the publ. canes, and he was rich.

3 And he sought to see Jesus who he was, and could not for the preasse, because he was little of stature.

4 And he ran before, and climbed up into a sycamore-tree, to see him; for he was to passe that way.

5 And when Jesus came to the place

35 Factum est autem ut dum ipse appropinquaret Jericho, cæcus quidam sederet apud viam mendicans.

36 Quum igitur is audisset turbam prætereuntem, percontabatur quid hoc esset.

37 Annunciaverunt autem ei Jesum Nazaræum transire.

38 Tunc vociferatus est, dicens, Jesu fili Davidis, miserere mei.

39 Et qui præibant, objugabant eum ut sileret : ipse vero mulro magis clamabat, Fili Davidis, miserere mei.

40 Jesus autem quum substitisset, jussit eum adduci ad se : & quum is appropinquasset, interrogavit eum,

41 Dicens, Quid tibi vis faciam ? Ille vero dixit, Domine, ut visum recipiam.

42 Et Jesus dixit ei, Recipito visum : fides tua te servavit.

43 Illico igitur visum recepit, ac sequebatur eum glorificans Deum : & totus populus, quum hoc vidisset, tribuit laudem Deo.

CAP. XIX.

Jesus autem ingressus Jericho, transibat,

2 Et ecce, quidam, nomine vocatus Zacchæus, & qui magister erat publicanorum, & is dives erat ;

3 Studebatque videre quis esset Jesus : nec poterat præ turba, quod statura parvus esset.

4 Præcurrens igitur ascendit in sycomorum, ut eum videret : quoniam futurum erat ut illuc transiret.

5 Ut autem venit ad eum locum, suspiciens

Cap. xix.

suspiciens Iesus vidit eum, & dixit ei, Zacchæe, festinans descende : hodie enim domi tuæ oportet me manere.

6 Tum is festinans descendit, & excepit eum gaudens.

7 Et omnes quum hoc vidissent murmurabant, dicentes, eum ingressum esse ad hominem peccatorem, ut ibi diversaretur.

8 Adstans autem Zacchæus dixit Domino, Ecce, dimidium bonorum meorum, Domine, do pauperibus : & si quid cuiquam per calumniam eripui, reddo quadruplum.

9 Dixit autem ei Iesus, Hodie salus huic domui contigit, eo quod ipse quoque est filius Abrahami.

10 Venit enim Filius hominis ut quærat & servet quod perierat.

11 Hæc autem ipsis audientibus, pergens dixit parabolam, eo quod esset prope Hierosolimam, & quod putarent fore ut illico regnum Dei appareret.

12 Dixit ergo, Homo quidam nobilis profectus est in regionem longinquam, ut acciperet sibi regnum, ac reverteretur.

13 Vocatis autem decem servis suis, dedit eis decem minas, & dixit eis, Negotiamini donec veniam.

14 Cives autem ejus oderant eum, miseruntque legationem post eum, dicentes, Nolumus hunc regnare super nos.

15 Et factum est quum is rediisset, accepto regno, iussit vocari servos illos ad se quibus dederat pecuniam ; ut cognosceret quis quid negotiando confecisset.

16 Adfuit autem primus, dicens,

S. Luke.

he looked up, and saw him, and said unto him, Zaccheus, make hast, and come down ; for to day I must abide at thy house.

9 And he made hast, and came down, and received him joyfully.

7 And when they saw it, they all murmured, saying, That he was gone to be guest with a man that is a sinner.

8 And Zaccheus stood, and said unto the Lord ; Behold, Lord, the half of my goods I give to the poor, and if I have taken any thing from any man by false accusation, I restore him fourfold.

9 And Iesus said unto him, This day is salvation come to this house, forsomuch as he also is the Son of Abraham.

10 For the Son of man is come to seek and to save that which was lost.

11 And as they heard these things, he added, and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediatly appear.

12 He said therefore, A certain noble man went into a far countrey to receive for himself a kingdom, and to return.

13 And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come.

14 But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us.

15 And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading.

16 Then came the first, saying,

Lord, thy pound hath gained ten pounds.

17 And he said unto him, Well, thou good servant : because thou hast been faithful in a very little, have thou authority over ten cities.

18 And the second came, saying, Lord, thy pound hath gained five pounds.

19 And he said likewise to him, Be thou also over five cities:

20 And another came, saying, Lord, behold, here is thy pound which I have kept laid up in a napkin.

21 For I feared thee, because thou art an austere man: thou takest up that thou laidest not down, and reapest that thou didst not sow.

22 And he saith unto him, Out of thine own mouth will I judge thee, thou wicked servant : thou knowest that I was an austere man, taking up that I laid not down, and reaping that I did not sow.

23 Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury.

24 And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds.

25 (And they said unto him, Lord, he hath ten pounds.)

26 For I say unto you, That every one which hath, shall be given; and from him that hath not, even that he hath shall be taken away from him.

27 But those mine enemies which would not that I should reign over them, bring hither, and slay them before me.

28 ¶ And when he had thus spoken, he went before, ascending up to Jerusalem.

29 And it came to passe when he was come nigh to Bethpage and Bethanie, at the mount called

Domine, mina tua decem lucrificet.

17 Ille autem ait ei, Bene est, serve bone : quia in minimo fuisti fidelis, habeto potestatem in decem urbes.

18 Et alter venit, dicens, Domine, mina tua confecit quinque minas.

19 Ille vero & isti dixit, Tu quoq; præsto quinque urbibus.

20 Et alius venit, dicens, Domine, ecce mina tua quam habui sepositam in sudario,

21 Metui enim te, quod homo sis austerus : auferis quod non deposuisti, & tollis quod non seminasti.

22 Tum ille dixit ei, Ex ore tuo te iudicabo, serve male: Sciebas me hominem austerrum esse, qui tollam quod non deposui, & metam quod non seminavi :

23 Quare igitur non dedisti pecuniam meam ad mensam, & ego veniens cum foenore ipsam exegissem ?

24 Et adstantibus dixit, Tollite ab eo minam, & date ei qui decem minas habet.

25 Illi vero dixerunt ei, Domine, habet decem minas.

26 At ille, Nam, inquit, dico vobis, Omni habenti dabitur : ei vero qui non habet, etiam quod habet auferetur ab eo.

27 Quin etiam meos illos inimicos, qui noluerunt me regnare supra se, adducite huc, & jugulate coram me.

28 Et his dictis, antegrediebatur ascendens Hierosolam.

29 Et factum est quum appropinquasset Bethpage & Bethanie, ad montem qui voca-

voeatur Olearum, misit duos e discipulis suis,

30 Dicens, Abite in vicum qui est exadverso; in quo introeuntes invenietis pullum alligatum, cui nullus unquam hominum infedit: solum eam adducite.

31 Et si quis vos interrogaverit, Quare solvitis? sic dicetis ei, Quoniam eo opus est Domino.

32 Profecti autem qui missi erant invenerunt prout eis dixerat.

33 Solventibus autem ipsi pullum, dixerunt eis domini ejus, Quare solvitis pullum?

34 Ipsi vero dixerunt, Quoniam eo opus est Domino.

35 Duxerunt igitur eum ad Jesum: & palliis suis pullo in jectis, imposuerunt Jesum.

36 Eunte autem ipso substernebant pallia sua in via.

37 Et Quum jam appropinquaret ad descensum montis Olearum, coepit omnis multitudo discipulorum gaudentium laudare Deum voce magna de omnibus quas viderant virtutibus,

38 Dicentes, Benedictus rex ille qui venit in nomine Domini: pax in coelo, & gloria in locis altissimis.

39 Et aliqui Phariseorum & turba dixerunt ei, Magister, objurga discipulos tuos.

40 Ipse vero respondens dixit eis, Dico vobis, si sili-erint isti, mox lapides clamanturos.

41 Et ut appropinquavit, visa urbe, flevit super ea,

42 Dicens, Si vel tu nosset hoc saltem tuo die,

the mount of Olives, he sent two of his disciples,

30 Saying, Go ye into the village over against you, in the which at your entring ye shall find a colt tied, whereon yet never man sat: loose him, and bring him hither.

31 And if any man ask you, Why do you loose him? thus shall ye say unto him, Because the Lord hath need of him.

32 And they that were sent, went their way, and found even as he had said unto them.

33 And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt?

34 And they said, The Lord hath need of him.

35 And they brought him to Jesus; and they cast their garments upon the colt, and they set Jesus thereon.

36 And as he went, they spread their clothes in the way.

37 And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoyce and praise God with a loud voice for all the mighty works that they had seen,

38 Saying, Blessed be the King that cometh in the Name of the Lord, peace in heaven, and glory in the Highest.

39 And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples.

40 And he answered and said unto them, I tell you, that if these should hold their peace, the stones would immediatly cry out.

41 ¶ And when he was come near, he beheld the city, and wept over it,

42 Saying, If thou hadst known, even thou, at least in this thy day,

the things which belong unto thy peace: but now they are hid from thine eyes.

43 For the dayes shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side,

44 And shall lay thee even with the ground, and thy children with thee, and they shall not leave in thee one stone upon another, because thou knewest not the time of thy visitation.

45 And he went into the temple, and began to cast out them that sold therein, and them that bought,

46 Saying unto them, It is written, My house is the house of prayer: but ye have made it a den of thieves.

47 And he taught daily in the temple. But the chief priests and the scribes, and the chief of the people sought to destroy him,

48 And could not find what they might do: for all the people were very attentive to hear him.

CHAP. XX.

AND it came to passe, that one of those daies, as he taught the people in the temple, and preached the gospel, the chief priests and the scribes came upon him with the elders,

2 And spake unto him, saying, Tell us, by what authority dost thou these things? or who is he that gave thee this authority?

3 And he answered and said unto them, I will also ask you one thing, and answer me.

4 The baptisme of John, was it from heaven, or of men?

5 And they reasoned with themselves, saying, If we shall say,

qua ad pacem tuam pertinent: sed ea nunc occulta sunt oculis tuis.

43 Nam veniet tempus ad-vertum te, quo circumjicient tibi inimici tui vallum, & circumcingent te, & constringent undique,

44 Teque solo aquabunt, & filios tuos intus, neque relinquent in te lapidem super lapidem; eo quod non noveris, praestitutum hoc tempus visitationis tuae.

45 Et ingressus in templum coepit ejicere eos qui vendebant in eo & emebant,

46 Dicens eis, Scriptum est, Domus mea domus precationis, est: vos autem fecistis eam speculancam latronum.

47 Et docebat quotidie in templo. Primarii vero sacerdotes & Scribae & primores plebis studebant eum perdere.

48 Nec inveniebant quid facerent: totus enim populus pendebat ab ipso, quum eum audiebat,

CAP. XX.

ET factum est quodam die, eum illorum, ut quum ipse doceret populum in templo, & evangelizaret, supervenerint primarii sacerdotes & Scribae cum senioribus,

2 Et alloquuti sint eum dicentes, Dic nobis qua auctoritate ista facias, aut quis ille sit, qui dedit tibi istam auctoritatem.

3 Respondens autem dixit eis, Interrogabo vos & ego quiddam: dicite igitur mihi.

4 Baptismus Joannis est caelo erat, an ex hominibus?

5 At illi ratiocinati sunt apud se, dicentes, Si dixerimus,

Ex cœlo ; dicet, Quare ergo non credidistis ei ?

6 Sint autem dixerimus, Ex hominibus ; tota plebs lapidabit nos : persuasa enim est, Joannem prophetam fuisse.

7 Responderunt Igitur, se nescire unde esset.

8 Tunc Jesus dixit eis, Nec ego dicam vobis qua auctoritate hæc faciam.

9 Cœpit autem dicere ad plebem parabolam hanc : Quidam plantavit vineam, & elocavit eam agricolis ; & peregre absuit multum temporis.

10 Sed præstituto tempore misit servum ad agricolas illos, ut sibi darent ex fructu vineæ : agricolæ autem illi casum illum ablegaverunt inanem.

11 Ille vero perrexit, & alterum servum misit : at ipsi hunc quoque casum & contumeliis affectum ablegaverunt inanem.

12 Et perrexit mittere tertium : at illi & istum vulneratum ejecerunt.

13 Dixit igitur dominus vineæ, Quid faciam ? mittam filium illum meum dilectum : utique quum hunc viderint, revereantur.

14 Viso autem eo agricola ratiocinabantur inter se ; dicentes, Iste est hæres : venite, interimamus eum, ut nostra fiat hæreditas.

15 Et ejectum eum extra vineam interemerunt. Quid ergo faciet eis dominus vineæ ?

16 Veniet & perdet agricolas istos, & dabit vineam aliis. Hoc autem quum audissent, dixerunt, Absit.

17 Ille vero intuitus eos ait, Quid illud est ergo quod scriptum est,

From heaven, he will say, Why then believed ye him not ?

6 But and if we say, Of men ; all the people will stone us : for they be persuaded that John was a prophet.

7 And they answered that they could not tell whence it was.

8 And Jesus said unto them, Neither tell I you by what authority I do these things.

9 Then began he to speak to the people this parable: A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time.

10 And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent him away empty.

11 And again he sent another servant ; and they beat him also, and entreated him shamefully, and sent him away empty.

12 And again he sent the third, and they wounded him also, and cast him out.

13 Then said the Lord of the vineyard, What shall I do ? I will send my beloved son : it may be they will reverence him, when they see him.

14 But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir, come, let us kill him, that the inheritance may be ours.

15 So they cast him out of the vineyard, and killed him. What therefore shall the lord of the vineyard do unto them ?

16 He shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard it, they said, God forbid.

17 And he beheld them, and said, What is this then that is written,

The

The stone which the builders rejected, the same is become the head of the corner?

18 *Whosoever shall fall upon that stone, shall be broken: but on whomsoever it shall fall, it will grind him to powder,*

19 ¶ And the chief priests and the scribes the same hour sought to lay hands on him, and they feared the people: for they perceived that he had spoken this parable against them.

20 And they watched him, and sent forth spies, which should feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor.

21 And they asked him, saying, Master, we know that thou sayest, and teachest rightly, neither acceptest thou the person of any, but teachest the way of God truly,

22 Is it lawful for us to give tribute unto Caesar, or no?

23 But he perceived their craftiness, and said unto them, Why tempt ye me?

24 Shew me a penny: whose image and superscription hath it? They answered and said, Caesars.

25 And he said unto them, Render therefore unto Caesar the things which be Caesars, and unto God the things which be Gods.

26 And they could not take hold of his words before the people, and they marvelled at his answer, and held their peace.

27 ¶ Then came to him certain of the Sadducees (which deny that there is any resurrection) and they asked him,

28 Saying, Master, Moses wrote unto us, If any mans brother die, having a wife, and he die without children, that his

Quem lapidem reprobaverunt edificantes, is factus est caput anguli?

18 Quisquis ceciderit super illum lapidem, confringetur: super quem autem ceciderit, dissipabit eum.

19 Et studuerunt primarii sacerdotes & Scribae injicere in eum manus ea ipsa hora; sed matuerunt plebem: cognoverant enim eum adversus ipsos dixisse similitudinem istam.

20 Itaque observantes eum, miserunt insidiatores, qui se justos esse simularent; ut carperent ejus sermonem, tradituri eum imperio & potestati praesidis:

21 Qui interrogaverunt eum, dicentes, Praceptor, scimus te recte dicere & docere, nec accipere personam, sed viam Dei in veritate docere.

22 Licet nobis tributum dare Caesari, an non?

23 Animadversa autem eorum calliditate, dixit eis, Quid me tentatis?

24 Ostendite mihi denarium: cujus habet imaginem & inscriptionem? Respondentes autem dixerunt, Caesaris,

25 Tum dixit eis, Reddite igitur quae sunt Caesari Caesari, & quae sunt Dei Deo.

26 Itaque nequiverunt ejus verba carpere coram plebe: & mirati super ejus responso stiterunt.

27 Accedentes autem quidam Sadduceorum, (qui contendunt non esse resurrectionem) interrogarunt eum:

28 Dicentes, Magister, Moses scripsit nobis, Si cujus frater mortuus fuerit habens uxorem, & sine liberis mortuus fuerit, ut ejus frater

frater accipiat uxorem illam, & excitet semen fratri suo.

29 Septem ergo fratres fuerunt, quorum primus accepta uxore, mortuus est sine liberis.

30 Accepit igitur eam secundus, qui & ipse mortuus est sine liberis.

31 Deinde tertius accepit eam: itidem autem & illi septem: nec reliquerunt liberos, & mortui sunt.

32 Post omnes autem mortua est mulier.

33 In resurrectione ergo cujus eorum erit uxor? nam illi septem habuerunt eam uxorem.

34 Tum respondens dixit eis Jesus. Filii hujus ævi ducunt uxores, & nuptum dantur.

35 Qui vero digni habiti fuerint qui ævum illud consequantur, & resurrectionem ex mortuis, neque ducunt uxores, neque nuptum dantur:

36 Nec enim mori possunt amplius, pares enim angelis sunt; & filii sunt Dei, quum sint filii resurrectionis.

37 Mortuos autem suscitatum iri etiam Moses indicavit in rubo, quum dicit Dominum Deum Abrahami, & Deum Isaac, & Deum Jacobi.

38 Deus autem non est mortuorum, sed vivorum. Deus; omnes enim vivunt ei.

39 Respondentes autem ei quidam ex Scribis dixerunt, Magister, bene dixisti.

40 Nec amplius audebant eum quicquam interrogare.

41 Dixit autem eis, Quomodo dicunt Christum filium esse Davidis?

42 Et ipse David dicit in libro Psalmorum, Dixit Dominus Domino meo, Sede ad dexteram meam,

brother should take his wife, and raise up seed unto his brother.

29 There were therefore seven brethren, and the first took a wife, and died without children.

30 And the second took her to wife, and he died childless.

31 And the third took her, and in like manner the seventh also. And they left no children and died.

32 Last of all the woman died also.

33 Therefore in the resurrection whose wife of them is she? for seven had her to wife.

34 And Jesus answering said unto them, The children of this world marry, and are given in marriage:

35 But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage.

36 Neither can they die any more; for they are equal unto the angels, and are the children of God, being the children of the resurrection.

37 Now that the dead are raised, Even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob.

38 For he is not a God of the dead, but of the living; for all live unto him.

39 ¶ Then certain of the Scribes answering said, Master, thou hast well said.

40 And after that they durst not ask him any question at all.

41 And he said unto them, How say they that Christ is David's son?

42 And David himself saith in the book of Psalms, The LORD said unto my Lord, Sit thou on my right hand,

43 Till I make thine enemies thy footstool.

44 David therefore calleth him Lord, how is he then his son?

45 ¶ Then in the audience of all the people, he said unto his disciples,

46 Beware of the Scribes which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts.

47 Which devour widows houses, and for a shew make long prayers: the same shall receive greater damnation.

CHAP. XXI.

And he looked up, and saw the rich men casting their gifts into the treasury.

2 And he saw also a certain poor widow, casting in thither two mites.

3 And he said, Of a truth I say unto you, that this poor widow hath cast in more then they all.

4 For all these have of their abundance cast in unto the offerings of God, but she of her penury hath cast in all the living that she had.

5 ¶ And as some spake of the temple, how it was adorned with goodly stones, and gifts, he said,

6 As for these things which ye behold, the dayes will come, in the which there shall not be left one stone upon another, that shall not be thrown down.

7 And they asked him, saying, Master, but when shall these things be? and what sign will there be when these things shall come to passe?

8 And he said, Take heed that ye be not deceived: for many shall come in my name, saying

43 Usquedum statuerò inimicos tuos scabellū pedū tuorum.

44 David ergo Dominū eum vocat, & quomodo filius ejus est?

45 Audiente vero toto populo, dixit discipulis suis,

46 Cavete à Scribis, qui volunt ambulare stolati, & amant salutationes in foris, ac primos confessus in conventibus, & primos accubitus in cœnis.

47 Qui exedunt domos viduarum, & in speciem precibus longis utuntur: isti recipient gravius judicium.

CAP. XXI.

Respiciens vero vidit divites immittentes dona sua in gazophylacium.

2 Vidit autē etiam quandam viduam pauperculam immittentem illuc minuta æreola duo:

3 Et dixit, Vere dico vobis, vidua hæc pauper immisit amplius quam omnes.

4 Nam omnes hi ex eo quod sibi redundat immiserunt quas donarent Deo: hæc autem immisit ex penuria sua totum victum quem habebat.

5 Et quibusdam dicentibus de templo, quod pulcris lapidibus ac donariis ornatum esset, dixit,

6 Hæcine spectatis? venient dies quibus non relinquetur lapis super lapidem qui non destruat.

7 Interrogaverunt autem eum, dicentes, Magister, quando hæc erunt; & quod erit signum quando futura sint ista?

8 Ipse vero dixit, Videte ne seducamini; multi enim venient sub nomine meo, dicentes,

Ego

Ego sum Christus: & tempus illud præstitutum appropinquat: ne igitur sequimini eos.

9 Quum vero audieris bella & exagitationes, ne consternamini: oportet enim ista primum fieri, sed non statim erit finis.

10 Tunc dixit eis, Insurgens gens in gentem, & regnum in regnum.

11 Et magni terræmotus erunt singulis locis, & fames, ac pestilentia, & terriculamenta, & signa è cælo magna erunt.

12 Sed ante hæc omnia injicient vobis manus, & vos persequentur, tradentes in conventus & carceres, adductos ad reges ac præfides, propter nomen meum.

13 Hæc autem cedent vobis testimonio.

14 Habete igitur hoc repositum in cordibus vestris, non præmeditari defensionem.

15 Ego enim dabo vobis os, & sapientiam, cui non poterant contradicere neque obistere omnes qui se vobis opponent.

16 Proderunt autem etiam à parentibus & fratribus & cognatis & amicis: & morte multandos curabunt aliquos ex vobis:

17 Et eritis exosi omnibus, propter nomen meum.

18 Sed pilus capitis vestri non peribit.

19 Per tolerantiam vestram possidete animas vestras.

20 Quum autem videritis Hierosolymam cingi ab exercitibus, tunc agnoscite appropinquare vastationem ejus.

21 Tunc qui in Judæa sunt fugiant in montes; & qui intra eam excedant; & qui in agris, non ingrediantur in eam.

I am Christ, and the time draweth near: go ye not therefore after them.

9 But when ye shall hear of wars, and commotions, be not terrified: for these things must first come to passe, but the end is not by and by.

10 Then said he unto them, Nation shall rise against nation, and kingdom against kingdom:

11 And great earthquakes shall be in divers places, & famines, & pestilences, & fearful sights, & great signs shall there be from heaven.

12 But before all these they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my Names sake.

13 And it shall turn to you for a testimony.

14 Settle it therefore in your hearts, not to meditate before, what ye shall answer.

15 For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay, nor resist.

16 And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends, and some of you shall they cause to be put to death.

17 And ye shall be hated of all men for my Names sake.

18 But there shall not a hair of your head perish.

19 In your patience possess ye your souls.

20 And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.

21 Then let them that are in Judæa, flee to the mountains, and let them which are in the midst of it, depart out, & let not them that are in the countreys, enter therein.

22 For these be the dayes of vengeance, that all things which are written may be fulfilled.

23 But woe unto them that are with child, and to them that give suck in those dayes; for there shall be great distresse in the land, and wrath upon this people.

24 And they shall fall by the edge of the sword, and shall be lea away captive into all nations, and Jerusalem shall be troden down of the Gentiles, until the times of the Gentiles be fulfilled.

25 ¶ And there shall be signs in the sun, and in the moon, and in the stars, and upon the earth distresse of nations, with perplexity, the sea and the waves roaring;

26 Mens hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken.

27 And then shall they see the Son of man coming in a cloude with power and great glory.

28 And when these things begin to come to passe, then look up, and lift up your heads, for your redemption draweth nigh.

29 And he spake to them a parable, Behold, the fig-tree, and all the trees,

30 When they now shoot forth, ye see and know of your own selves, that summer is now nigh at hand.

31 So likewise ye, when ye see these things come to passe, know ye that the kingdom of God is nigh at hand.

32 Verily I say unto you, This generation shall not passe away, till all be fulfilled.

33 Heaven and earth shall passe away: but my word shall not passe away.

34 ¶ And take heed to your selves,

22 Nam hi sunt dies ultionis, ut impleantur omnia quæ scripta sunt.

23 Væ autem gravidis & lactantibus in illis diebus: erit enim necessitas magna in hac regione, & ira in populo isto.

24 Et cadent acie gladii, & captivi ducentur in omnes gentes: & Hierosolyma calcabitur à gentibus, usque quo impleantur præstituta illa tempora gentium.

25 Tunc erunt signa in sole & luna & stellis; & in terra anxietas gentium in consilii inopia, resonante mari & falo;

26 Exanimatis hominibus præ metu & expectatione malorum eorum supervenientium in orbem terrarum: nam potestates coelorum concutientur.

27 Et tunc videbunt Filium hominis venientem in nube cum potentia & gloria multa.

28 Quum autem hæc fieri incipient, sursum aspiciite, & attollite capita vestra, quoniam appropinquat redemptio vestri.

29 Dixit etiam eis parabolam, inquiens, Videte ficum & omnes arbores.

30 Quum jam emiserint folia, vos eas cernentes, per vos ipsos agnoscitis jam prope esse æstatem.

31 Ita & vos quum videritis hæc fieri, agnoscite prope esse regnum Dei.

32 Amen dico vobis, nequam præterierit hæc ætas quousque hæc omnia facta fuerint.

33 Cælum & terra præteribunt, verba autem mea nequam præteribunt.

34 Cavete autem vobis,

nequando graventur corda vestra crapula & ebrietate, & solitudinibus hujus vitæ, & repente vobis superveniat dies ille.

35 Nam ut laqueus, invadet in omnes qui habitant in superficie totius terræ.

36 Excubate igitur, omni tempore deprecantes ut digni habeamini qui effugiatis ista omnia quæ futura sunt, & consistatis ante Filium hominis.

37 Docebat autem interdiu in templo: noctu vero exiens, pernoctabat in monte qui vocatur Oleorum.

38 Et totus populus diluculo veniebat ad eum, ut eum audiret in templo.

CAP. XXII.

Appropinquabat autem festum azymorum, quod dicitur pascha:

2 Et quærebant primarii sacerdotes & Scribæ quomodo eum interimerent: metuebant enim plebem.

3 Introsit autem satanas in Judâ cognominatû Iscariotē, qui erat e numero illorû duodecim.

4 Abiens igitur colloquatus est cum primariis sacerdotibus ac præfectis templo, quomodo ipsis eum proderet:

5 Qui gavisi sunt: & pacti sunt se daturos ei pecuniam.

6 Ipse vero spondit: quærebatque opportunitatem cum ipsis tradendi absque turba.

7 Venit autem dies azymorum, quo oportebat mactari pascha.

8 Misit igitur Petrû & Joannē,

lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares.

35 For as a snare shall it come on all them that dwell on the face of the whole earth.

36 Watch ye therefore and pray alwayes, that ye may be accounted worthy to escape all these things that shall come to passe, and to stand before the Son of man.

37 And in the day-time he was teaching in the temple, and at night he went out and abode in the mount that is called the mount of olives.

38 And all the people came early in the morning to him in the temple for to hear him.

CHAP. XXII.

Now the feast of unleavened bread, drew nigh, which is called the passover.

2 And the chief priests, and scribes sought how they might kill him: for they feared the people.

3 ¶ Then entred Satan into Judas surnamed Iscariot, being of the number of the twelve.

4 And he went his way, and communed with the chief priests and captains, how he might betray him unto them.

5 And they were glad, and covenanted to give him money.

6 And he promised, and sought opportunity to betray him unto them in the absence of the multitude.

7 ¶ Then came the day of unleavened bread, when the passover must be killed.

8 And he sent Peter and John, saying,

saying, Go and prepare us the passover, that we may eat.

9 And they said unto him, Where wilt thou that we prepare?

10 And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water, follow him into the house where he entereth in.

11 And ye shall say unto the good man of the house, The Master saith unto thee, Where is the guest-chamber where I shall eat the passover with my disciples?

12 And he shall shew you a large upper room furnished, there make ready.

13 And they went and found as he had said unto them: and they made ready the passover.

14 And when the hour was come, he sat down, and the twelve apostles with him.

15 And he said unto them, With desire I have desired to eat this passover with you before I suffer.

16 For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.

17 And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves.

18 For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.

19 ¶ And he took bread, and gave thanks, and brake it and gave unto them, saying, This is my body which is given for you, this do in remembrance of me.

20 Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.

21 ¶ But behold, the hand of him that betrayeth me, is with me on the table.

dicens, Profecti parate nobis pascha, ut edamus.

9 ipsi vero dixerunt ei, Ubi vis paremus illud?

10 At ille dixit eis, Ecce, postquam introieritis in urbem, occurret vobis quidam aqua amphoram bajulans: sequimini eum domum illam in quam ingreditur.

11 Et dicite patrifamilias illius domus, Dicit tibi Magister, Ubi est diversorium ubi pascha cum discipulis meis edam?

12 Tunc ipse ostendet vobis coenaculum magnum stratum: illic parate pascha.

13 Profecti vero invenerunt omnia prout dixerat eis: & paraverunt pascha.

14 Cum autem adesset constitutum illud tempus, recubuit, & duodecim apostoli cum eo.

15 Et dixit eis, Desiderio desideravi hoc pascha edere vobiscum, antequam ego patiar.

16 Dico enim vobis me non amplius esurum ex eo, ulquequo completum fuerit in regno Dei.

17 Et accepto poculo, quum gratias egisset, dixit, Accipite hoc, & partimini vobis ipsis.

18 Dico enim vobis me non bibiturum ex fructu vitis, usquequo regnum Dei venerit.

19 Et acceptum panem, quum gratias egisset, fregit; & dedit eis, dicens, Hoc est corpus meum quod pro vobis datur: hoc facite ad mei commemorationem.

20 Itidem etiam dedit eis poculum, postquam coenasset, dicens, Hoc poculum est novum illud pactum per sanguinem meum, qui pro vobis effunditur.

21 Ceterum ecce manus ejus qui me prodit mecum est in mensa.

22 Et Filius quidem hominis, prout definitum est, abit: verumtamen vā homini illi per quem proditur.

23 Tunc ipsi cœperunt mutuo quærere inter se de hac re; ecquis nimirum ex ipsis esset hoc factururus.

24 O. ta est autem etiam de hoc contentio inter eos, quis eorum videretur esse maximus.

25 Ipse vero dixit eis, Reges gentium dominantur eis, & qui auctoritatem habent in eas benefici vocantur.

26 Vos autem non ita estote: sed qui maximus est inter vos, est sicut qui minimus est; & qui ductor est, sicut qui ministrat.

27 Nam uter major est, qui accumbit, an qui ministrat? nonne qui discumbit? at ego sum inter vos ut qui ministrat.

28 Vos autem ii estis qui permanistis mecum in tentationibus meis.

29 Ego vero paciscor vobis, prout pactus est mihi Pater meus, regnum;

30 Ut edatis & bibatis in mensa mea in regno meo, & sedetis super thronos, iudicantes duodecim tribus Israel.

31 Dixit etiam Dominus, Simon, Simon, ecce, satanas appetit vos, quos ventilaret sicut triticum:

32 Sed ego deprecatus sum pro te, ne deficiat fides tua: tu igitur aliquando quum te converteris stabili fratres tuos.

33 Iose vero dixit ei, Domine, tecum paratus sum & in carcerem & ad mortem proficisci.

34 At ille dixit ei, Dico tibi,

22 And truly the Son of man goeth as it was determined, but wo unto that man by whom he is betrayed.

23 And they began to enquire among themselves, which of them it was that should do this thing.

24 ¶ And there was also a strife among them, which of them should be accounted the greatest.

25 And he said unto them, The kings of the Gentiles exercise lordship over them, and they that exercise authority upon them, are called benefactors.

26 But ye shall not be so; but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve.

27 For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth.

28 Ye are they which have continued with me in my temptations.

29 And I appoint unto you a kingdom, as my Father hath appointed unto me:

30 That ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel.

31 ¶ And the Lord said, Simon, Simon, Behold, Satan hath desired to have you, that he may sift you as wheat:

32 But I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren.

33 And he said unto him, Lord, I am ready to go with thee both into prison, and to death.

34 And he said, I tell thee, Peter,

Peter, he cock shall not crow this day, before that thou shalt thrice deny that thou knowest me.

35 And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing.

36 Then said he unto them, But now he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one.

37 For I say unto you, that this that is written, must yet be accomplished in me; And he was reckoned among transgressours: for the things concerning me have an end.

38 And they said, Lord, behold, here are two swords. And he said unto them, It is enough.

39 ¶ And he came out, and went as he was wont to the mount of Olives, and his disciples also followed him.

40 And when he was at the place, he said unto them, Pray that ye enter not into temptation.

41 And he was withdrawn from them about a stones cast, and kneeled down, and prayed,

42 Saying, Father, if thou be willing, remove this cup from me: nevertheless, not my will, but thine be done.

43 And there appeared an angel unto him from heaven strengthening him.

44 And being in an agony, he prayed more earnestly, and his sweat was as it were great drops of blood falling down to the ground.

45 And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow,

46 And said unto them, Why sleep ye? rise and pray,

Petre, nequaquam emittet vocem hodie gallus, priusquam ter neges quod tu me noveris.

35 Dixit etiam eis, Quando misi vos absque crumena & pera & soleis, num quid defuit vobis? Ipsi vero dixerunt, Nihil.

36 Dixit ergo eis, At nunc, qui crumenam habet, tollat eam, similiter & peram: & qui non habet, vendat pallium suum, & emat gladium.

37 Dico enim vobis, adhuc oportere scriptum istud in me perfici; istud, inquam, Et cum sceleratis numeratus est: nam ea quæ scripta sunt de me finem habent.

38 At illi dixerunt, Domine, ecce duo gladii hic. Ipse vero dixit eis, Satis est.

39 Et egressus profectus est ex more in montem Olearum: sequuti sunt autem eum etiam discipuli ejus.

40 Quum vero pervenisset ad eum locum, dixit eis, Orate, ne introeatis in tentationem.

41 Tunc ipse abscessit ab eis quasi ad jactum lapidis, positisque genibus oravit,

42 Dicens, Pater, si velles transferre poculum hoc à me: verumtamen non mea voluntas sed tua fiat.

43 Conspectus est autem ei angelus à coelo corroborans eum.

44 Et ipse constitutus in angore intentius orabat. Erat autem sudor ejus quasi grumi sanguinis descendentes in terram.

45 Et quum surrexisset à precatione, venissetque ad discipulos suos, invenit eos dormientes præ tristitia;

46 Et dixit eis, Quid dormitis? surgite & orate, ne

ne introeatis in tentationem.

47 Adhuc autem eo loquente, ecce turba; & is qui dicebatur Judas, unus ex illis duodecim praeibat eis, & appropinquavit Jesu, ut oscularetur eum.

48 Jesus autem dixit ei, Judas, osculo Filium illum hominis prodis?

49 Videntes autem ii qui circa ipsum erant quod futurum erat, dixerunt ei, Domine, percutiemus ne gladio?

50 Et quidam ex ipsis percussit servum pontificis maximi, & abstulit aurem ejus dextram.

51 Respondens autem Jesus dixit, Sinite huc usque, Et tacta illius auricula, sanavit eum.

52 Dixit autem Jesus iis qui adversus ipsum venerant, nempe primariis sacerdotibus, & praefectis templo, & senioribus, Siccine ut adversus latronem existis cum gladiis, ac fustibus?

53 Quum quotidie vobiscum essem in templo, non extendistis manus in me: sed haec est hora illa vestra, & potestas tenebrarum.

54 Prehensum autem eum duxerunt, & introduxerunt domum pontificis maximi. Petrus vero sequebatur e longinquo.

55 Quumque accendissent ignem in medio aulae atque una confedisent, sedit & Petrus inter eos.

56 Quum autem eum vidisset ancilla quaedam sedentem ad ignem, intentis in eum oculis, dixit, Et iste cum eo erat.

57 Ipse vero abnegavit eum, dicens, Mulier, non novi eum.

58 Et paulo post alius videns eum dixit, Et tu ex ipsis es. Petrus vero ait, Heus tu, non sum.

lest ye enter into temptation.

47 ¶ And while he yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew neer unto Jesus to kisse him.

48 But Jesus said unto him, Judas, betrayest thou the Son of man with a kisse?

49 When they which were about him, saw what would follow, they said unto him, Lord, shall we smite with the sword?

50 ¶ And one of them smote the servant of the high priest, and cut off his right ear.

51 And Jesus answered and said, Suffer ye thus far: And he touched his ear, and healed him.

52 Then Jesus said unto the chief priests and captains of the temple, and the elders which were come to him, Be ye come out as against a thief, with swords and staves?

53 When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness.

54 ¶ Then took they him, and led him, and brought him into the high priest house, and Peter followed afar off.

55 And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them.

56 But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him.

57 And he denied him, saying, Woman, I know him not.

58 And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not.

59 And

59 And about the space of one hour after, another confidently affirmed, saying, Of a truth this fellow also was with him; for he is a Galilean.

60 And Peter said, Man I know not what thou sayest. And immediately while he yet spake, the cock crew.

61 And the Lord turned, and looked upon Peter: and Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice.

62 And Peter went out, and wept bitterly.

63 ¶ And the men that held Jesus, mocked him, and smote him.

64 And when they had blindfolded him, they stroke him on the face, and asked him, saying, Prophesie, who is it that smote thee?

65 And many other things blasphemously spake they against him.

66 ¶ And as soon as it was day, the elders of the people, and the chief priests, and the scribes came together, and led him into their council,

67 Saying, Art thou the Christ? Tell us. And he said unto them, If I tell you, you will not believe:

68 And if I also ask you, you will not answer me, nor let me go.

69 Hereafter shall the Son of man sit on the right hand of the power of God.

70 Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am.

71 And they said, What need we any further witness? for we our selves have heard of his own mouth.

59 Et interposita quasi hora una, alius quidam id asseverabat, dicens, Vere & iste cum illo erat: etenim Galilaeus est.

60 Ait autem Petrus, Heus tu, nescio quid dicas, Et illico, adhuc ipso loquente, vocem emisit gallus.

61 Tum conversus Dominus intuitus est Petrum: & recordatus est Petrus sermonis Domini, quomodo nimirum dixerat ipsi, Priusquam gallus vocem emisit, ter me abnegabis.

62 Et egressus foras Petrus flevit amare.

63 Si vero qui una tenebant Jesum, illudebant ei, cadentes eum:

64 Et eo obvelato, cadebant faciem ejus, & interrogabant eum, dicentes, Vaticinare quis sit qui te percussit.

65 Et alia multa conviciantes dicebant in eum.

66 Et ut ortus est dies, congregatum fuit presbyterium populi, & primarii sacerdotes & Scribae, & adduxerunt eum in suum confessum,

67 Dicentes, Num tu es ille Christus? dic nobis. Dixit autem eis, Si vobis dixero, nequaquam credetis.

68 Quod si vos etiam interrogavero, nequaquam respondebitis mihi, neque me absolvetis.

69 Ab hoc tempore erit Filius hominis sedens ad dexteram potentiae Dei.

70 Dixerunt autem omnes, Tu ergo es filius ille Dei? Ipse vero dixit eis, Vos dicitis: nam is ego sum.

71 At illi dixerunt, Quid amplius egemus testimonio? ipsi enim audivimus ex ore ipsius.

CAP. XXIII.

Tunc surgens universa multitudo eorum duxit eum ad Pilatum.

2 Cœperunt autem eum accusare, dicentes, Comperimus istum pervertere gentem, & vetare tributa dare Cæsari, dicendo se Christum, id est, regem esse.

3 Pilatus autem interrogavit eum dicens, Tunc es Rex ille Judæorum? Ipse vero respondens ei dixit, Tu dicis.

4 Ait vero Pilatus ad primarios sacerdotes & turbam, Nullam invenio noxam in hoc homine.

5 At illi invalescebant, dicentes, Concitat populum, docens per universam Judæam, exorsus à Galilæa hucusque.

6 Pilatus vero, audita Galilæa, interrogavit num homo iste Galilæus esset.

7 Et quum cognovisset eum ad Herodis potestatem pertinere, remisit eum ad Herodem, qui & ipse Hierosolymis erat per eos dies.

8 Herodes autem viso Jesu gavisus est valde: nam à multo tempore cupiebat eum videre, eo quod audivisset multa de eo, & speraret se signum aliquod visurum ab eo fieri.

9 Interrogavit autem eum multo sermone: sed ipse nihil ei respondit.

10 Adstabant autem primarii sacerdotes & Scribæ, magna contentione eum accusantes.

11 Herodes autem cum militibus suis, quum eum pronihilo habuisset, & illustrasset ei, amictum veste splendida remisit ad Pilatum.

CHAP. XXIII.

And the whole multitude of them arose, and led him unto Pilate.

2 And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Cæsar, saying, that he himself is Christ a king.

3 And Pilate asked him, saying, Art thou the king of the Jews? And he answered him and said, Thou sayest it.

4 Then said Pilate unto the chief priests and to the people, I finde no fault in this man.

5 And they were the more fierce, saying, He stirreth up the people, teaching thorowout all Jury, beginning from Galilee to this place.

6 When Pilate heard of Galilee, he asked whether the man were a Galilean.

7 And as soon as he knew that he belonged unto Herods jurisdiction, he sent him to Herod, who himself was also at Jerusalem at that time.

8 ¶ And when Herod saw Jesus, he was exceeding glad, for he was desirous to see him of a long season, because he had heard many things of him, and he hoped to have seen some miracle done by him.

9 Then he questioned with him in many words, but he answered him nothing.

10 And the chief priests and scribes stood and vehemently accused him.

11 And Herod with his men of war set him at naught, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate.

12 ¶ And

12 ¶ And the same day Pilate and Herod were made friends together, for before they were at enmity between themselves.

13 ¶ And Pilate when he had called together the chief priests, and the rulers, and the people,

14 Said unto them, Ye have brought this man unto me, as one that perverteth the people, and behold, I having examined him before you, have found no fault in this man touching those things whereof ye accuse him.

15 No, nor yet Herod: for I sent you to him, and lo, nothing worthy of death is done unto him.

16 I will therefore chastise him, and release him.

17 For of necessity he must release one unto them at the feast.

18 And they cryed out all at once, saying, Away with this man, & release unto us Barabbas:

19 (Who for a certain sedition made in the city, and for murder was cast into prison)

20 Pilate therefore willing to release Jesus, spake again to them,

21 But they cryed, saying, Crucifie him, crucifie him.

22 And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him, I will therefore chastise him, and let him go.

23 And they were instant with loud voices, requiring that he might be crucified: and the voices of them, and of the chief priests prevailed.

24 And Pilate gave sentence that it should be as they required.

25 And he released unto them, him that for sedition and murder was cast into prison,

12 Et facti sunt amici inter sese Pilatus & Herodes eo ipso die: nam antea inimici erant inter sese.

13 Pilatus vero, convocatis primariis sacerdotibus & primoribus ac populo,

14 Dixit eis, Obtulistis mihi hunc hominem, tamquam avertentem populum: & ecce, ego in vestri conspectu quaestione habita, nullam noxam inveni in homine isto, ex iis de quibus accusatis eum.

15 Sed ne Herodes quidē: nam remisi vos ad illum, & ecce, nihil dignum morte factum est ab eo.

16 Castigatum ergo eum dimittam.

17 Necessē autem habebat dimittere eis singulis festis unum quempiam.

18 Exclamavit autem simul universa turba, dicens, Tolle illū, dimitte vero nobis Barabbam:

19 Qui erat propter seditionē quandam & cādem factam in urbe coniectus in carcerem.

20 Rursus ergo Pilatus alloquutus est eos, volens dimittere Jesum.

21 Ipsi vero reclamabant, dicentes, Crucifige, crucifige eum.

22 Ille autem tertio dixit eis, Quid enim iste mali fecit? nullam noxam capitalem inveni in eo: castigatum ergo eum dimittam.

23 At illi instabant vocibus magnis, petentes ut ipse crucifigeretur: & invalescebant voces eorum ac primariorum sacerdotum.

24 Tum Pilatus secundum eos iudicavit ut fieret quod ipsi petebant.

25 Dimisit autem eis illum qui propter seditionē & cādem coniectus fuerat in carcerem, quem

quem petierant : Jesum vero tradidit eorum voluntati.

26 Quum igitur abducerent eum, prehensio Simone quodam Cyrenæo, qui veniebat rure, imposuerunt ei crucem ferendam pone Jesum.

27 Sequebatur autem eum magna multitudo populi & mulierum ; quæ & plangebant & lamentabantur eum.

28 Conversus autem ad eas Jesus dixit, Filia Hierusalem, ne flete de me, verum de vobis ipsis flete, & de liberis vestris.

29 Nam ecce veniunt dies quibus dicent, Beata steriles, & uteri qui non genuerunt, & ubera que non lactaverunt.

30 Tum incipient dicere montibus, Cadite in nos, & collibus, Operite nos.

31 Nam si in virente ligno ista faciunt, in arido quid fiet ?

32 Ducebantur autem etiam alii duo, iique facinorosi, cum eo interimendi.

33 Quum igitur venissent in locum qui vocatur Calvaria, illic crucifixerunt eum, & facinorosos illos ; unum ad dexteram, alterum ad sinistram.

34 Jesus autem dicebat, Pater, remitte hoc ipsis ; nesciunt enim quid faciant. Partientes vero vestimenta ejus, jecerunt sortem.

35 Et stabat populus spectans ; fannis autem excipiebant eum etiam primores cum eis, dicentes, Alios servavit, servet seipsum, si hic est ille Christus electus ille Dei.

36 Illudebant autem etiam ei milites, accedentes, & acetum ei offerentes.

37 Dicentesque, Si tu es Rex ille Judæorum, serva teetipsum,

whom they had desired : but he delivered Jesus to their will.

26 And as they led him away, they laid hold upon one Simon a Syrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus.

27 ¶ And there followed him a great company of people, and of women, which also bewailed and lamented him.

28 But Jesus turning unto them, said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children.

29 For behold, the days are coming in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck.

30 Then shall they begin to say to the mountains, Fall on us, and to the hills, Cover us.

31 For if they do these things in a green tree, what shall be done in the dry ?

32 And there were also two other malefactors led with him to be put to death.

33 And when they were come to the place which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left.

34 ¶ Then said Jesus, Father forgive them, for they know not what they do. And they parted his raiment, and cast lots.

35 And the people stood beholding, and the rulers also with them derided him, saying, He saved others, let him save himself if he be Christ, the chosen of God.

36 And the souldiers also mocked him, coming to him, and offering him vinegar,

37 And saying, If thou be the king of the Jews, save thy self.

38 *And a superscription also was written over him in letters of Greek, and Latine, and Hebrew, THIS IS THE KING OF THE JEWS.*

39 ¶ *And one of the malefactors, which were hanged, railed on him, saying, If thou be Christ, save thy self and us.*

40 *But the other answering, rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation?*

41 *And we indeed justly, for we receive the due reward of our deeds, but this man hath done nothing amisse.*

42 *And he said unto Jesus, Lord, remember me when thou comest into thy kingdom.*

43 *And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in Paradise.*

44 *And it was about the sixth hour, and there was a darknesse over all the earth until the ninth hour.*

45 *And the sun was darkned, and the vail of the temple was rent in the midst.*

46 ¶ *And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.*

47 *Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man.*

48 *And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned.*

49 *And all his acquaintance, and the women that followed him from Galilee, stood afar off beholding these things.*

50 ¶ *And behold, there was a man named Joseph, a counseller,*

38 *Erat autem etiam in scripto scripta supra eum literis Græcis, & Romanis, & Hebraicis, HIC EST REX ILLE JUDÆORUM.*

39 *Unus autem ex facinorosis illis suspensis conviciabatur ei, dicens, Si tu es Christus ille, & teipsum & nos serva.*

40 *Respondens autem alter objurgavit eum, dicens, Ne Deum quidem tu times, quum in eadem sis damnatione?*

41 *Et nos quidem juste: (nam digna factis recipimus) iste vero nihil indecens fecit.*

42 *Dixitque Jesu, Domine, memento mei quum veneris in regnum tuum.*

43 *Tum dixit ei Jesus, Amen, dico tibi, hodie tecum eris in paradiso.*

44 *Erat autem quasi hora sexta, & tenebræ factæ sunt in tota regione usque ad horam nonam.*

45 *Et obtenebratus est sol, & aulæ templi fissum est medium.*

46 *Quumque clamasset voce magna Jesus, ait, Pater, in manus tuas depono spiritum meum. Et quum hæc dixisset, exspiravit.*

47 *Quum vidisset autem centurio quod factum fuerat, glorificavit Deum, dicens, Vere hic homo justus erat.*

48 *Et omnis turba quæ simul ad hoc spectaculum accesserat, spectans quæ facta fuerant, cadens pectora sua revertebatur.*

49 *Stabant autem omnes noti ejus procul, & mulieres quæ erant eum una sequutæ à Galilæa, videntes ista.*

50 *Tum ecce quidam nomine Joseph, senator,*

Cap. xxiv.

vir bonus ac justus;

51 Qui non assensus fuerat consilio ac facto eorum, ortus Arimathea civitate Judæorum, qui & ipse expectabat regnum Dei,

52 Hic, inquam, adiens Pilatum, petiit corpus Jesu.

53 Et detractum illud involvit sindone, posuitque illud in monumento quod erat in saxo incisum, in quo nondum quicquam positus fuerat.

54 Porro dies erat parasceues, & sabbatum succedebat.

55 Subsequentæ etiam mulieres quæ cum eo venerant ex Galilæa, spectarant monumentum, & quomodo positum esset corpus ejus.

56 Reversa vero paraverunt aromata & unguenta: ac sabbato quidem quieverunt, secundum præceptum.

CAP. XXIV.

Primo autem die hebdomadis, profundo diluculo iverunt ad monumentum, ferentes quæ paraverant aromata, & nonnullæ cum ipsis.

2 Invenerunt autem saxum avolutum à monumento.

3 Et ingressæ non invenerunt corpus Domini Jesu.

4 Et factum est ut dum in ea re hæsitarent, tum ecce, duo viri supervenerint eis, induti vestibus fulgorantibus.

5 Quum autem expavescerent inclinarent faciem in terram, dixerunt eis, Quid inter mortuos queritis cum qui vivit?

6 Non est hic, sed suscitatus est: memento te, ut loquutus sit vobis quum adhuc in Galilæa esset,

S. Luke.

and he was a good man, and a just: 51 (The same had not consented to the counsel and deed of them) he was of Arimathea, a city of the Jews (who also himself waited for the kingdom of God)

52 This man went unto Pilate, and begged the body of Jesus.

53 And he took it down, and wrapped it in linnen, and laid it in a sepulchre that was hewen in stone, wherein never man before was laid.

54 And that day was the preparation, and the sabbath drew on;

55 And the women also which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid.

56 And they returned, and prepared spices and ointments, and rested the sabbath-day, according to the commandment.

CHAP. XXIV.

Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices, which they had prepared, and certain others with them.

2 And they found the stone rolled away from the sepulchre.

3 And they entred in, and found not the body of the Lord Jesus.

4 And it came to passe, as they were much perplexed thereabout, behold, two men stood by them in shining garments.

5 And as they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead?

6 He is not here, but is risen: Remember how he spake unto you, when he was yet in Galilee,

7 Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.

8 And they remembered his words,

9 And returned from the sepulchre, and told all these things unto the eleven, and to all the rest.

10 It was Mary Magdalene, and Joanna, and Mary the mother of James, and other women that were with them, which told these things unto the apostles,

11 And their words seemed to them as idle tales, and they believed them not.

12 Then arose Peter, and ran unto the sepulchre, and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to passe.

13 ¶ And behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs.

14 And they talked together of all these things which had happened.

15 And it came to passe that while they communed together, and reasoned, Jesus himself drew neer, and went with them.

16 But their eyes were holden, that they should not know him.

17 And he said unto them, What manner of communications are these that ye have one to another as ye walk and are sad?

18 And the one of them, whose name was Cleopas, answering, said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to passe there in these daies?

19 And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth,

7 Dicens, Oportet Filium hominis tradi in manus hominum peccatorum, & crucifigi, & die tertio resurgere.

8 Recordatæ sunt igitur verborum illius.

9 Et reversæ à monumento annuntiaverunt hæc omnia illis undecim, & reliquis omnibus.

10 Erant autem Maria Magdalene, & Joanna, & Maria Jacobi mater, & reliquæ cum ipsis, quæ hæc dicebant apostolis.

11 Sed visa sunt apud eos quasi deliramentum verba ipsarum; neque crediderunt eis.

12 Petrus autem surgens cucurrit ad monumentum: & quum se inclinasset, cernit lintea sola illic jacentia; abiitque apud semetipsum mirans factum.

13 Et ecce, duo ex iis ibant eo ipso die in vicum distantem stadiis sexaginta ab Hierusalem, cui tunc nomen est Emmaus.

14 Et colloquebantur inter se de istis omnibus quæ evenerant.

15 Et factum est ut dum colloquerentur, & se mutuo rogarent, ipse Jesus accederet, & una iter faceret cum ipsis.

16 Oculi autem eorum retinebantur ne ipsum agnoscerent.

17 Dixit autem eis, Qui sunt hi sermones quos confertis inter vos ambulantes? & quid estis tetrico vultu?

18 Respondens autem alter, cui nomen Cleophas, dixit ei, Tu solus commoraris Hierosolymæ, & non nosti quæ in ea facta sunt his diebus?

19 Ipse vero dixit eis, Quæ? At illi dixerunt ei, Quæ facta sunt Jesu Nazareo, qui

Cap. xxiv.

qui fuit propheta potens reipſa & verbis coram D. o & toto populo :

20 Quomodo eum tradiderunt principes ſacerdotum & primores noſtri ut morte damnaretur, & crucifixerunt eum.

21 Nos autem ſperabamus illum eſſe qui redempturus eſſet Iſraelem : atqui præter hæc omnia, tertium hunc diem agit hodie ex quo hæc facta ſunt.

22 Sed & mulieres quædam ex nobis perculerunt nos, quæ diluculo venerunt ad monumentum ;

23 Et non invento ejus corpore venerunt dicentes, ſe etiam apparitionem angelorum viſiſſe, qui dicunt eum vivere.

24 Et abierunt quidam eorum qui erant nobiſcum ad monumentum; & ita invenerunt prout mulieres dixerant, ipſum vero non viderunt.

25 Tum ipſe dixit eis, O amentes & tardi corde ad credendum omnibus quæ loquuti ſunt prophætæ !

26 Nonne hæc oportuit pati Chriſtum, & introire in gloriam ſuam?

27 Et exorſus à Moſe & omnibus prophetis, interpretabatur illis in omnibus Scripturis quæ de ſe ſcripta erant.

28 Appropinquarent igitur vico in quem proficiſcebantur, & ipſe ſimulabat ſe longius ire.

29 Sed ipſi adegerunt eum, dicentes, Mane nobiſcum, quoniam adveſperſcit, & inclinavit dies. Ingreſſus eſt igitur ut maneret cum eis.

30 Et factum eſt quum diſcubiſſet cum eis, ſumpto pane benedixit, & factum dedit eis.

S. Luke.

which was a prophet mighty in deed and word before God, and all the people :

20 *And how the chief prieſts and our rulers delivered him to be condemned to death, and have crucified him.*

21 *But we truſted that it had been he which ſhould have redeemed Iſrael : and beſides all this, to day is the third day ſince theſe things were done.*

22 *Yea, and certain women alſo of our company made us aſtoniſhed, which were early at the ſepulchre :*

23 *And when they found not his body, they came, ſaying, that they had alſo ſeen a viſion of angels, which ſaid that he was alive.*

24 *And certain of them which were with us, went to the ſepulchre, and found it even ſo as the women had ſaid, but him they ſaw not.*

25 *Then he ſaid unto them, O fools, and ſlow of heart to believe all that the prophets have ſpoken !*

26 *Ought not Chriſt to have ſuffered theſe things, and to enter into his glory ?*

27 *And beginning at Moſes, and all the prophets, he expounded unto them in all the ſcriptures, the things concerning himſelf.*

28 *And they drew nigh unto the village, whither they went, and he made as though he would have gone further.*

29 *But they constrained him, ſaying, Abide with us, for it is towards evening, and the day is far ſpent : and he went in to tarry with them.*

30 *And it came to paſſe as he ſat at meat with them, he took bread, and bleſſed it, and brake, and gave to them.*

S. Luke.

Cap xxiv.

31 And their eyes were opened, and they knew him, and he vanished out of their sight.

32 And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?

33 And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them,

34 Saying, The Lord is risen indeed, and hath appeared to Simon.

35 And they told what things were done in the way, and how he was known of them in breaking of bread.

36 ¶ And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you.

37 But they were terrified and affrighted, and supposed that they had seen a spirit.

38 And he said unto them, Why are ye troubled, and why do thoughts arise in your hearts?

39 Behold my hands and my feet, that it is I myself: handle me and see, for a spirit hath not flesh and bones, as ye see me have.

40 And when he had thus spoken, he shewed them his hands and his feet.

41 And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat.

42 And they gave him a piece of a broiled fish, and of an honeycomb,

43 And he took it, and did eat before them.

31 Adaperti sunt autem oculi eorum, & agnoverunt eum: sed ipse ablatum est ex eorum conspectu.

32 Tum alter ad alterum dixerunt, Nonne cor nostrum ardebat in nobis dum loqueretur nobis in via, & dum adaperiret nobis Scripturas?

33 Et surgentes eo ipso momento, reversi sunt Hierosolymam, & invenerunt congregatos illos undecim, & eos qui cum ipsis erant,

34 Et qui dicebant Suscitatus est Dominus vere, & conspectus est Simoni.

35 Tum ipsi exposuerunt eis quæ gesta erant in via, & ut fuerat à se agnitus in fractione panis.

36 Hæc autem ipsis loquentibus, stetit ipse Jesus in medio eorum, & dixit eis, Pax vobis.

37 Consternati vero & expavefacti putabant se spiritum conspicerere.

38 Tunc dixit eis, Quid turbati estis, & quare disceptationes subeunt corda vestra?

39 Videte manus meas & pedes meos; nam ego ipse sum: contractate me, & videte; nam spiritus carnem & ossa non habet, sicut me conspicitis habere.

40 Et quum hoc dixisset, ostendit eis manus ac pedes.

41 Adhuc autem ipsis non credentibus præ gaudio, & mirantibus, dixit eis, Habetis hic esculentum aliquid?

42 Tum ipsi dederunt ei partem piscis assi, & aliquid ex favo apiario.

43 Quæ ille accepit, & edit in eorum conspectu;

44 Dixitque eis, Hi sunt sermones quos loquutus sum vobis quum adhuc essem vobiscum, oportere impleri omnia quæ scripta sunt in lege Moïsis, & prophetis, & Psalmis de me.

45 Tunc aperuit eorum mentem, ut intelligerent Scripturas;

46 Et dixit eis, Ita scriptum est, & ita oportuit Christum pati, & resurgere ex mortuis tertio die:

47 Et prædicari ejus nomine resipiscientiam ac remissionem peccatorum apud omnes gentes, incipiendo ab urbe Hierosolymorum.

48 Vos autem estis horum testes.

49 Et ecce, ego emittam promissum Patris mei in vos: vos autem residete, Hierosolymis usquequo induamini virtute ex alto.

50 Eduxit autem eos foras ad Bethaniam usque: & sublati manibus suis, benedixit eis.

51 Et factum est, ut dum ipse benediceret eis, disjunctus ab eis sursum ferretur in cælum.

52 Ipsi autem adorato eo reversi sunt Hierosolymam cum gaudio magno.

53 Erantque omni tempore in templo, laudantes & benedicentes Deo. Amen.

44 And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the psalms concerning me.

45 Then opened he their understanding, that they might understand the scriptures,

46 And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day:

47 And that repentance and remission of sinnes should be preached in his Name among all nations, beginning at Jerusalem.

48 And ye are witnesses of these things.

49 ¶ And behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be indued with power from on high.

50 ¶ And he led them out as far as to Bethany, and he lift up his hands, and blessed them.

51 And it came to passe, while he blessed them, he was parted from them, and carried up into heaven.

52 And they worshipped him, and returned to Jerusalem with great joy:

53 And were continually in the temple, praising and blessing God. Amen.

THE GOSPEL } EVANGELIUM

according to

Secundum

J O H N.

JOANNEM.

CHAP. I.

CAPUT I.

IN the beginning was the Word, and the Word was with God, and the Word was God.

2 The same was in the beginning with God.

3 All things were made by him, and without him was not any thing made that was made.

4 In him was life, and the life was the light of men.

5 And the light shineth in darknesse, and the darknesse comprehended it not.

6 ¶ There was a man sent from God, whose name was John.

7 The same came for a witness, to bear witness of the light, that all men through him might believe.

8 He was not that light, but was sent to bear witness of that light.

9 That was the true light, which lighteth every man that cometh into the world.

10 He was in the world; and the world was made by him, and the world knew him not.

11 He came unto his own, and his own received him not.

12 But as many as received him, to them gave he power to become the sons of God, even to them that believe on his Name;

IN principio erat Sermo ille, & Sermo ille erat apud Deum, eratque ille Sermo Deus.

2 Hic Sermo erat in principio apud Deum.

3 Omnia per hunc Sermonem facta sunt, & absque eo factum est nihil quod factum sit.

4 In ipso vita erat, & vita erat lux illa hominum.

5 Et lux ista in tenebris lucet, sed tenebrae eam non comprehenderunt.

6 Exstirrit homo missus à Deo, cui nomen Joannes.

7 Is venit ad dandum testimonium, id est, ut testaretur de illa luce, ut omnes per eum crederent.

8 Non erat ille lux illa, sed missus fuit ut testaretur de illa luce.

9 Hic erat lux illa vera quae illuminat omnem hominem venientem in mundum.

10 In mundo erat, & mundus per eum factus est, sed mundus eum non agnovit.

11 Ad sua venit, & sui eum non exceperunt.

12 Quotquot autem eum exceperunt, dedit eis hoc jus, ut filii Dei sint facti, nempe iis qui credunt in nomen ejus:

13 Qui non ex sanguine, neque ex libidine carnis, neque ex libidine viri, sed ex Deo geniti sunt.

14 Et Sermo ille factus est caro, & commoratus est inter nos, (& spectavimus gloriam ejus, gloriam, inquam, ut unigeniti egressi à Patre) plenus gratiæ ac veritatis.

15 Joannes testatus est de eo, & clamavit, dicens, Hic est de quo dicebam, Is qui pone me venit antepositus est mihi; quia prior me erat.

16 Et ex plenitudine ipsius omnes accepimus, & gratiam pro gratia.

17 Nam Lex illa per Moysen data est: gratia & veritas per Jesum Christum præstita est.

18 Deum nemo vidit unquam: unigenitus ille Filius qui est in sinu Patris, ille nobis exposuit.

19 Hoc etiam est testimonium Joannis, quando miserunt Judæi Hierosolymis sacerdotes & Levitas, ut interrogarent eum, quisnam ipse esset.

20 Et professus est, neque negavit: professus est, inquam, se non esse Christum illum.

21 Tunc interrogaverunt eum, Quid ergo es? Tu ne es Elias? Ipse vero dixit, Non sum. Et illi, Es tu propheta ille? Qui respondit, Non.

22 Dixerunt ergo ei, Quis es? ut responsum demus iis qui miserunt nos: quid dicis de teipso?

23 Ait, Ego sum vox vociferantis in deserto, Complanate viam Domini, prout dixit Esaias propheta.

24 Qui vero missi fuerant, erant ex Phariseis.

25 Et interrogaverunt eum,

13 Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth.

15 ¶ John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me, is preferred before me, for he was before me.

16 And of his fulnesse have all we received, and grace for grace.

17 For the law was given by Moses, but grace and truth came by Jesus Christ.

18 No man hath seen God at any time: the only begotten Son, which is in the bosome of the Father, he hath declared him.

19 ¶ And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?

20 And he confessed and denied not: but confessed, I am not the Christ.

21 And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No.

22 Then said they unto him, Who art thou, that we may give an answer to them that sent us? What sayest thou of thyself?

23 He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.

24 And they which were sent, were of the Pharisees.

25 And they asked him,

S. John.

and said unto him, *Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?*

26. John answered them, saying, *I baptize with water, but there standeth one among you, whom ye know not.*

27 He it is who coming after me, is preferred before me, whose shoes I am not worthy to unloose.

28 These things were done in Bethabara beyond Jordan, where John was baptizing.

29 ¶ The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.

30 This is he of whom I said, After me cometh a man, which is preferred before me: for he was before me.

31 And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.

32 And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.

33 And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending and remaining on him, the same is he which baptizeth with the holy Ghost.

34 And I saw, and bare record, that this is the Son of God.

35 ¶ Again the next day after, John stood, & two of his disciples.

36 And looking upon Jesus as he walked, he saith, Behold the Lamb of God.

37 And the two disciples heard him speak, and they followed Jesus.

Cap. i.

ac dixerunt ei, Cur ergo baptizas, si tu non es Christus ille, neque Elias, neque propheta ille?

26 Respondit eis Joannes, dicens, Eo baptizo aqua: sed in medio vestrum stat quem vos non nostis.

27 Hic ille est qui pone me venit, qui mihi antepositus est; cujus solearum ego non sum dignus qui solvam corrigiam.

28 Hæc Bathabara facta sunt secus Jordanem, ubi Joannes baptizabat.

29 Postero die cernit Joannes Jesum venientem ad se, & ait, Ecce agnus ille Dei qui tollit peccatum mundi.

30 Hic est de quo dicebam, Pone me venit vir qui antepositus est mihi quia prior me erat.

31 At ego non noveram eum: sed ut manifestus fiat Israel, propterea veni ego baptizans aqua.

32 Tum, inquam, testatus est Joannes, dicens, Conspexi Spiritum descendentem quasi columbam à cælo, qui etiam mansit super eum.

33 Et ego non noveram eum, sed qui milit me ut baptizarem aqua, ille mihi dixerat, Super quem videris Spiritum descendentem, ac manentem super eum, hic est qui baptizat Spiritu sancto.

34 Ego igitur vidi, & testor, hunc esse filium illum Dei.

35 Postero die iterum stabat, Joannes, & ex discipulis ejus duo.

36 Et intuitus Jesum ambulantem, dixit, Ecce Agnus ille Dei.

37 Audierunt autem eum duo illi discipuli loquentem, & sequuti sunt Jesum.

Cap. i.

38 Conversus vero Jesus, & conspicatus eos sequentes se, dicit eis,

39 Quid queritis? Illi vero dixerunt ei, Rabbi (quod dicitur, si interpreteris, Magister) ubi moraris?

40 Dicit eis, Venite & videte. Venerunt videruntque ubi moraretur; & apud eum manserunt diem illum: hora enim erat quasi decima.

41 Erat Andreas, frater Simonis Petri, unus ex duobus qui audierant illa ex Joanne, & sequuti fuerant eum.

42 Invenit hic prior fratrem suum Simonem, & dixit ei, Invenimus Messiam illum; quod est, si interpreteris, Christus ille.

43 Et adduxit eum ad Jesus. Intuitus autem eum Jesus dixit, Tu es Simon filius Jona: tu vocaberis Cephas, quod est, si interpreteris, petra.

44 Postero die voluit Jesus abire in Galilæam: invenit autem Philippum, & dixit ei, Sequere me.

45 Erat vero Philippus ex Bethsaida, civitate Andreæ & Petri.

46 Invenit Philippus Nathanaelem, & dicit ei, Invenimus illum de quo scripsit Moses in Lege, & Prophetæ, nempe Jesum filium illum Iosephi, illum ex urbe Nazareth.

47 Tum dixit ei Nathanael, Ex urbe Nazareth potest aliquid boni esse? Dicit ei Philippus, Veni & vide.

48 Vidit Iesus Nathanaelem venientem ad se, & dixit de eo, Ecce vere Israelita in quo dolus non est.

49 Dixit ei Nathanael,

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38 Then Jesus turned, and saw them following, and saith unto them,

39 What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master) where dwellest thou?

40 He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day, for it was about the tenth hour.

41 One of the two which heard John speak, and followed him, was Andrew, Simon Peters brother.

42 He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, the Christ.

43 And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona, thou shalt be called Cephas, which is by interpretation, a stone.

44 ¶ The day following, Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me.

45 Now Philip was of Bethsaida, the city of Andrew and Peter.

46 Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law and the prophets did write, Jesus of Nazareth, the son of Joseph.

47 And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see.

48 Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile.

49 Nathanael saith unto him,

Whence

Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig-tree, I saw thee.

50 Nathanael answered and saith unto him, Rabbi, thou art the Son of God, thou art the King of Israel.

51 Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig-tree, believest thou? thou shalt see greater things then these.

52 And he saith unto him, Verily, verily I say unto you, Hereafter you shall see heaven open, and the angels of God ascending and descending upon the Son of man.

CHAP. II.

A*nd the third day there was a marriage in Cana of Galilee, and the mother of Jesus was there.*

2 And both Jesus was called, and his disciples to the marriage.

3 And when they wanted wine, the mother of Jesus saith unto him, They have no wine.

4 Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come.

5 His mother saith unto the servants, Whatsoever he saith unto you, do it.

6 And there were set there six water-pots of stone, after the manner of the purifying of the Jews, containing two or three firkins a piece.

7 Jesus saith unto them, Fill the water-pots with water. And they filled them up to the brim.

8 And he saith unto them, Draw out now, and bear unto the governor of the feast, And they bare it.

Unde me nosti? Respondit Jesus & dixit ei, Priusquam te Philippus vocaret, quum esses subter ficum, videbar te.

50 Respondit Nathanael, & dixit ei, Rabbi, tu es ille filius Dei, tu es ille Rex Israel.

51 Respondit Jesus & dixit ei, Quia dixi tibi, Vidi te sub ficu, credis? majora istis videbis.

52 Præterea dixit ei, Amen amen dico vobis, ab hoc tempore videbitis cælum apertum, & angelos Dei ascendentes ac descendentes super Filium hominis.

CAP. II.

D*ie autem tertio nuptiæ factæ sunt in Cana oppido Galilææ: eratque mater Jesu illic.*

2 Vocatus est autem etiam Jesus ac discipuli ejus ad nuptias illas.

3 Et quum defecisset vinum, mater Jesu dixit ei, Vinum non habent.

4 Dicit ei Jesus, Quid mihi tecum rei est, mulier? nondum venit hora illa mea.

5 Dicit ejus mater ministris, Quodcumque dixerit vobis, facite.

6 Erant autem ibi lapideæ hydiæ sex positæ secundum purificationem Judæorum, capientes singulæ amphoras binas aut ternas.

7 Dicit eis Jesus, Implete hæc hydiæ aqua. Impleverunt eas igitur usque ad summum.

8 Tunc dicit eis, Haurite nunc, & offerite architriclino. Obtulerunt igitur.

9 Ut autem gustavit architriclinus aquam illam quæ facta fuerat vinum, (nesciebat autem unde esset; sed ministri sciebant qui hauserant aquam) vocat sponsum architriclinus,

10 Et dicit ei, Omnes primo loco bonum vinum apponunt, & postquam convivæ assatim biberrunt, tunc id quod minus bonum est: tu vero servasti bonum vinum usque adhuc.

11 Hoc initium signorum fecit Jesus in Cana oppido Galilææ, & manifestam fecit gloriam suam: & crediderunt in eum discipuli ejus.

12 Postea descendit Capernaum ipse, & mater, & fratres, & discipuli ejus: manseruntque illic non multos dies;

13 Nam prope erat pascha Judeorum: adscendit igitur Hierosolymam.

14 Et invenit in templo venditores bouum & ovium & columbarum, & numularios sedentes.

15 Factoque flagello è funiculis, omnes ejecit è templo, & oves & boves; & argentariorum numulos effudit, mensasque subvertit.

16 Et columbarum venditoribus dixit, Tollite hinc ista: ne facite domum Patris mei domum mercatus.

17 Recordati sunt autem ejus discipuli, scriptum esse, Zelus domus tuæ exedit me.

18 Responderunt ergo Judæi, & dixerunt ei, Quod signum ostendis nobis quod ista facis?

19 Respondit Jesus & dixit eis, Destruite templum hoc,

9 When the ruler of the feast had tasted the water that was made wine, and knew not whence it was (but the servants which drew the water knew) the governor of the feast called the bridegroom,

10 And saith unto him, Every man at the beginning doth set forth good wine, and when men have well drunk, then that which is worse: but thou hast kept the good wine until now.

11 This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory, and his disciples believed on him.

12 ¶ After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples, and they continued there not many daies.

13 ¶ And the Jews passeover was at hand, and Jesus went up to Jerusalem,

14 And found in the temple those that sold oxen, and sheep, and doves, and the changers of money, sitting.

15 And when he had made a scourge of smal cords, he drove them all out of the temple, and the sheep, and the oxen, and poured out the changers money, and overthrew the tables:

16 And said unto them that sold doves, Take these things hence, make not my Fathers house an house of merchandise.

17 And his disciples remembered that it was written, The zeal of thine house hath eaten me up.

18 ¶ Then answered the Jews, and said unto him, What sign shewest thou unto us, seeing that thou dost these things.

19 Jesus answered and said unto them, Destroy this temple, and

and in three days I wil raise it up.

20 Then said the Jews, Fourty and six years was this temple in building, and wilt thou rear it up in three dayes?

21 But he spake of the temple of his body.

22 When therefore he was risen from the dead, his disciples remembred that he had said this unto them: and they believed the scripture, and the word which Jesus had said.

23 ¶ Now when he was in Jerusalem, at the passeover, in the feast day, many believed in his Name, when they saw the miracles which he did.

24 But Jesus did not commit himself unto them, because he knew all men.

25 And needed not that any should testifie of man: for he knew what was in man.

CHAP. III.

THere was a man of the Pharisees, named Nicodemus, a ruler of the Jews:

2 The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.

3 Jesus answered and said unto him, Verily, verily I say unto thee, Except a man be born again, he cannot see the kingdom of God.

4 Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mothers womb, and be born?

5 Jesus answered, Verily, verily I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

& intra triduiū excitabo illud.

20 Dixerunt ergo Judæi, Quadraginta & sex annis ædificatum est templum istud, & tu intra triduum illud excitabis?

21 At ille loquebatur de templo corporis sui.

22 Postquam ergo suscitatus fuit ex mortuis, recordati sunt ejus discipuli quod hoc sibi dixisset, & crediderunt Scripturæ, & sermoni quem Jesus dixerat.

23 Quum autem esset Hierosolymis in pascha in festo, multi crediderunt in nomen ejus, spectantes signa quæ edebat.

24 Ipse autem Jesus non credebatur eis semetipsum, eo quod nosset omnes:

25 Nec opus esset ut quisquam ei testaretur de homine; ipse enim sciebat quid esset in homine.

CAP. III.

ERat autem quidam ex Phariseis, cui nomen erat Nicodemus, ex primoribus Judæorum.

2 Hic venit ad Jesum nocte, & dixit ei, Rabbi, scimus te à Deo venisse magistrum: nemo enim potest hæc signa edere quæ tu edis, nisi Deus sit cum eo.

3 Respondit Jesus, & dixit ei, Amen amen dico tibi, nisi quis genitus sit iterum, non potest videre regnum Dei.

4 Dicit ei Nicodemus, Quomodo potest quispiam nasci qui sit senex? num potest in uterum matris suæ secundo introire, & nasci?

5 Respondit Jesus, Amen amen dico tibi, nisi quis fuerit genitus ex aqua & Spiritu, non potest introire in regnum Dei.

Cap. iiii.

S. John.

6. Quod genitum est ex carne, caro est; & quod genitum est ex Spiritu spiritus est.

7 Ne mireris me dixisse tibi, Oportet vos iterum gigni.

8 Ventus quo vult spirat, & sonum ejus audis, sed nescis unde veniat, & quo vadat: ita est quisquis genitus est à Spiritu.

9 Respondit Nicodemus, & dixit ei, Quomodo possunt hæc fieri?

10 Respondit Jesus, & dixit ei, Tu es magister Israelis, & hæc non nosti?

11 Amen amen dico tibi, quod scimus loquimur, & quod vidimus testamur: sed testimonium nostrum non recipitis.

12 Si terrena dixi vobis, & non creditis; quomodo si dixero vobis cœlestia, credetis?

13 Nullus enim ascendit in cœlum, nisi qui descendit à cœlo, nempe Filius hominis qui est in cœlo.

14 Prout autem Moses extulit serpentem in deserto, ita extolli oportet Filium hominis.

15 Ut quisquis credit in eum, non pereat, sed habeat vitam æternam.

16 Ita enim Deus dilexit mundum, ut Filium suum illum unigenitum dederit, ut quisquis credit in eum, non pereat, sed habeat vitam æternam.

17 Non enim misit Deus filium suum in mundum ut damnet mundum, sed ut servetur mundus per eum.

18 Qui credit in eum

6 That which is born of the flesh is flesh; and that which is born of the Spirit, is spirit.

7 Marvel not that I said unto thee, Ye must be born again.

8 The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

9 Nicodemus answered and said unto him, How can these things be?

10 Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things?

11 Verily, verily I say unto thee, We speak that we do know, and testify that we have seen, and ye receive not our witness.

12 If I have told you earthly things, and ye believe not: how shall ye believe if I tell you of heavenly things?

13 And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.

14 ¶ And as Moses lifted up the serpent in the wilderness: even so must the Son of man be lifted up:

15 That whosoever believeth in him, should not perish, but have eternal life.

16 ¶ For God so loved the world, that he gave his only begotten Son: that whosoever believeth in him, should not perish, but have everlasting life.

17 For God sent not his Son into the world, to condemn the world: but that the world through him might be saved.

18 ¶ He that believeth on him,

is not condemned: but he that believeth not, is condemned already, because he hath not believed in the Name of the onely begotten Son of God.

19 And this is the condemnation, that light is come into the world, and men loved darknesse rather then light, because their deeds were evil.

20 For every one that doth evil, hateth the light, neither cometh to the light, lest his deeds should be reproved.

21 But he that doth truth, cometh to the light, that his deeds may be made manifest, that they are wrought in God.

22 ¶ After these things came Jesus and his disciples into the land of Judea, and there he tarried with them, and baptized.

23 ¶ And John also was baptizing in Aenon, near to Salim, because there was much water there: and they came and were baptized.

24 For John was not yet cast into prison.

25 ¶ Then there arose a question between some of Johns disciples and the Jews, about purifying.

26 And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou bearest witness, behold, the same baptizeth, and all men come to him.

27 John answered and said, A man can receive nothing except it be given him from heaven.

28 Ye your selves bear me witness, that I said, I am not the Christ, but that I am sent before him.

29 He that hath the bride,

non condemnatur: qui vero non credit jam condemnatus est, quia non credidit in nomen unigeniti filii Dei.

19 Hæc est autem condemnatio, quod lux venit in mundum, sed dilexerunt homines potius tenebras quam lucem; quia sunt eorum mala opera.

20 Quisquis enim quæ mala sunt agit, odit lucem, nec venit ad lucem, ne arguantur opera ipsius.

21 Qui vero dat operam veritati, venit ad lucem, ut manifesta fiant opera ipsius, quod secundum Deum facta fuerint.

22 Postea venit Jesus & discipuli ejus in Judææ territorium: & illic educabatur cum eis, & baptizabat.

23 Baptizabat autem etiam Joannes in Aenon prope Salim, quoniam aquæ multæ erant illic, & veniebant ac baptizabantur.

24 Nondum enim conjectus fuerat Joannes in carcerem.

25 Orta est igitur quæstio quibusdam ex discipulis Joannis cum Judæis de purificatione.

26 Veneruntque ad Joannem, & dixerunt ei, Rabbi, is qui tecum erat apud tractum Jordanis, cui tu testimonium dedisti, ecce baptizat, & omnes veniunt ad eum.

27 Respondit Joannes, & dixit, Homo non potest recipere quicquam, nisi fuerit ei datum à coelo.

28 Vos ipsi mihi testes estis me dixisse, Non sum ego Christus, sed missus sum qui apparerem coram eo.

29 Qui habet sponsam

Cap. iv.

sponsus est: amicus autem sponsi, qui stat & audit eum, gaudio gaudet propter vocem sponsi: hoc ergo gaudium meum impletum est.

30 Illum oportet crescere, me vero minui.

31 Qui superne venit, supra omnes est: qui è terra est, terrenus est, & terrena loquitur; qui è cælo venit, supra omnes est.

32 Et quod vidit & audivit, hoc testatur: sed testimonium ejus nemo recipit.

33 Qui recipit ejus testimonium, is obsequavit Deum veracem esse.

34 Nam is *demon* quem misit Deus verba Dei loquitur: non enim huic admetitur Deus spiritum.

35 Pater diligit Filium, & omnia dedit ei in manum.

36 Qui credit in Filium habet vitam æternam: qui vero non assentitur Filio non videbit vitam, sed ira Dei manet super eum.

CAP. IV.

UT ergo cognovit Dominus Phariseos audisse, ipsum plures discipulos facere & baptizare quam Joannem,

2 (Quamquam Jesus ipse non baptizabat, sed discipuli ejus)

3 Reliquit Judæam, & abiit rursum in Galilæam.

4 Oportebat autem eum transire per Samariam.

5 Venit ergo in urbem Samariæ quæ dicitur Sichar, juxta pradium quod dedit Jacobus Josepho filio suo.

6 Erat autem ibi fons Jacobi.

S. John.

is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegrooms voice, this my joy therefore is fulfilled.

30 He must increase, but I must decrease.

31 He that cometh from above, is above all: he that is of the earth, is earthy, and speaketh of the earth: he that cometh from heaven, is above all,

32 And what he hath seen and heard, that he testifieth, and no man receiveth his testimony.

33 He that hath received his testimony, hath set to his seal, that God is true.

34 For he whom God hath sent, speaketh the words of God: for God giveth not the spirit by measure unto him.

35 The Father loveth the Son, and hath given all things into his hand.

36 He that believeth on the Son, hath everlasting life: and he that believeth not the Son, shall not see life: but the wrath of God abideth on him.

CHAP. IV.

When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John.

2 (Though Jesus himself baptized not, but his disciples)

3 He left Judea, and departed again into Galilee.

4 And he must needs go through Samaria.

5 Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph.

6 Now Jacobs well was there, Jesus

Jesus therefore being wearied with his journey, sat thus on the well : and it was about the sixth hour.

7 There cometh a woman of Samaria to draw water : Jesus saith unto her, Give me to drink.

8 For his disciples were gone away unto the city to buy meat.

9 Then saith the woman of Samaria unto him, How is it that thou being a Jew, askest drink of me, which am a woman of Samaria ? for the Jews have no dealings with the Samaritanes.

10 Jesus answered and said unto her, If thou knewest the gift of God, & who it is that saith to thee, Give me to drink, thou wouldest have asked of him, and he would have given thee living water ?

11 The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep : from whence then hast thou that living water ?

12 Art thou greater than our Father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle.

13 Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again :

14 But whosoever drinketh of the water that I shall give him, shall never thirst : but the water that I shall give him, shall be in him a well of water springing up into everlasting life.

15 The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw.

16 Jesus saith unto her, Go call thy husband, and come hither.

17 The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband :

Jesus ergo fatigatus ex itinere, ita sedit ad fontem : hora enim erat quasi sexta.

7 Venit mulier Samaritana ut hauriret aquam : dicit ei Jesus, Da mihi potum.

8 Nam discipuli ejus abierant in urbem, ut cibos emerent.

9 Dicit igitur ei mulier illa Samaritana, Quomodo tu, Judæus quum his, potum à me poses quæ sum mulier Samaritana ? (non enim utuntur Judæi Samaritanis)

10 Respondit Jesus & dixit ei, Si nesses donum illud Dei, & quis sit ille qui dicit tibi, Da mihi potum, tu petisses ab eo, & dedisset tibi aquam vivam.

11 Dicit ei mulier, Domine, neque quo haurias habes, & puteus profundus est ; unde ergo habes aquam illam vivam ?

12 Num tu major es patre nostro Jacobo, qui dedit nobis hunc puerum, ex quo ipse bibit, & filii ejus, & ejus pecora ?

13 Respondit Jesus & dixit ei, Quisquis bibit ex aqua ista sitiet rursum :

14 Quisquis autem biberit ex aqua illa quam ego ei dabo, non sitiet in æternum, sed aqua illa quam ego dabo ei fiet in eo fons aquæ salientis in vitam æternam.

15 Dicit ei mulier, Domine, da mihi aquam istam, ut non sitiam, neque veniam huc ad hauriendum.

16 Dicit ei Jesus, Vade voca virum tuum, & veni huc.

17 Respondit mulier & dixit ei, Non habeo virum. Dicit ei Jesus, Bene dixisti, Non habeo virum.

18 Quinque enim viros habuisti ; & nunc quem habes , non est tuus vir : hoc vere dixisti.

19 Dicit ei mulier, Domine , video te prophetam esse.

20 Patres nostri in hoc monte, adoraverunt : & vos dicitis, Hierosolymis esse locum illum ubi oporteat adorare.

21 Dicit ei Jesus , Mulier, crede mihi, venit tempus quando neque in monte hoc , neque Hierosolymis adorabitis Patrem,

22 Vos adoratis quod nescitis ; nos adoramus quod scimus : quia salus ex Judæis est.

23 Sed venit tempus , & nunc est, quum veri adoratores adorabunt Patrem spiritu ac veritate : etenim Pater tales quærit qui ipsum adorent.

24 Deus est Spiritus : & qui adorant eum, oportet ut spiritu ac veritate adorent.

25 Dicit ei mulier, Scio Messiam venturum , (qui dicitur Christus) quum venerit ille, nobis annuntiabit omnia.

26 Dicit ei Jesus, Ego is sum qui loquor tibi.

27 Interea vero venerunt ejus discipuli, & mirati sunt quod cum muliere loqueretur : nemo tamen dixit, Quid quæris ? aut, Quid loqueris cum ea ?

28 Reliquit ergo hydriam suam mulier, & abiit in urbem, dixitque ejus loci hominibus,

29 Venite, videte hominem qui dixit mihi quæcumque feci : num iste est Christus ille ?

30 Exierunt ergo ex urbe, & venerunt ad eum.

31 Interim autem rogabant eum discipuli, dicentes, Rabbi, ede,

18 For thou hast had five husbands, and he whom thou now hast is not thy husband, in that saidst thou truly.

19 The woman saith unto him, Sir, I perceive that thou art a Prophet.

20 Our fathers worshipped in this mountain, and ye say, that in Jerusalem is the place where men ought to worship.

21 Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem worship the Father.

22 Ye worship ye know not what : we know what we worship : for salvation is of the Jews.

23 But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth : for the Father seeketh such to worship him.

24 God is a Spirit, and they that worship him, must worship him in spirit and truth.

25 The woman saith unto him, I know that Messiah cometh which is called Christ : when he is come, he will tell us all things.

26 Jesus saith unto her, I that speak unto thee, am he.

27 ¶ And upon this came his disciples, and marvelled that he talked with the woman : yet no man said, What seekest thou ? or, Why talkest thou with her

28 The woman then left her water pot, and went her way into the city, and saith to the men,

29 Come, see a man which told me all things that ever I did : is not this the Christ ?

30 Then they went out of the city, and came unto him,

31 ¶ In the mean while his disciples prayed him, saying, Master, eat.

32 But he said unto them, I have meat to eat that ye know not of.

33 Therefore said the disciples one to another, Hath any man brought him ought to eat?

34 Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work.

35 Say not ye, There are yet four moneths, and then cometh harvest? Behold, I say unto you, Lift up your eyes, and look on the fields: for they are white already to harvest.

36 And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth, and he that reapeth may rejoyce together.

37 And herein is that saying true, One soweth, and another reapeth.

38 I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours.

39 ¶ And many of the Samaritanes of that city believed on him, for the saying of the woman, which testified, He told me all that ever I did.

40 So when the Samaritanes were come unto him, they besought him that he would tarry with them: and he abode there two dayes.

41 And many more believed, because of his own word:

42 And said unto the woman, Now we believe, not because of thy saying, for we have heard him our selves, and know that this is indeed the Christ, the Saviour of the world.

43 ¶ Now after two dayes he departed thence, and went into Galilee:

32 Ille autem dixit eis, Ego cibum habeo quemdam, quem vos non nostis.

33 Dicebant ergo discipuli alii ad alios, Num quis attulit ei quod ederet?

34 Dicit eis Jesus, Esca mea est exsequi voluntatem ejus qui misit me, & consummare ipsius opus.

35 Nonne vos dicitis, Adhuc quadrimestre spatium superest, & messis erit? Ecce, dico vobis, attollite oculos vestros, & spectate regiones; nam albæ jam sunt ad messem.

36 Qui autem metit mercedem accipit, & congregat fructum in vitam æternam: ut & qui seminat simul gaudeat, & qui metit.

37 Nam in hoc dictum illud verum est, Alius est qui seminat, & alius qui metit.

38 Ego misi vos ad id metendum in quo vos non laborastis: alii laboraverunt, & vos in labores eorum introistis.

39 Ex urbe autem illa multi Samaritanorum crediderunt in eum propter sermonem mulieris illius testantis, ac dicentis, Certe dixit mihi omnia quæ feci.

40 Quum ergo venissent ad eum Samaritani, rogarunt eum ut apud ipsos maneret: & mansit ibi duos dies.

41 Ac multo plures crediderunt propter sermonem ipsius;

42 Et illi mulieri dicebant, Non amplius propter tuos sermones credimus: ipsi enim audimus, & scimus hunc esse vere Servatorem illum mundi, Christum.

43 Duobus autem post diebus exiit inde, & abiit in Galilæam.

Cap. iv.

S. John.

44 Ipse enim Jesus testatus fuerat, prophetam in sua patria honorem non habere.

45 Quum ergo venisset in Galilæam, exceperunt eum Galilæi, quum omnia vidissent quæ fecerat Hierosolymis in festo: nam & ipsi venerant ad festum.

46 Venit igitur Jesus rursum Cana oppidum Galilææ, ubi fecerat ex aqua vinum. Erat autem in urbe Capernaumo regius quidam, cujus filius infirmus erat.

Is quum andisset Jesum venisse ex Judæa in Galilæam, abiit ad eum, & eum rogavit ut descenderet ac sanaret suum filium: erat enim moribundus.

48 Dixit ergo Jesus ei, Nisi signa & prodigia videritis, non credetis.

49 Dicit ei regius ille, Domine, descende priusquam moriatur puerulus meus.

50 Dicit ei Jesus, Vade, filius tuus vivit. Creditit homo sermoni quem dixit ei Jesus; & profectus est.

51 Jam autem eo descendente, servi occurrerunt ei, & annuntiaverunt, dicentes, Filius tuus vivit.

52 Percontatus est ergo ab eis horam qua melius habuerat: & dixerunt ei, Heri circiter horam septimam dimisit eum febris.

53 Agnovit ergo pater id factum esse illa ipsa hora qua dixerat ei Jesus, Filius tuus vivit: & credidit ipse, ac domus ejus tota.

54 Hoc rursus, id est, secundum signum edidit Jesus, quum venisset ex Judæa in Galilæam.

44 For Jesus himself testified, that a prophet hath no honour in his own country.

45 Then when he was come into Galilee, the Galileans received him, having seen all the things that he did at Jerusalem at the feast: for they also went unto the feast.

46 So Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain noble man, whose son was sick at Capernaum.

47 When he heard that Jesus was come out of Judea into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death.

48 Then said Jesus unto him, Except ye see signs and wonders, ye will not believe.

49 The noble man saith unto him, Sir, come down ere my child die.

50 Jesus saith unto him, Go thy way, thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way.

51 And as he was now going down, his servants met him, and told him, saying, Thy son liveth.

52 Then enquired he of them the hour when he began to mend: and they said unto him, Yesterday at the seventh hour the fever left him.

53 So the father knew that it was at the same hour in the which Jesus said unto him, Thy son liveth, and himself believed, and his whole house.

54 This is again the second miracle that Jesus did, when he was come out of Judea into Galilee.

CHAP. V.

After this there was a feast of the Jews, and Jesus went up to Jerusalem.

2 Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue, Bethesda, having five porches.

3 In these lay a great multitude of impotent folk, of blinde, halt, withered, waiting for the moving of the water.

4 For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in, was made whole of whatsoever disease he had.

5 And a certain man was there which had an infirmity thirty and eight years.

6 When Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him, Wilt thou be made whole?

7 The impotent man answered him, Sir, I have no man when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.

8 Jesus saith unto him, Rise, take up thy bed, and walk.

9 And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath.

10 ¶ The Jews therefore said unto him that was cured, It is the sabbath-day, it is not lawful for thee to carry thy bed.

11 He answered them, He that made me whole, he same said unto me, take up thy bed and walk.

12 Then asked they him, What man is that which said unto thee, Take up thy bed and walk?

CAP. V.

Post hæc erat festum Judæorum, & ascendit Jesus Hierosolymam.

2 Est autem Hierosolymis ad portam pecuariam piscina quæ nominatur Hebraicè Bethesda, quinque porticus habens.

3 In his jacebat multitudo magna infirmorum, cæcorum, claudorum, aridorum, expectantium aquæ motam.

4 Angelus enim descendebat præstituto tempore in piscinam, & turbabat aquam: itaque qui primus ingressus erat post aquæ turbationem, sanus fiebat à quocumque detineretur morbo.

5 Erat autem quidam illie tricesimum octavum annum agens in infirmitate.

6 Hunc quum vidisset Jesus jacentē, & cognovisset eum jam multum temporis egisse in morbo, dicit ei, Cupis sanus fieri?

7 Respondit ei infirmus ille, Domine, non habeo qui, quum turbata fuerit aqua, immittat me in piscinā: sed interim dum ego venio, alius ante me descendit.

8 Dicit ei Jesus, Surge attolle grabbatum tuum, & ambula.

9 Et statim sanus factus est homo ille: & sustulit grabbatum suum, & ambulabat: erat autem sabbatum die illo.

10 Judæi ergo dicebant ei qui curatus fuerat, Sabbatum est, non licet tibi attollere grabbatum.

11 Respondit eis, Qui me sanum fecit, is mihi dixit, Attolle grabbatum tuum, & ambula.

12 Interrogaverunt eum ergo, Quis ille est qui dixit tibi, Attolle grabbatum tuum, & ambula?

13 Is autem qui sanatus fuerat nesciebat quis esset : Jesus enim evaserat è turba quæ erat in illo loco.

14 Postea invenit eum Jesus in templo, & dixit ei, Ecce, sanus factus es : ne pecca amplius, ut nequid deterius tibi fiat.

15 Abiit homo ille, & nunciavit Judæis, Jesum esse à quo sanatus fuerat.

16 Ac propterea persequabantur Judæi Jesum, & studebant eum interimere, quod ista fecisset sabbato.

17 Jesus autem respondit eis, Pater meus usque adhuc operatur, & ego operor.

18 Propterea ergo magis studebant eum Judæi interimere, quia non solum solvisset sabbatum, sed & Deum dixisset patrem suum, parem se faciens Deo.

19 Respondit ergo Jesus, & dixit eis, Amen amen dico vobis, non potest Filius à semetipso operari, id est, nisi viderit Patrem operantem : quæcumque enim ille facit, hæc etiam Filius pariter facit.

20 Pater enim amat Filium, & omnia ostendit ei quæ ipse facit : & opera istis majora ostendet ei, ut vos miremini.

21 Sicut enim Pater suscitavit mortuos & vivificat, ita & filius quos vult vivificat.

22 Nec enim Pater judicat quemquam, sed omne judicium dedit Filio :

23 Ut omnes honorent Filium prout honorant Patrem : qui non honorat Filium, non honorat Patrem, ut qui miserit eum.

13 And he that was healed ; wist not who it was : for Jesus had conveyed himself away, a multitude being in that place.

14 Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole : sin no more, lest a worse thing come unto thee.

15 The man departed, and told the Jews that it was Jesus which had made him whole.

16 And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath-day.

17 ¶ But Jesus answered them, My Father worketh hitherto, and I work.

18 Therefore the Jews sought the more to kill him, because he not onely had broken the sabbath, but said also that God was his Father, making himself equal with God.

19 Then answered Jesus and said unto them, Verily, verily I say unto you, The son can do nothing of himself, but what he seeth the Father do : for what things soever he doth, these also doth the Son likewise.

20 For the Father loveth the Son, and sheweth him all things that himself doth : and he will shew him greater works then these, that ye may marvel.

21 For as the Father raiseth up the dead, and quickneth them : even so the Son quickneth whom he will.

22 For the Father judgeth no man, but hath committed all judgement unto the Son :

23 That all men should honour the Son even as they honour the Father. He that honoureth not the Son, honoureth not the Father which hath sent him.

24 Verily

24 Verily, verily I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation: but is passed from death unto life.

25 Verily, verily I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.

26 For as the Father hath life in himself: so hath he given to the Son to have life in himself:

27 And hath given him authority to execute judgement also, because he is the Son of man.

28 Marvel not at this: for the hour is coming in the which all that are in the graves shall hear his voice,

29 And shall come forth, they that have done good unto the resurrection of life, and they that have done evil, unto the resurrection of damnation.

30 I can of mine own self do nothing: as I hear, I judge: and my judgement is just, because I seek not mine own will, but the will of the Father which hath sent me.

31 If I bear witness of my self, my witness is not true.

32 ¶ There is another that beareth witness of me, and I know that the witness which he witnesseth of me is true.

33 Ye sent unto John, and he bare witness unto the truth.

34 But I receive not testimony from man: but these things I say, that ye might be saved.

35 He was a burning and a shining light: and ye were willing for a season to rejoice in his light.

36 ¶ But I have greater witness than that of John:

23 Amen amen dico vobis, qui sermonem meum audit, & credit ei qui misit me, habet vitam æternam, & in condemnationem non veniet, sed transibit à morte in vitam.

25 Amen amen dico vobis, adventat tempus, & nunc est, quum mortui audient vocem filii Dei: & qui audierint, vivent.

26 Sicut enim Pater habet vitam in seipso, sic dedit & Filio habere vitam in seipso.

27 Et auctoritatem ei dedit etiam judicium exercendi, quatenus Filius hominis est.

28 Ne hoc miramini; nam veniet hora qua omnes qui in monumentis sunt audient vocem ejus.

29 Et prodibunt, qui bona fecerint in resurrectionem vitæ, qui vero mala egerint, in resurrectionem condemnationis.

30 Non possum ego à meipso facere quicquam; prout audio judico: & judicium meum justum est; quia non quero voluntatem meam, sed voluntatem ejus qui misit me, id est, Patris.

31 Si ego testor de meipso, testimonium meum non est firmum.

32 Alius est qui testatur de me, & scio firmum esse testimonium quod testatur de me.

33 Vos misistis ad Joannem, & is testimonium dedit veritati.

34 Ego autem ab homine testimonium non capto: sed hæc dico ut vos servemini.

35 Ille erat lucerna ardens & lucens: vos autem voluistis ad momentum exultare ejus luce.

36 At ego testimonium habeo majus testimonio Joannis: opera

Cap. vi.

S. John.

opera enim quæ dedit mihi Pater ut ea consummem, ipsa, inquam, opera quæ ego facio, testantur de me, quod Pater miserit me.

37 Et qui misit me Pater ipse testatus est de me: neque vocem ejus unquam audistis, neque speciem ejus vidistis.

38 Et sermonem ejus non habetis in vobis manentem: quia quem misit ille, huic vos non creditis.

39 Scrutamini Scripturas, quia vos videmini vobis in ipsis vitam æternam habere: & illæ sunt quæ testantur de me.

40 Sed non vultis venire ad me, ut vitam habeatis.

41 Gloriam ab hominibus non capto.

42 Sed vos novi charitatem Dei non habere in vobis.

43 Ego veni nomine Patris mei, nec recipitis me: si venerit alius nomine suo, illum recipietis.

44 Quomodo vos potestis cedere quum gloriam alii ab aliis captetis, & gloriam illam quæ è solo Deo profisciscitur non queratis?

45 Ne putate me accusaturum vos apud Patrem: est qui accuset vos, Moses, in quo vos speratis.

46 Si enim crederetis Moysi, crederetis mihi: nam ille de me scripsit.

47 Quod si scriptis illius non creditis, quomodo verbis meis credetis?

CAP. VI.

Post hæc abiit Iesus trans mare Galilææ, quod est Tiberiadis.

2 Et sequebatur eum turba multa, quia videbant ejus signa, quæ edebat in infirmis.

for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me.

37 And the Father himself which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape.

38 And ye have not his word abiding in you: for whom he hath sent, him ye believe not.

39 ¶ Search the scriptures, for in them ye think ye have eternal life, and they are they which testify of me,

40 And ye will not come to me that ye might have life.

41 I receive not honour from men.

42 But I know you, that ye have not the love of God in you.

43 I am come in my Father's Name, and ye receive me not: if another shall come in his own name, him ye will receive.

44 How can ye believe, which receive honour one of another, and seek not the honour that cometh from God onely?

45 Do not think that I wil accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust.

46 For had ye believed Moses, ye would have believed me; for he wrote of me.

47 For if ye believe not his writings, how shall ye believe my words?

CHAP. VI.

After these things Jesus went over the sea of Galilee, which is the sea of Tiberias.

2 And a great multitude followed him, because they saw his miracles, which he did on them that were diseased.

3 And Jesus went up into a mountain, and there he sat with his disciples.

4 And the paschever a feast of the Jews was nigh.

5 ¶ When Jesus then lift up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shal we buy bread that these may eat?

6 (And this he said to prove him, for he himself knew what he would do)

7 Philip answered him, Two hundred penyworth of bread is not sufficient for them, that every one of them may take a little.

8 One of his disciples, Andrew, Simon Peters brother, saith unto him,

9 There is a lad here, which hath five barely loaves, and two smal fishes: but what are they among so many?

10 And Jesus said, Make the men sit down. Now there was much grasse in the place. So the men sat down, in number about five thousand.

11 And Jesus took the loaves, and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down, and likewise of the fishes as much as they would.

12 When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost.

13 Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten.

14 Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that

3 Subiit vero in montem Iesus, & ibi sedit cum discipulis suis.

4 Prope autem erat pascha, festum Iudæorum.

5 Quum ergo sustulisset oculos Iesus, & conspexisset multam turbam ad se venire, dicit Philippo, Unde ememus panes ut edant isti?

6 (Hoc autem dicebat, tentans eum: ipse enim sciebat quid esset factururus)

7 Respondit ei Philippus, Ducentorum denariorum panes non suffecerint eis, ut singuli eorum paululum quiddam accipiant.

8 Dicit ei unus ex discipulis ejus, nempe Andreas frater Simonis Petri,

9 Est hic puerulus quidam qui habet quinq; panes hordeaceos & duos pisculos: sed hæc quid sunt inter tam multos.

10 Dixit autem Iesus, Facite ut homines recumbant. Erat autem gramen multum in eo loco. Discubuerunt ergo viri illi numero quasi quinquies mille.

11 Accepit autem panes illos Iesus, & actis gratiis distribuit discipulis, discipuli vero accumbentibus: similiter etiam ex pisciculis illis quantum volebant.

12 Ut autem expleti sunt, dixit Jesus discipulis suis, Congregate quæ superfuerant fragmenta, ne quid pereat.

13 Congregarunt ergo, & impleverunt duodecim cophinos fragmentis ex quinque illis panibus hordeaceis, quæ superfuerant iis qui comederant.

14 Illi ergo quum vidissent signum quod Iesus ediderat, dicebant, Hic est vere propheta

propheta ille qui venturus erat in mundum.

15 Jesus ergo quum nosset venturos, & se abrepturos ut facerent se regem, secessit rursus in montem solus ipse.

16 Ut autem serum diei factum est, descenderunt discipuli ejus ad mare.

17 Et ingressi navigium ibant trans mare Capernaumum versus: jam autem erant tenebræ, nec venerat ad eos Jesus.

18 Et mare, vento magno flante insurgebat.

19 Profecti vero quasi stadia viginti quinq; aut triginta, conspiciunt Jesum ambulantem super mare, & appropinquantem navi: & timuerunt.

20 Ille vero dixit eis, Ego sum, ne metuite.

21 Cupide ergo receperunt eum in navigium; & statim navigium pervenit ad regionem in quam ibant.

22 Postero die turba quæ subliterat eis mare, quum vidisset illic non fuisse aliud navigium nisi unum illud in quod ingressi fuerant discipuli ejus, & Jesum non introisse cum discipulis suis in navigium, sed solos ejus discipulos abiisse;

23 (Alia vero navigiola Tiberiade venerunt prope locum illum ubi ederant panem, postea quam gratias egisset Dominus)

24 Quum igitur, inquam, vidisset turba Jesum illic non esse, neq; discipulos ejus, ingressi sunt & ipsi in navigia, & venerunt Capernaumum, quærentes Jesum.

25 Et eo invento trans mare, dixerunt ei, Rabbi, quando huc pervenisti?

Prophet that should come into the world.

15 ¶ When Jesus therefore perceived that they would come and take him by force to make him a king, he departed again into a mountain himself alone.

16 And when even was now come, his disciples went down into the sea,

17 And entred into a ship, and went over the sea towards Capernaum: and it was now dark, and Jesus was not come to them.

18 And the sea arose by reason of a great wind that blew.

19 So when they had rowed about five and twenty, or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto the ship: and they were afraid.

20 But he saith unto them, It is I, be not afraid.

21 Then they willingly received him into the ship: and immediately the ship was at the land whither they went.

22 ¶ The day following, when the people which stood on the other side of the sea, saw that there was none other boat there, save that one whereinto his disciples were entred, and that Jesus went not with his disciples into the boat, but that his disciples were gone away alone:

23 (Howbeit there came other boats from Tiberias, nigh unto the place where they did eat bread, after that the Lord had given thanks.)

24 When the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum seeking for Jesus.

25 And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither:

26 *Iesus answered them, and said, Verily, verily I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled.*

27 *Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you : for him hath God the Father sealed.*

28 *Then said they unto him, What shall we do, that we might work the works of God ?*

29 *Iesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.*

30 *They said therefore unto him, What sign shewest thou then, that we may see, and believe thee ? what dost thou work ?*

31 *Our fathers did eat manna in the desert, as it is written, He gave them bread from heaven to eat.*

32 *Then Iesus said unto them, Verily, verily I say unto you, Moses gave you not that bread from heaven, but my Father giveth you the true bread from heaven.*

33 *For the bread of God is he which cometh down from heaven, and giveth life unto the world.*

34 *Then said they unto him, Lord, evermore give us this bread.*

35 *And Iesus said unto them, I am the bread of life, he that cometh to me, shall never hunger, and he that believeth on me shall never thirst.*

36 *But I said unto you, that ye also have seen me, and believe not.*

37 *All that the Father giveth me, shall come to me ; and him that cometh to me, I will in no wise cast out.*

38 *For I came down from heaven, not to do mine own will, but the will of him that sent me.*

26 *Respondit eis Iesus, & dixit, Amen, amen dico vobis, quæritis me, non quia vidistis signa, sed quia edistis panes illos & saturati estis.*

27 *Operemini non cibo qui perit, sed cibo isti qui permanet in vitam æternam, quem Filius hominis dabit vobis : hunc enim Pater obsignavit, id est, Deus.*

28 *Dixerunt ergo ad eum, Quid faciemus ut operemur operibus Dei ?*

29 *Respondit Iesus & dixit eis, Hoc illud est opus Dei, ut credatis in eum quem ille misit.*

30 *Dixerunt ergo ei, Quod ergo tu signum edis, ut videamus & credamus tibi ? quid operaris ?*

31 *Patres nostri ederunt illud manna in deserto illo : sicut scriptum est, Panem è cœlo dedit eis quem ederent.*

32 *Dixit ergo eis Iesus, Amen, amen dico vobis, nequaquã Moses dedit vobis panem illum cœlestem, sed Pater meus dat vobis panem illum cœlestem verum.*

33 *Panis enim ille Dei is est qui de cœlo descendit, & dat vitam mundo.*

34 *Dixerunt ergo ei, Domine, da nobis semper panem istum.*

35 *Dixit autem eis Iesus, Ego sum panis ille vitæ : qui venit ad me nequaquam esuriet ; & qui credit in me non sitiet unquam.*

36 *Sed dixi vobis, certe & vidistis me, & non creditis.*

37 *Quicquid dat mihi Pater, ad me veniet : & eum qui venit ad me nequaquam ejecerim foras :*

38 *Quia descendi è cœlo ut exsequar non voluntatem meam, sed voluntatē ejus qui misit me.*

Cap. vi.

39 Hæc est autem voluntas ejus qui misit me, id est, Patris, ut quicquid mihi dederit, non perdam ex eo, sed suscitem illud in ultimo illo die.

40 Hæc est autem voluntas ejus qui misit me, ut quisquis conspicit Filium, & credit in eum, habeat vitam æternam: & suscitem ipsum ego ultimo illo die.

41 Murmurabant ergo Iudæi de eo, quia dixerat, Ego sum panis ille qui è cœlo descendit;

42 Et dicebant, Nonne iste est ille Iesus, filius ille Iosephi, cuius nos novimus patrem & matrem? quomodo ergo dicit iste, E cœlo descendi?

43 Respondit ergo Iesus & dixit eis, Ne murmurate inter vos.

44 Nemo potest venire ad me, nisi Pater qui misit me traxerit eum: & ego suscitem ipsum ultimo illo die.

45 Scriptum est in prophetis, Et erunt omnes docti à Deo. Quisquis ergo audit à Patre & didicit, venit ad me.

46 Non quod Patrem viderit quisquam nisi is qui est à Deo, hic vidit Patrem.

47 Amen, amen dico vobis, qui credit in me habet vitam æternam.

48 Ego sum panis ille vitæ.

49 Patres vestri ederunt manna in deserto, & mortui sunt.

50 Hic est panis ille qui è cœlo descendit, ut qui edit ex eo non moriatur.

51 Ego sum panis ille vivus qui è cœlo descendi. Si quis ederit ex hoc pane, vivet in æternum: panis autem quem ego dabo

S. John.

39 And this is the Fathers will which hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last day.

40 And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

41 The Jews then murmured at him, because he said, I am the bread which came down from heaven.

42 And they said, Is not this Jesus the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven.

43 Jesus therefore answered and said unto them, Murmure not among your selves.

44 No man can come to me, except the Father which hath sent me, draw him, and I will raise him up at the last day.

45 It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.

46 Not that any man hath seen the Father, save he which is of God, he hath seen the Father.

47 Verily, verily I say unto you, He that believeth on me, hath everlasting life.

48 I am that bread of life.

49 Your fathers did eat manna in the wilderness, and are dead.

50 This is the bread which cometh down from heaven, that a man may eat thereof, and not die.

51 I am the living bread, which came down from heaven, if any man eat of this bread, he shall live for ever: and the bread that I will give,

S. John.

Cap. vi.

is my flesh, which I will give for the life of the world.

52 The Jews therefore strove amongst themselves, saying, How can this man give us his flesh to eat?

53 Then Jesus said unto them, Verily, verily I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.

54 Whoso eateth my flesh, and drinketh my blood, hath eternal life, and I will raise him up at the last day.

55 For my flesh is meat indeed, and my blood is drink indeed.

56 He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

57 As the living Father hath sent me, and I live by the Father, so he that eateth me, even he shall live by me.

58 This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread, shall live for ever.

59 These things said he in the synagogue, as he taught in Capernaum.

60 Many therefore of his disciples when they had heard this, said, This is an hard saying, who can hear it?

61 When Jesus knew in himself, that his disciples murmured at it, he said unto them, Doth this offend you?

62 What and if ye shall see the Son of man ascend up where he was before?

63 It is the spirit that quickeneth, the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.

caro mea est, quam ego dabo pro mundi vita.

52 Pugnant ergo Judæi alii adversus alios, dicentes, Quomodo potest hic nobis carnem suam dare quam edamus?

53 Dixit ergo eis Jesus, Amen, amen dico vobis, nisi ederitis carnem Filii hominis & biberitis ejus sanguinem non habebitis vitam in vobis.

54 Qui edit carnem meam & bibit meum sanguinem habet vitam æternam; & ego suscitabo ipsum ultimo illo die.

55 Caro enim mea vere est cibus, & sanguis meus vere est potus.

56 Qui edit meam carnem & bibit meum sanguinem, in me manet, & ego in eo.

57 Sicut misit me vivens ille Pater, & ego vivo per Patrem; ita etiam qui ederit me vivet ipse quoque per me.

58 Hic est panis ille qui de cælo descendit: non prout ederunt patres vestri manna, & mortui sunt: qui ederit hunc panem viver in æternum.

59 Hæc dixit in synagoga, quum doceret in urbe Capernaumo.

60 Multi ergo ex discipulis ejus his auditis dixerunt, Durus est hic sermo: quis potest eum audire?

61 Sciens autem Jesus apud se discipulos suos de hoc murmurare, dixit eis, Hocine vos offendit?

62 Quid si igitur spectaveritis Filium hominis ascendentem eo ubi erat prius?

63 Spiritus est id quod vivificat, caro non prodest quicquam: verba quæ ego loquor vobis spiritus sunt & vita sunt.

Cap. vii.

64 Sed sunt quidam ex vobis qui non credunt. Sciebat enim à principio Jesus quinam essent qui non credebant, & quis eum proditurus esset.

65 Et dicebat, Propterea dixi vobis, neminem posse venire ad me, nisi fuerit ei datum à Patre meo.

66 Ex eo tempore multi discipulorum ejus pedem retulerunt, nec amplius cum eo versabantur.

67 Dixit ergo Jesus duodecim illis, Num & vos vultis abire?

68 Respondit ergo ei Simon Petrus, Domine, ad quem abibimus? verba vitæ æternæ habes:

69 Et nos credidimus, & scimus te esse Christum illum filium Dei viventis.

70 Respondit ei Jesus, Nonne ego vos duodecim elegi, & tamen unus ex vobis est diabolus?

71 Loquebatur autem de Juda Simonis filio Iscariota: futurum enim erat ut hic proderet eum, quoniam esset unus ex illis duodecim.

CAP. VII.

Versabatur autem Jesus post hæc in Galilæa: volebat enim in Judæa versari, quia studebant eum Judæi interimere.

2 Prope autem erat festum Judæorum scenopegia.

3 Dixerunt igitur ad eum fratres ejus, Digredere hinc, & vade in Judæam, ut tui quoque discipuli spectent opera tua quæ facis.

4 Nemo enim occulte facit aliquid, & querit ipse celebris esse: si hæc facis, manifesta te ipsum mundo.

5 Nam ne fratres quidem ejus credebant in eum.

S. John.

64 But there are some of you that believe not. For Jesus knew from the beginning, who they were that believed not, and who should betray him.

65 And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.

66 ¶ From that time many of his disciples went back, and walked no more with him.

67 Then said Jesus unto the twelve, Will ye also go away?

68 Then Simon Peter answered him, Lord, to whom shall we go, thou hast the words of eternal life.

69 And we believe, and are sure that thou art that Christ the Son of the living God.

70 Jesus answered them, Have not I chosen you twelve, and one of you is a devil?

71 He spake of Judas Iscariot the son of Simon: for he it was that should betray him, being one of the twelve.

CHAP. VII.

After these things, Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him.

2 Now the Jews feast of tabernacles was at hand.

3 His brethren therefore said unto him, Depart hence, and go into Judea, that thy disciples also may see the works that thou doest.

4 For there is no man that doth any thing in secret, and he himself seeketh to be known openly: if thou do these things, shew thy self to the world.

5 For neither did his brethren believe in him.

6 Then Jesus said unto them, My time is not yet come: but your time is alway ready,

7 The world cannot hate you, but me it hateth, because I testifie of it, that the works thereof are evil.

8 Go ye up unto this feast: I go not up yet unto this feast, for my time is not yet full come.

9 When he had said these words unto them, he abode still in Galilee.

10 ¶ But when his brethren were gone up, then went he also up, unto the feast, not openly, but as it were in secret.

11 Then the Jews sought him at the feast, and said, Where is he?

12 And there was much murmuring among the people concerning him: for some said, He is a good man; others said, Nay, but he deceiveth the people.

13 Howbeit, no man spake openly of him, for fear of the Jews.

14 ¶ Now about the midst of the feast, Jesus went up into the temple, and taught.

15 And the Jews marvelled, saying, How knoweth this man letters, having never learned?

16 Jesus answered them, My doctrine is not mine, but his that sent me.

17 If any man will do his will, he shall know of the doctrine whether it be of God, or whether I speak of myself.

18 He that speaketh of himself, seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him,

19 Did not Moses give you the law, and yet none of you

6 Dicit ergo eis Jesus, Præstitutum illud tempus meum nondum adest: præstitutum autem illud tempus vestrum semper est paratum.

7 Non potest mundus vos odisse: me autem odit, quoniam ego testor de eo, opera ejus mala esse.

8 Vos ascendite ad hos dies festos: ego nondum ascendo ad festum, quia præstitutum illud meum tempus nondum expletum est.

9 Hæc autem quum eis dixisset, mansit in Galilæa.

10 Ut ascenderunt autem fratres ejus, tunc & ipse ascendit ad festum, non manifeste, sed velut occulte.

11 Judæi ergo quærebant eum in festo, & dicebant, Ubi est ille?

12 Et dissolutio multa erat in turba de eo: alii quidem dicebant, Vir bonus est; alii vero dicebant, Non, sed turbam seducit.

13 Nullus tamen libere loquebatur de eo, propter metum Judæorum.

14 Festo autem illo jam medio ascendit Iesus in templum, ac docebat.

15 Et mirabantur Judæi, dicentes, Quomodo iste literas novit, quum eas non didicerit?

16 Respondit eis Iesus, & dixit, Mea doctrina non est mea; sed ejus qui misit me.

17 Si quis voluerit quod ille vult facere, cognoscet de doctrina, utrum ex Deo sit, an ego à meipso loquar.

18 Qui à semetipso loquitur gloriam propriam querit: qui autem querit gloriam ejus qui misit ipsum, hic verax est, & injustitia in eo non est.

19 Nonne Moses dedit vobis Legem, & tamen nemo ex vobis præstat

præstat Legem? quid me studetis interimere?

20 Respondit turba & dixit, Dæmonium habes: quis te studet interimere?

21 Respondit Iesus & dixit eis, Unum opus feci, & omnes miramini.

22 Attamen Moses dedit vobis circumcisionem (non quod ex Mose sit, sed quia ex patribus) & sabbato circumciditis hominem.

23 Si circumcisionem accipit homo sabbato, ut non solvatur. Lex Moſis, mihi indignamini quod totum hominem sanum fecerim sabbato?

24 Ne iudicate secundum vultum, sed iustum illud iudicium ferte.

25 Dicebat ergo quidam ex Hierosolymitanis, Nonne hic est quem student interimere?

26 At ecce, libere loquitur & nihil ei dicunt: numnam vere cognoverunt primores hunc vere esse Christum illum?

27 Sed novimus unde hic sit: quam autem venerit ille Christus, nemo cogniturus est unde sit.

28 Clamabat ergo Iesus in templo, docens, & dicens, Et me nostis, & unde sim nostis: & à me ipso non veni, sed est verax qui misit me, quem vos non nostis.

29 Ego vero novi eum quia ab ipso sum, & ille me misit.

30 Studebant ergo eumprehendere: sed nemo iniecit in eum manum, quia nondum venerat hora illa ipsius.

31 Multi vero è turba crediderunt in eum, & dicebant, Christus quam venerit, num signa plura edet iis quæ iste edidit?

Keepeth the law? Why go ye about to kill me?

20 The people answered and said, Thou hast a devil: who goeth about to kill thee?

21 Jesus answered and said unto them, I have done one work, and ye all marvel.

22 Moses therefore gave unto you circumcision (not because it is of Moses, but of the Fathers) and ye on the sabbath-day circumsise a man.

23 If a man on the sabbath-day receive circumcision that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the sabbath-day?

24 Judge not according to the appearance, but judge righteous judgment.

25 Then said some of them of Jerusalem, Is not this he whom they seek to kill?

26 But he, he speaketh boldly: and they say nothing unto him, do the rulers know indeed that this is the very Christ?

27 Howbeit we know this man whence he is: but when Christ cometh, no man knoweth whence he is.

28 Then cried Jesus in the temple as he taught, saying, Ye both know me, and ye know whence I am, and I am not come of my self, but he that sent me is true, whom ye know not.

29 But I know him, for I am from him, and he hath sent me.

30 Then they sought to take him: but no man laid hands on him, because his hour was not yet come.

31 And many of the people believed on him, and said, When Christ cometh, will he do more miracle, then these which this man hath done?

32. ¶ The Pharisees heard that the people murmured such things concerning him: and the Pharisees and the chief priests sent officers to take him.

33 Then said Jesus unto them, Yet a little while am I with you, & then I go unto him that sent me.

34 Ye shall seek me, and shall not find me, and where I am, thither ye cannot come.

35 Then said the Jews among themselves, Whither will he go, that we shall not find him? will he go unto the dispersed among the Gentiles, and teach the Gentiles?

36 What manner of saying is this that he said, Ye shall seek me, and shall not find me: and where I am, thither ye cannot come?

37 In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me and drink.

38 He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.

39 (But this spake he of the Spirit, which they that believe on him should receive: for the holy Ghost was not yet given, because that Jesus was not yet glorified)

40 ¶ Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet.

41 Others said, This is the Christ. But some said, Shall Christ come out of Galilee?

42 Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?

43 So there was a division among the people because of him.

44 And some of them would have taken him, but no man laid hands on him.

32 Audierunt Pharisei turbam istam murmurantem de eo, & miserunt Pharisei ac primarii sacerdotes ministros ut eum prehenderent.

33 Dixit ergo eis Jesus, Adhuc paulisper ero vobiscum: deinde abibo ad eum qui me misit.

34 Queretis me, nec invenientis: & ubi ego ero, eo vos non poteritis venire.

35 Dixerunt ergo Judæi inter sese, Quonam est iste profecturus, ut nos non inveniamus eum? num ad eos qui dispersi sunt inter Græcos profecturus est, & Græcos dociturus?

36 Quis est hic sermo quem dixit, Queretis me, & non invenientis me; & ubi ego ero, vos non poteritis venire?

37 Ultimo autem die illo magno festi stetit Jesus, & clamavit, dicens, Si quis sitit, veniat ad me, & bibat.

38 Qui credit in me, sicut dixit scriptura, flumina aquæ vivæ ex ventre ipsius fluent.

39 (Hoc autem dixit de Spiritu illo quem accepturi erant credentes in eum: nondum enim erat Spiritus sanctus, quia Jesus nondum erat glorificatus)

40 Multi ergo è turba quum audissent hunc sermonem, dicebant, Vere hic est propheta ille.

41 Alii dicebant, Hic est Christus ille. Quidam autem dicebant, Nūc enim è Galilæa venies ille Christus?

42 Nonne Scriptura dicit, ex femine Davidis, & ex vice Bethlehem ubi erat David, venturum illum. Christum?

43 Dissidium ergo ortum est in turba propter eum.

44 Quidam autem ex ipsis volebant eum prehendere: sed nemo iniecit in eum manus.

45 Vene-

Cap. viii.

45 Venerunt ergo ministri ad primarios sacerdotes & Phariseos qui dixerunt eis Quare non adduxistis eum?

46 Responderunt ministri, Nunquam ita loquutus est homo ut homo iste.

47 Responderunt ergo eis Pharisei, Num & vos seducti estis?

48 Num quis ex primoribus credidit in eum, aut ex Phariseis?

49 Sed turba hæc quæ non novit Legem execrabilis est.

50 Dicit eis Nicodemus, is qui venerat ad eum nocte, quum unus esset ex illis,

51 Num lex nostra condemnat quempiam, nisi prius ex ipso audierit, & cognoverit quid faciat?

52 Responderunt & dixerunt ei, Num & tu Galilæus es? scrutare, & scito ex Galilæa prophetam non fuisse suscitatum.

53 Et profectus est unusquisque domum suam.

CAP. VIII.

Jesus autem profectus est in montem Olearum.

2 Et diluculo rursus adfuit in templo; & totus populus venit ad eum; & sedens docebat eos.

3 Adducunt autem ad eum Scribæ & Pharisei mulierem in adulterio deprehensam: & quum statuissent eam in medio,

4 Dicunt ei, Magister, hæc mulier deprehensa est in iplo facto, quum mœcharetur.

5 In Lege vero Moses præcepit nobis ut tales lapidentur: tu ergo quid dicis?

6 Hoc autem dicebant tentantes eum, ut possent eum accusare. Jesus autem incurvatus deorsum digito scribebat in terra.

S. John.

55 ¶ Then came the officers to the chief Priests and Pharisees, and they said unto them, Why have ye not brought him?

46 The officers answered, Never man spake like this man.

47 Then answered them the Pharisees. Are ye also deceived?

48 Have any of the rulers, or of the Pharisees believed on him?

49 But this people who knoweth not the law are cursed.

50 Nicodemus saith unto them, (he that came to Jesus by night being one of them)

51 Doth our law judge any man before it hear him, and know what he doth?

52 They answered and said unto him, Art thou also of Galilee? Search and look, for out of Galilee ariseth no prophet.

53 And every man went unto his own house.

CHAP. VIII.

Jesus went unto the mount of Olives:

3 And early in the morning he came again into the temple, and all the people came unto him, and he sat down, and taught them.

3 And the scribes and Pharisees brought unto him a woman taken in adultery, and when they had set her in the midst,

4 They say unto him, Master, this woman was taken in adultery, in the very act.

5 Now Moses in the law commanded us that such should be stoned: but what sayest thou?

6 This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground, although he heard them not.

7-So when they continued asking him, he lift up himself, and said unto them, He that is without sin among you, let him first cast a stone at her.

8 And again he stooped down, and wrote on the ground.

9 And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst.

10 When Jesus had lift up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee?

11 She said, No man, Lord, And Jesus said unto her, Neither do I condemn thee: go and sin no more.

12 ¶ Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me, shall not walk in darkness: but shall have the light of life.

13 The Pharisees therefore said unto him, Thou bearest record of thyself, thy record is not true.

14 Jesus answered and said unto them, Though I bear record of my self, yet my record is true; for I know whence I came, and whither I go, but ye cannot tell whence I come, and whither I go.

15 Ye judge after the flesh, I judge no man.

16 And yet if I judge, my judgement is true: for I am not alone, but I and the Father that sent me.

17 It is also written in your law, that the testimony of two men is true.

18 I am one that bear witness of my self, and the Father that sent me, beareth witness of me.

7 Quum autem perseverarent eum interrogare, sese surrigens dixit ad eos. Qui vestram immanis est à peccato, primus in eam jaciat lapidem.

8 Et rursus incurvatus deorsum scribebat in terra.

9 Ipsi vero quum hæc audivissent, & à conscientia redarguerentur, singulatim alius post alium exierunt, initio facto à senioribus usque ad ultimos: & derelictus est solus Iesus, & mulier in medio stans.

10 Iesus autem sese surrigens, & nemine conspecto præter mulierem, dixit ei, Mulier, ubi sunt illi tui accusatores? nemo te condemnavit?

11 Ipsa vero dixit, Nemo, Domine. Dixit autem ei Iesus, Nec ego te condemno: vade, & ne deinceps pecca.

12 Rursus ergo Iesus eis loquutus est, dicens, Ego sum lux illa mundi: qui sequitur me, non ambulabit in tenebris, sed habebit lumen vitæ.

13 Pharisei igitur dixerunt ei, Tu de teipso testaris: testimonium tuum non est firmum.

14 Respondit Iesus, & dixit eis, Etiam si ego testor de meipso, firmum est testimonium meum; quia scio unde venerim, & quo vadam: vos autem nescitis unde venerim, & quo vadam.

15 Vos secundum carnem iudicatis: ego non iudico quemquam.

16 Quod si etiam iudicarem ego, iudicium meum firmum esset: quia solus non sum, sed ego, & qui misit me Pater.

17 Sed & in Lege vestra scriptum est, duorum hominum testimonium firmum esse.

18 Ego is sum qui testor de meipso, & testatur de me qui misit me Pater.

19 Dicebant ergo ei, Ubi est tuus ille Pater? Respondit Jesus, Neque me nostis, neque Patrem meum si me nossetis, Patrem quoque meum nossetis.

20 Hæc verba loquutus est Jesus in gazophylacio, docens in templo: & nemo prehendit eum, quia nondum venerat illa ipsius hora.

21 Dixit ergo iterum eis Jesus, Ego vado, & queretis me, & in hoc peccato vestro moriemini: quo ego vado, vos non potestis venire.

22 Dicebāt ergo Judæi, Nū interimet se ipsū, quia dicit, Quo ego vado, vos non potestis venire?

23 Tum dixit eis, Vos inferne estis, ego sum superne: vos ex hoc mundo estis, ego non sum ex hoc mundo.

24 Ideo vobis dixi, vos morituros in peccatis vestris: nam nisi credideritis me eum esse, moriemini in peccatis vestris.

25 Dixerunt ergo ei, Tu quis es? Tum dixit eis Jesus, Id quod à principio dico vobis,

26 Multa habeo quæ de vobis loquar ac judicem: sed qui me misit, verax est; & ego quæ audiui ab eo, hæc loquor mundo.

27 Non cognoverunt se de Patre hæc ipsis dicere.

28 Dixit ergo eis Jesus, Quum sustuleritis Filium hominis, tunc agnoscetis me eum esse, & à seipso nihil facere, sed prout docuit me Pater hæc loqui.

29 Nam qui me misit mecum est: non reliquit me solum Pater, quia ego quæ placent ipsi facio semper.

30 Hæc illo loquente multi crediderunt in eum.

19 Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also.

20 These words spake Jesus in the treasury, as he taught in the temple: and no man laid hands on him, for his hour was not yet come.

21 Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come.

22 Then said the Jews, Will he kill himself? because he saith, Whither I go ye cannot come.

23 And he said unto them, Ye are from beneath, I am from above: ye are of this world, I am not of this world.

24 I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins.

25 Then said they unto him, Who art thou? And Jesus saith unto them, Even the same that I said unto you from the beginning.

26 I have many things to say, and to judge of you: but he that sent me, is true, and I speak to the world those things which I have heard of him.

27 They understood not that he spake to them of the Father.

28 Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself: but as my Father hath taught me, I speak these things.

29 And he that sent me, is with me: the Father hath not left me alone: for I do alwayes those things that please him.

30 As he spake these words, many believed on him.

31 Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed.

32 And ye shall know the truth, and the truth shall make you free.

33 ¶ They answered him, We be Abrahams seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?

34 Jesus answered them, Verily, verily I say unto you, Whosoever committeth sin, is the servant of sin.

35 And the servant abideth not in the house for ever: but the Son abideth ever.

36 If the Son therefore shall make you free, ye shall be free indeed.

37 I know that ye are Abrahams seed, but ye seek to kill me, because my word hath no place in you.

38 I speak that which I have seen with my Father: and ye do that which ye have seen with your father.

39 They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abrahams children, ye would do the works of Abraham.

40 But now ye seek to kill me, a man that told you the truth, which I have heard of God: this did not Abraham.

41 Ye do the deeds of your father. Then said they to him, We be not born of fornication, We have one father, even God.

42 Jesus said unto them, If God were your father, ye would love me, for I proceeded forth, and came from God; neither came I of myself, but he sent me.

43 Why do ye not understand my speech? even because ye cannot hear my word.

31 Dicebat ergo Jesus iis Judæis qui crediderant ipsi, Si vos manseritis in sermone meo, vere discipuli mei eritis.

32 Et cognoscetis veritatem, & veritas vos in libertatem vindicabit.

33 Responderunt ei, Semen Abrahami sumus, neque cuiquā servivimus unquā: quomodo tu dicis, Vos in libertatē vindicabimini?

34 Respondit eis Jesus, Amen, amen dico vobis, quisquis operam dat peccato, servus est peccati.

35 Servus autem non manet in domo perpetuo: filius manet perpetuo.

36 Itaq; si vos Filius in libertatē vindicarit, vere liberi eritis.

37 Scio vos semen Abrahami esse, sed studetis me interimere, quia sermo ille meus non habet locum apud vos.

38 Ego loquor quod vidi apud Patrem meum; & vos facitis quod vidistis apud Patrem vestrum.

39 Responderunt & dixerunt ei, Pater noster Abrahamus est. Dicit eis Jesus, si filii Abrahami essetis, opera Abrahami faceretis.

40 Nunc autem studetis me interimere, hominē qui veritatem vobis loquutus sū quam audiivi à Deo: hoc Abrahamus non fecit.

41 Vos facitis opera patris vestri. Itaq; dixerunt ei, Nos ex seortatione non sumus geniti: unū patrē habemus, nempe Deū.

42 Dixit ergo eis Jesus, Si Deus pater vester esset, diligeretis me; ego enim à Deo prodii & adsum: nec enim à me ipso veni, sed ille me misit.

43 Quare loquelam istam meā non agnoscitis? nempe quoniam nō potestis audire sermonem meū.

44 Vos ex patre diabolo estis, & cupiditate patris vestri vultis exsequi. Ille fuit homicida à principio, & in veritate non perstitit: non est enim veritas in eo. Quotiescumque loquitur mendacium, de suo loquitur, quia mendax est, & pater ille mendacii.

45 Vos autem, quia ego veritatem dico, non creditis mihi.

46 Quis ex vobis arguit me de peccato? si veritatem dico, quare vos non creditis mihi?

47 Qui ex Deo est, verba Dei audit: propterea vos non auditis, quia ex Deo non estis.

48 Responderunt ergo Judæi & dixerunt ei, Nonne benedicimus te Samaritanum esse, & dæmonium habere?

49 Respondit Jesus, Ego dæmonium non habeo, sed honoro patrem meum; & vos contumelia afficitis me.

50 Ego vero non quero gloriam meam: est qui querat & judicet.

51 Amen, amen dico vobis, si quis sermonem meum observaverit, mortem non conspiciet in æternum.

52 Dixerunt ergo ei Judæi, Nunc agnovimus te dæmonium habere. Abrahamus mortuus est, & propheta: & tu dicis, Si quis sermonem meum servaverit, non gustabit mortem in æternum.

53 Num tu major es patre illo, nostro Abrahamo, qui mortuus est? etiam prophetae mortui sunt: quem tu teipsum facis?

54 Respondit Jesus, Si ego glorifico meipsum, gloria mea nihil est: Pater ille meus is est qui glorificat me, quem vos dicitis Deum vestrum esse.

55 Sed non nostis eum; ego vero ipsum novi: & si dixero ipsum mihi non esse notum,

44 Ye are of your father the devil, and the lusts of your father ye will do, he was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lye, he speaketh of his own: for he is a liar, and the father of it.

45 And because I tell you the truth, ye believe me not.

46 Which of you convinceth me of sin? And if I say the truth, Why do ye not believe me?

47 He that is of God, beareth Gods words: ye therefore hear them not, because ye are not of God.

48 Then answered the Jews, and said unto him, Say we not well, that thou art a Samaritane, and hast a devil?

49 Jesus answered, I have not a devil: but I honour my Father, and ye do dishonour me.

50 And I seek not mine own glory, there is one that seeketh and judgeth.

51 Verily, verily I say unto you, If a man keep my saying, he shall never see death.

52 Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets, and thou sayest, If a man keep my saying, he shall never taste of death.

53 Art thou greater then our father Abraham, which is dead? and the prophets are dead: whom makest thou thy self?

54 Jesus answered, If I honour my self, my honour is nothing: it is my Father that honoureth me, of whom ye say, that he is your God:

55 Yet ye have not known him, but I know him: and if I should say, I know him not, I shall

It shall be a lyar like unto you : but I know him, and keep his saying.

56 Your father Abraham rejoyced to see my day : and he saw it, and was glad.

57 Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham ?

58 Jesus said unto them, Verily, verily I say unto you, Before Abraham was, I am.

59 Then took they up stones to cast at him : but Jesus hid himself, and went out of the temple, going thorow the midst of them, and so passed by.

CHAP. IX.

And as Jesus passed by, he saw a man which was blinde from his birth.

2 And his disciples asked him, sayin, Master, who did sin, this man, or his parents, that he was born blinde ?

3 Jesus answered, Neither hath this man sinned, nor his parents : but that the works of God should be made manifest in him.

4 I must work the works of him that sent me, while it is day : the night cometh when no man can work.

5 As long as I am in the world, I am the light of the world.

6 When he had thus spoken, he spat on the ground, & made clay of the spittle, and he anointed the eyes of the blinde man with the clay,

7 And said unto him, Go wash in the pool of Siloam (which is by interpretation, Sent) He went his way therefore, and washed, and came seeing.

8 ¶ The neighbours therefore, and they which before had seen him, that he was blinde, said, Is not this he that sat and begged ?

¶ O similis vestri, id est, mendax : sed eum novi, & sermonem ejus observo.

56 Abrahamus pater ille vester gestivit videre diem istum meum ; & vidit, ac gavisus est.

57 Dixerunt igitur ei Judæi, Quinquaginta annos nondum habes, & Abrahamum vidisti ?

58 Dixit eis Jesus, Amen, amen dico vobis, priusquam Abrahamus existeret, ego sum.

59 Substulerunt ergo lapides ut jacerent in eum : Jesus autem occultavit se, & exivit è templo, quum transivisset per medios ipsos : & ita præteriiit.

CAP. IX.

Prætergrediens autem vidit quemdam cæcum à nativitate.

2 Et interrogaverunt eum discipuli ejus, dicentes, Rabbi, quis peccavit, iste, an parentes ejus, ut cæcus nasceretur ?

3 Respondit Jesus, neque iste peccavit, neque parentes ejus, ut cæcus nasceretur : sed cæcus natus est ut opera Dei manifesta fierent in eo.

4 Oportet me vacare operibus ejus qui misit me, donec dies est : veniet nox quum nemo potest operari.

5 Quamdiu fuero in mundo, lux sum mundi.

6 Hoc quum dixisset, spuit humi, & fecit lutum ex spato, & illevit lutum oculis cæci illius ;

7 Dixitque ei, Vade, ablue oculos in piscinâ Siloam, quod est, si interpreteris, Missus. Abiit ergo, & abluit oculos, rediitque videns.

8 Vicini ergo, & qui prius conspexerant eum cæcum esse, dicebant, Nonne hic est qui sedebat & mendicabat ?

Cap. ix.

9 Alii dicebant, Certe hic est: alii vero, Certe similis est ei, Ille vero dicebat, Certe ego *is* sum.

10 Dixerunt ergo ei, Quomodo aperti sunt tibi oculi?

11 Respondit ille, & dixit, Quidam qui dicitur Jesus lutum fecit, & inunxit oculos meos, & dixit mihi, Vade ad piscinam Siloam, & ablue oculos. Ut autem abii & abluì oculos, vidi.

12 Dixerunt ergo ei, Ubi est ille? Ait, Nescio.

13 Adducunt eum ad Phariseos, eum, *inquã*, qui olim cæcus fuerat.

14 Erat autem sabbatum quum lutum faceret Jesus, & aperiret oculos ejus.

15 Rursus ergo interrogarunt eum etiam Pharisei, quo modo videndi facultatem esset adeptus. Ille vero dixit eis, lutum imposuit oculis meis, & abluì oculos; & video.

16 Dicebant ergo ex Phariseis quidam, Homo iste non est à Deo; nam sabbatum non observat. Alii dicebant, Quomodo potest quispiam peccator talia signa edere? Et dissidium erat inter eos.

17 Rursus dicunt cæco, Tu quid dicis de ipso, quod aperuit oculos tuos? Ille autem dixit, Certe propheta est.

18 Non crediderunt ergo Judæi de eo quod cæcus fuisset, & videndi facultatem esset adeptus, usquequo vocarunt ejus parentes, ejus, *inquam*, qui videndi facultatem fuerat adeptus.

19 Et interrogaverunt eos, dicentes, Hicne est filius ille vester, quæ vos dicitis cæcum natum esse? quomodo ergo nunc videt?

20 Responderunt eis parentes ejus & dixerunt, Scimus hunc esse filium illum nostrum, & cæcum natum esse:

S Joha.

9 Some said, This is he: others said, He is like him: but he said, I am he.

10 Therefore said they unto him, How were thine eyes opened?

11 He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash, and I went and washed, and I received sight.

12 Then said they unto him, Where is he? He said, I know not.

13 ¶ They brought to the Pharisees him that aforetime was blind.

14 And it was the sabbath-day when Jesus made the clay, and opened his eyes.

15 Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see.

16 Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath-day. Others said, How can a man that is a sinner, do such miracles? and there was a division among them.

17 They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet.

18 But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight.

19 And they asked them, saying, Is this your son, who ye say was born blind? How then doth he now see?

20 His parents answered them, and said, We know that this is our son, and that he was born blind:

21 But by what means he now seeth, we know not, or who hath opened his eyes, we know not : he is of age, ask him, he shall speak for himself.

22 These words spake his parents, because they feared the Jews : for the Jews had agreed already, that if any man did confesse that he was Christ, he should be put out of the synagogue.

23 Therefore said his parents, he is of age, ask him.

24 Then again called they the man that was blinde, and said unto him, Give God the praise, we know that this man is a sinner.

25 He answered and said, Whether he be a sinner or no, I know not : one thing I know, that whereas I was blinde, now I see.

26 Then said they to him again, What did he to thee ? how opened he thine eyes ?

27 He answered them, I have told you already, and ye did not hear ; wherefore would ye hear it again ? will ye also be his disciples ?

28 Then they reviled him, and said, Thou art his disciple, but we are Moses disciples.

29 We know that God spake unto Moses : as for this fellow, we know not from whence he is.

30 The man answered and said unto them, Why, herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes.

31 Now we know that God heareth not sinners : but if any man be a worshipper of God, and doth his will, him he heareth.

32 Since the world began was it not heard that any man opened the eyes of one that was born blind.

21 Quomodo vero nunc videt at nescimus ; aut quis ejus aperuerit oculos nos nescimus : ipse ætatem habet, ipsum interroga te, ipse de se loquetur.

22 Hæc dixerunt parentes ejus, quod metuerent Judæos : jam enim constituerant Judæi, ut siquis eum profiteretur esse Christum, synagoga moveretur.

23 Propterea parentes ejus dixerunt, Ætatem habet, ipsum interrogate.

24 Secundo ergo vocarunt hominem qui fuerat cæcus, & dixerunt ei, Tribue gloriam Deo : nos hunc hominem scimus peccatorem esse.

25 Respondit igitur ille & dixit, An peccator sit nescio : unum scio ; me, quum cæcus fuerim, nunc videre.

26 Dixerunt autem ei rursus, Quid fecit tibi ? quomodo aperuit oculos tuos ?

27 Respondit eis, Jam vobis dixi, & non audivistis : cur iterum vultis audire ? num & vos fieri vultis ipsius discipuli ?

28 Itaq; conviciati sunt ei, & dixerunt, Tu discipulus illius es ; nos autē Moses discipuli sumus.

29 Nos scimus Deum esse loquutum Mosi : hic autem unde sit nescimus.

30 Respondit ille, & dixit eis, At enim istud mirum est, quod vos nesciatis unde sit, & tamen aperuit meos oculos.

31 Scimus autem quod Deus peccatores non audiat : sed si quis Dei cultor est, & facit quod ille vult, ille hunc audit.

32 Ab seculo non est auditum aliquem aperuisse oculos ejus qui cæcus natus fuerit.

Cap. xi.

33 Nisi esset hic à Deo, non posset tale quicquam facere.

34 Responderunt & dixerunt ei, Tu in peccatis natus es totus, & tu doces nos? Et eiecunt eum foras.

35 Audivit Jesus eum eiecum foras; & cum nactus, dixit ei, Tunc credis in filium Dei?

36 Respondit ille, & dixit, Quis est, Domine, ut credam in eum?

37 Dixit autem ei Jesus, Et vidisti eum, & is est qui loquitur tecum.

38 At ille ait, Credo, Domine: Et adoravit eum.

39 Et dixit Jesus, Ad iudicium exercendum ego in hunc mundum veni; ut qui non vident, videant, & qui vident, cæci fiant.

40 Audierunt autem hæc quidam ex Phariseis qui cum ipso erant, & dixerunt ei, Num & nos cæci sumus?

41 Dixit eis Jesus, Si cæci essetis, non haberetis peccatum: nunc vero dicitis, Videmus; itaque peccatum vestrum manet.

CAP. X.

AMen, amen dico vobis, qui non ingreditur per ostium in caulam ovium, sed ascendit aliunde, ille fur est & latro.

2 Qui vero ingreditur per ostium, pastor est ovium.

3 Huic aperit janitor, & oves vocem ejus audiunt: & suas oves vocat nominatim, & educit eas.

4 Quumque suas oves emisserit, antegreditur eas; & oves eum sequuntur, quia noverunt vocem ejus.

S. John.

33 If this man were not of God, he could do nothing.

34 They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out.

35 Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God?

36 He answered and said, Who is he, Lord, that I might believe on him?

37 And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee.

38 And he said, Lord I believe; and he worshipped him.

39 ¶ And Jesus said, For judgment am I come into this world, that they which see not might see, and that they which see, might be made blind.

40 And some of the Pharisees which were with him heard these words, and said unto him, Are we blind also?

41 Jesus said unto them, If ye were blinde, ye should have no sin: but now ye say, We see, therefore your sin remaineth.

CHAP. X.

Verily, verily I say unto you, He that entreth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.

2 But he that entreth in by the door, is the shepherd of the sheep.

3 To him the porter openeth: and the sheep hear his voice, and he calleth his own sheep by name, and leadeth them out.

4 And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice.

5 And

3 And a stranger will they not follow, but will flee from him : for they know not the voice of strangers.

6 This parable spake Jesus unto them : but they understood not what things they were which he spake unto them.

7 Then said Jesus unto them again, Verily, verily I say unto you, I am the door of the sheep.

8 All that ever came before me, are thieves and robbers ; but the sheep did not hear them.

9 I am the door, by me if any man enter in, he shall be saved, and shall go in and out, and finde pasture.

10 The thief cometh not, but for to steal, and to kill, and to destroy : I am come that they might have life, and that they might have it more abundantly.

11 I am the good shepherd : the good shepherd giveth his life for the sheep.

12 But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth : and the wolf catcheth them, and scattereth the sheep.

13 The hireling fleeth, because he is an hireling, and careth not for the sheep.

14 I am the good shepherd, and know my sheep, and am known of mine.

15 As the Father knoweth me, even so know I the Father : and I lay down my life for the sheep.

16 And other sheep I have, which are not of this fold : them also I must bring, and they shall hear my voice ; and there shall be one fold, and one shepherd.

17 Therefore doth my Father love me, because I lay down my life that I might take it again.

3 Alienum autem nequam sequuntur, sed fugient ab eo, quia non norunt vocem alienorum.

6 Hanc similitudinem dixit eis Jesus. Illi vero non cognoverunt quanam illa essent quæ loquebatur eis.

7 Jesus ergo rursus dixit eis, Amen, amen dico vobis, ego sum ostium illud ovium.

8 Quotquot ante me venerunt, fures sunt & latrones : sed oves non ausculturunt eos.

9 Ego sum illud ostium : per me si quis introierit, servabitur ; & ingreditur & egredietur, & pascua inveniet.

10 Fur non venit nisi ut furetur, & mactet ac perdat oves : ego veni ut vitam habeant, & abundant.

11 Ego sum pastor ille bonus : bonus pastor animam suam deponit pro ovibus.

12 Mercenarius autem, & qui non est pastor, cuius non sunt oves propriæ, spectans lupum venientem, relinquit oves, & fugit : lupus autem eas capit, & dispergit ovile.

13 Mercenarius autem fugit, quia mercenarius est, & non est illi cura ovium.

14 Ego sum pastor ille bonus, & agnosco meas, & agnoscor à meis.

15 Prout novit me Pater, ita & ego novi Patrem ; & animam meam depono pro ovibus.

16 Alias etiam oves habeo quæ non sunt ex hac caula : illas quoq; oportet me adducere ; nam vocem meam audient : fietque unus grex, & unus pastor.

17 Propterea Pater me diligit, quia ego depono animam meam ut eam rursus assumam.

18 Nemo

Cap. x.

18 Nemo tollit eam à me, sed ego depono eam per meipsum : auctoritatem habeo deponendi eam, & auctoritatem habeo rursus eam assumendi. Hoc præceptum accepi à Patre meo.

19 Dissidium igitur rursus ortum est inter Judæos propter istos sermones.

20 Dicebant autem multi eorum, Dæmonium habet, & insanit : quid eum auditis ?

21 Alii dicebant, Hæc verba non sunt dæmoniacy : num dæmonium potest cæcorum oculos aperire ?

22 Facta sunt autem encænia Hierosolymis, & hyems erat.

23 Et ambulabat Jesus in templo in porticu Solomonis.

24 Cinxerunt igitur eum Judæi, & dixerunt ei, Quousque animam nostram suspendis ? si tu es Christus ille, dic nobis aperte.

25 Respondit eis Jesus, Dixi vobis, nec creditis : opera quæ ego facio in nomine Patris mei, hæc testantur de me.

26 Sed vos non creditis : non enim estis ex ovibus illis meis, sicut dixi vobis.

27 Oves illæ meæ vocem meam audiunt, & ego eas agnosco, & sequuntur me :

28 Et ego vitam æternam do eis, nec peribunt in æternum, neque rapiet eas quisquam è manu mea.

29 Pater ille meus, qui mihi dedit eas, major omnibus est : neque quisquam potest eas eripere è manu Patris mei.

30 Ego & Pater unum sumus.

31 Sustulerunt ergo rursus lapides Judæi ut eum lapidarent.

32 Respondit eis Jesus, Multa bona opera ostendi vobis

S. John.

18 No man taketh it from me, but I lay it down of my self : I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.

19 ¶ There was a division therefore again among the Jews for these sayings.

20 And many of them said, He hath a devil, and is mad, why hear ye him ?

21 Others said, These are not the words of him that hath a devil : can a devil open the eyes of the blinde ?

22 ¶ And it was at Jerusalem the feast of the dedication, and it was winter.

23 And Jesus walked in the temple in Solomons porch.

24 Then came the Jews round about him, and said unto him, How long dost thou make us to doubt ? If thou be the Christ, tell us plainly.

25 Jesus answered them, I told you, and ye believed not : the works that I do in my Fathers Name, they bear witness of me.

26 But ye believe not, because ye are not of my sheep, as I said unto you.

27 My sheep hear my voice, and I know them, and they follow me,

28 And I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand.

29 My Father which gave them me, is greater then all : and no man is able to pluck them out of my Fathers hand.

30 I and my Father are one.

31 Then the Jews took up stones again to stone him.

32 Jesus answered them, Many good works have I shewed you from

S. John.

from my Father : for which of those works do ye stone me ?

33 The Jews answered him, saying, For a good work we stone thee not, but for blasphemy : and because that thou being a man, makest thy self God.

34 Jesus answered them, Is it not written in your law, I said, Ye are gods ?

35 If he called them gods, unto whom the word of God came, and the scripture cannot be broken :

36 Say ye of him whom the Father hath sanctified, and sent into the world, Thou blasphemest, because I said, I am the Son of God.

37 If I do not the works of my Father, believe me not.

38 But if I do, though ye believe not me, believe the works : that ye may know and believe that the Father is in me, and I in him.

39 Therefore they sought again to take him : but he escaped out of their hand,

40 And went away again beyond Jordan, into the place where John at first baptized, and there he abode.

41 And many resorted unto him, and said, John did no miracle : but all things that John spake of this man, were true.

42 And many believed on him there.

CHA P. XI.

NOW a certain man was sick, named Lazarus of Bethany, the town of Mary and her sister Martha.

2 (It was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.)

3 Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick.

Cap. xi.

ex Patre meo : propter quod illorum operum me lapidatis.

33 Responderunt ei Judæi, dicentes, Ob bonum opus non lapidamus te, sed ob blasphemiam, id est, quia tu, homo quum sis, facis teipsum Deum.

34 Respondit eis Jesus, Nonne scriptum est in Lege vestra, Ego dixi, dii estis ?

35 Si illos dixit Deos ad quos sermo Dei factus est, & non potest solvi Scriptura ;

36 Mene, quem Pater sanctificavit & misit in mundum, vos dicitis blasphemare, quia dixi, Filius Dei sum ?

37 Si non facio opera Patris mei, nolite credere mihi.

38 Sin vero illa facio, etiam si mihi non credatis, operibus tamen credite : ut cognoscatis & credatis Patrē in me esse, & me in eo.

39 Rursus ergo studebant eum prehendere : sed exivit ex eorum manu.

40 Abiitque rursus ad tractum Jordanis, in eum locum ubi primum fuerat Joannes quum baptizaret, mansitque illic.

41 Multi autē veniebant ad eum, & dicebant, Joannes quidem signum nullum edidit : quæcumque autem de isto dixit, vera erant.

42 Et multi illic crediderunt in eum.

C A P. XI.

ERAT autem infirmus quidam nomine Lazarus, à Bethania, ex vico Mariæ & Marthæ sororis ipsius.

2 (Maria autem ea erat quæ unxit Dominū unguento, & extersit pedes ejus capillis suis ; cujus frater Lazarus infirmus erat.)

3 Miserunt ergo sorores ejus ad ipsum, dicentes, Domine, ecce, is quem amas est infirmus.

Cap. xi.

S. John.

4 *Jesus autem hoc audito, dixit, Hæc infirmitas non est immissa ad mortem, sed pro Dei gloria, ut per eum morbum glorificetur filius Dei.*

5 *Diligebat autem Jesus Martham, & sororem ejus, & Lazarum.*

6 *Ut ergo audivit illum ægrotare, tum quidem mansit duos dies in eo loco ubi erat.*

7 *Deinde postea dixit discipulis, Eamus in Judæam rursus.*

8 *Dicunt ei discipuli, Rabbi, modo studebant te Judæi lapidare, & rursus illuc abis?*

9 *Respondit Jesus, Nonne duodecim sunt horæ diei? si quis ambulet interdiu, non impingit, quia lucem hujus mundi cernit:*

10 *Si quis autem ambulet nocte, impingit, quia lux ei non adest.*

11 *Hæc ait; & postea dixit eis, Lazarus amicus ille noster dormit: sed proficiscor ut à somno excitem eum.*

12 *Dixerunt ergo discipuli ejus, Domine, si dormit, servabitur.*

13 *Hoc autem dixerat Jesus de ipsius morte: at illi putarunt eum de dormitione somni dicere.*

14 *Tunc ergo Jesus dixit eis aperte, Lazarus mortuus est.*

15 *Et gaudio propter vos (ut credatis) me illic non fuisse: sed eamus ad eum.*

16 *Dixit autem Thomas, qui dicitur Didymus, condiscipulis, Eamus & nos, ut moriamur cum eo.*

17 *Venit ergo Jesus, & invenit eum quartum jam diem in monumento agere.*

4 *When Jesus heard that, he said, This sicknesse is not unto death, but for the glory of God, that the Son of God might be glorified thereby.*

5 *Now Jesus loved Martha, and her sister, and Lazarus.*

6 *When he had heard therefore that he was sick, he abode two daies still in the same place where he was.*

7 *Then after that saith he to his disciples, Let us go into Judæa again.*

8 *His disciples say unto him, Master, the Jews of late sought to stone thee, and goest thou thither again?*

9 *Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world.*

10 *But if a man walk in the night, he stumbleth, because there is no light in him.*

11 *These things said he, and after that he saith unto them, Our friend Lazarus sleepeth, but I go that I may awake him out of sleep.*

12 *Then said his disciples, Lord, if he sleep he shall do well.*

13 *Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep.*

14 *Then said Jesus unto them plainly, Lazarus is dead.*

15 *And I am glad for your sakes that I was not there (to the intent ye may believe) nevertheless, let us go unto him.*

16 *Then said Thomas which is called Didymus, unto his fellow disciples, Let us also go that we may die with him.*

17 *Then when Jesus came, he found that he had lien in the grave four daies already.*

18 (Now Bethany was nigh unto Jerusalem, about fifteen furlongs off)

19 And many of the Jews came to Martha and Mary to comfort them concerning their brother.

20 Then Martha, as soon as she heard that Jesus was coming, went and met him : but Mary sat still in the house.

21 Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died.

22 But I know that even now whatsoever thou wilt ask of God, God will give it thee.

23 Jesus saith unto her, Thy brother shall rise again.

24 Martha saith unto him, I know that he shall rise again in the resurrection at the last day.

25 Jesus saith unto her, I am the resurrection and the life : he that believeth in me, though he were dead, yet shall he live ;

26 And whosoever liveth and believeth in me, shall never die. Believest thou this ?

27 She saith unto him, Yea, Lord, I believe that thou art the Christ the Son of God which should come into the world.

28 And when she had so said, she went her way, & called Mary her sister secretly, saying, The Master is come, and calleth for thee.

29 As soon as she heard that, she arose quickly, and came unto him.

30 Now Jesus was not yet come into the town ; but was in that place where Martha met him.

31 The Jews then which were with her in the house, and comforted her, when they saw Mary that she rose up hastily, and went out, followed her, saying, She goeth unto the grave to weep there.

18 Erat autem Bethania prope Hierosolimam fere stadiis quindecim.

19 Multique ex Judæis venerant ad Martham & Mariam, & eas quæ cum ipsis erant, ut consolarentur eas de fratre suo.

20 Martha ergo ut audivit Jesum venire, occurrit ei : Maria vero domi sedebat.

21 Dixit autem Martha Jesu, Domine, si fuisses hic, frater meus non fuisset mortuus :

22 Sed & nunc scio fore ut quæcumque petieris à Deo, det tibi.

23 Dicit ei Jesus, Resurget frater tuus.

24 Dicit ei Martha, Scio resurrectorum in resurrectione ultimo illo die.

25 Dixit ei Jesus, Ego sum resurrectio & vita : qui credit in me, etiam si mortuus fuerit, vivet :

26 Et quisquis vivit, & credit in me, non morietur in æternum. Credis hoc ?

27 At illi, Etiam, Domine, ego credo te esse Christum illum, filium illum Dei, qui in mundum venturus erat.

28 Et quum hæc dixisset, abiit, & clam vocavit Mariam sororem suam, dicens, Magister adest, & te vocat.

29 Illa ut audivit, surgit cito, & venit ad eum.

30 (Nondum autem venerat Jesus in vicum ; sed erat in loco ubi occurrerat ei Martha.

31 Iudæi ergo qui domi erant cum ea, & consolabantur eam, quum vidissent Mariam cito surrexisse, & exiisse, sequuti sunt eam, dicentes, Certe abit ad monumentum, ut illic flet.

32 Maria vero quum venisset eo ubi erat Jesus, viso eo, accidit ad ejus pedes, dicens ei, Domine, si fuisses hic, non esset mortuus frater meus.

33 Jesus autem ut vidit eam flentem, & Judæos qui una venerant cum ea flentes, infremuit spiritu, & turbavit seipsum.

34 Et dixit, Ubi posuistis eum? Dicunt ei, Domine, veni, & vide.

35 Lacrymatus est Jesus.

36 Dixerunt ergo Judæi, Ecce quomodo amabat eum.

37 Quidam autem ex ipsis dixerunt, Non poterat hic, qui aperuit oculos cæci, facere ut & iste non moreretur?

38 Jesus ergo rursus fremens apud semetipsum venit ad monumentum: erat autem spelunca, & lapis erat ei impositus.

39 Ait Jesus, Tollite lapidem. Dicit ei Martha, soror ejus qui mortuus fuerat, Domine, jam olet; quatuor enim dierum est.

40 Dicit ei Jesus, Nonne dixi tibi, fore, si credideris, ut videas gloriam Dei?

41 Sustulerunt ergo lapidem è loco ubi mortuus ille fuerat positus. Jesus autem sustulit sursum oculos, & dixit, Pater, gratias ago tibi quod me audieris.

42 Ego vero sciebam me semper à te audiri: sed propter turbam circumstantem hoc dixi, ut credant me à te missum esse.

43 Et quum hæc dixisset, clamavit voce magna, Lazare, ades dum foras.

44 Tum qui fuerat mortuus, prodiit pedes & manus vinctus

32 Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died.

33 When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled,

34 And said, Where have ye laid him? They say unto him, Lord, come and see.

35 Jesus wept.

36 Then said the Jews, Behold how he loved him.

37 And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?

38 Jesus therefore again groaning in himself, cometh to the grave. It was a cave, and a stone lay upon it.

39 Jesus said, Take ye away the stone. Martha the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been dead four dayes.

40 Jesus saith unto her, Said I not unto thee, that if thou wouldst believe, thou shouldest see the glory of God?

41 Then they took away the stone from the place where the dead was laid. And Jesus lift up his eyes, and said, Father, I thank thee that thou hast heard me.

42 And I knew that thou hearest me alwayes: but because of the people which stand by, I said it, that they may believe that thou hast sent me.

43 And when he thus had spoken, he cryed with a loud voice, Lazarus come forth.

44 And he that was dead came forth, bound hand and foot with

with grave-clothes, and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

45 Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him.

46 But some of them went their wayes to the Pharisees, and told them what things Jesus had done.

47 ¶ Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doth many miracles.

48 If we let him thus alone, all men will believe on him, and the Romans shall come and take away both our place and nation.

49 And one of them named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all,

50 Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not.

51 And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation:

52 And not for that nation only, but that also he should gather together in one, the children of God that were scattered abroad.

53 Then from that day forth they took counsel together for to put him to death.

54 Jesus therefore walked no more openly among the Jews: but went thence unto a countrey near to the wilderness, into a city called Ephraim, and there continued with his disciples.

55 ¶ And the Jews passeover was nigh at hand, and many went out of the countrey up to Jerusalem

fasciis, vultus autem ejus sudario erat obvinctus. Dicit eis Jesus, Solvite eum, & finite abire.

45 Multi ergo ex Judæis qui venerant ad Mariam, & spectabant quæ fecerat Jesus, crediderunt in eum.

46 Quidam autem ex eis abierunt ad Phariseos, & dixerunt eis quæ fecerat Jesus.

47 Coegerunt ergo primarii sacerdotes & Pharisei conciliū, & dicebant, Quid agemus? nam hic homo multa signa edit.

48 Si omittamus eum ita, omnes ei credent: venientque Romani, & delebunt tum locum nostrum, tum gentem.

49 Unus autem ex ipsis, Caiaphas, pontifex maximus anni illius, dixit eis, Vos nihil scitis:

50 Nec cogitatis conducere nobis, ut unus homo moriatur pro populo, & tota gens non pereat.

51 Hoc autem ex semetipso non dixit; sed quum esset pontifex maximus anni illius, prophetavit fore ut Jesus pro gente moreretur:

52 Nec tantum pro ea gente, sed ut etiam filios Dei dispersos congregaret in unum.

53 Ab illo ergo die consultabant una ut interimerent eum.

54 Jesus ergo palā amplius non ambulabat inter Judæos: sed abiit illinc in regionem quæ est prope desertum, in urbem quæ dicitur Ephraim; & illic commorabatur cum discipulis suis.

55 Prope autem erat pascha Judæorum: & ascenderunt multi Hierosolymam ex illa regione
ante

ante pascha, ut purificarent se.

56 Quærebant ergo Jesum, & loquebantur alii cum aliis in templo stantes, Quid videtur vobis? an venturus non est ad festum?

57 Dederunt autem primarii sacerdotes & Pharisei præceptum, ut si quis nosset ubi esset, indicaret, ut prehenderent eum.

CAP. XII.

Jesus ergo sex ante pascha diebus venit in Bethaniam, ubi erat Lazarus ille qui fuerat mortuus, quem suscitaverat ex mortuis.

2 Fecerunt igitur ei cœnam illic, & Martha ministrabat: Lazarus autem unus erat ex iis qui simul discumbebant cum eo.

3 Maria vero accepta libra unguenti nardi liquidæ multipretii, unxit pedes Jesu, & extersit pedes ejus capillis suis: domus autem impleta est odore unguenti.

4 Dixit ergo quidam ex discipulis ejus, nempe Judas Simonis filius, Iscariotes, qui erat eum proditurus,

5 Quare hoc unguentum non venit trecentis denariis, & datum est pauperibus?

6 Dixit autem hoc, non quod pauperum ipsi cura esset, sed quia fur erat, & marsupium habebat, & ea quæ immittebantur portabat.

7 Dixit ergo Jesus, Omitte eam, in diem funerationis meæ asservavit istud.

8 Pauperes enim semper habebitis vobiscum, me vero non semper habebitis.

9 Cognovit ergo turba multa ex Judæis eum illic esse:

before the passeover, to purifie themselves.

56 Then sought they for Jesus, and spake among themselves, as they stood in the temple, What think ye, that he will not come to the feast?

57 Now both the chief Priests and the Pharisees had given a commandment, that if any man knew where he were, he should shew it, that they might take him.

CHAP. XII.

Then Jesus, six dayes before the passeover, came to Bethany, where Lazarus was, which had been dead, whom he raised from the dead.

2 There they made him a supper, and Martha served: but Lazarus was one of them that sat at the table with him.

3 Then took Mary a pound of ointment, of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.

4 Then saith one of his disciples, Judas Iscariot, Simons son, which should betray him,

5 Why was not this ointment sold for three hundred pence, and given to the poor?

6 This he said, not that he cared for the poor: but because he was a thief, and had the bag, and bare what was put therein.

7 Then said Jesus, Let her alone, against the day of my burying hath she kept this.

8 For the poor alwayes ye have with you: but me ye have not alwayes,

9 Much people of the Jews therefore knew that he was there:

and they came, not for Jesus sake onely, but that they might see Lazarus also, whom he had raised from the dead.

10 ¶ But the chief priests consulted, that they might put Lazarus also to death.

11 Because that by reason of him many of the Jews went away, and believed on Jesus.

12 ¶ On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem,

13 Took branches of palm-trees, and went forth to meet him and cried, Hosanna, blessed is the King of Israel that cometh in the Name of the Lord.

14 And Jesus when he had found a young asse, sat thereon, as it is written,

15 Fear not, daughter of Sion, behold, thy King cometh, sitting on an asses colt,

16 These things understood not his disciples at the first: But when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him.

17 The people therefore that was with him, when he called Lazarus out of his grave, and raised him from the dead, bare record.

18 For this cause the people also met him, for that they heard that he had done this miracle.

19 The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after him.

20 ¶ And there were certain Greeks among them, that came up to worship at the feast.

21 The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus.

& venerunt non propter Jesum tantum, sed etiam ut Lazarum viderent, quem excitavit à mortuis.

10 Consultarunt autem primarii sacerdotes, ut Lazarum etiam interimerent:

11 Quia multi ex Judæis propter eum abibant, & credebant in Jesum.

12 Postero die turba multa quæ venerat ad diem festum, quum audissent Jesum venire Hierosolymam,

13 Acceperunt ramos palmarum, & prodierunt ei obviam, & clamabant, Hosanna, benedictus qui venit in nomine Domini, Rex ille Israelis.

14 Nactus autem Jesus asellum, insedit ei, sicut scriptum est,

15 Ne metue, filia Sion; ecce, Rex ille tuus venit insidens pullo asinæ.

16 Hæc autem non cognoverunt discipuli ejus primo: sed quum glorificatus esset Jesus, tunc recordati sunt hæc esse scripta de eo, & sese hæc illi præstitisse.

17 Testabatur vero turba quæ erat cum eo, quod Lazarum vocasset è monumento, & suscitasset eum ex mortuis.

18 Propterea etiam occurrit ei turba, quia audierat eum edidisse hoc signum.

19 Pharisei ergo dixerunt inter se, Videtisne nos nihil proficere? ecce, mundus eum sequutus est.

20 Erant autem quidam Greci ex iis qui ascendunt ut adorerent in festo.

21 Isti ergo venerunt ad Philip-pum qui erat à Bethsaida urbe Galilææ, & rogarunt eum, dicentes, Domine, vellemus Jesum videre.

Cap. xii.

22 Venit Philippus & dicit Andræ: Andreas rursum & Philippus dicunt Jesu.

23 Jesus autem respondit eis, dicens, Venit hora ista glorificandi Filii hominis.

24 Amen, amen dico vobis, nisi granū frumenti ceciderit in terram, & mortuū fuerit, ipsum solum manet: si vero mortuum fuerit, multum fructum adfert.

25 Qui amat animam suam, perdet eam: & qui odit animā suam in hoc mundo, in vitam æternam custodiet eam.

26 Si quis mihi ministrat, me sequatur: & ubi ego fuero, illic & minister meus erit & si quis mihi ministraverit, honorabit eum Pater.

27 Nunc anima mea turbata est: & quid dicam? Pater, libera me ab hac hora: sed propterea veni in horam hanc.

28 Pater, glorifica nomen tuum. Venit ergo vox è cælo, dicens, Et glorificavi, & rursum glorificabo.

29 Turba ergo quæ adstabat & audierat, dicebat tonitru esse factum. Alii dicebant, Angelus ei loquutus est.

30 Respondit Jesus, & dixit, Non propter me hæc vox existit, sed propter vos.

31 Nunc iudicium adest mundi huius: nunc princeps ille mūdi huius ejicietur foras.

32 Et ego si sublatu fuerō è terra, omnes traham ad meipsum.

33 (Hoc autem dicebat, significans quā morte futurum erat ut moreretur)

34 Respondit ei turba, Nos audivimus ex Lege, Christū manere in æternū: quomodo igitur tu dicis oportere tolli Filium hominis? quis est iste Filius hominis?

S. John.

22 Philip cometh and telleth Andrew: and again, Andrew and Philip told Jesus.

23 ¶ And Jesus answered them, saying, The hour is come, that the Son of man should be glorified.

24 Verily, verily I say unto you, Except a corn of wheat fall into the ground, and die, it abideth alone: but if it die, it bringeth forth much fruit.

25 He that loveth his life, shall lose it: and he that hateth his life in this world, shall keep it unto life eternal.

26 If any man serve me, let him follow me, and where I am, there shall also my servant be: if any man serve me, him will my Father honour.

27 Now is my soul troubled, and what shall I say? Father, save me from this hour: but for this cause came I unto this hour.

28 Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again.

29 The people therefore that stood by, and heard it, said that it thundered: others said, An angel spake to him.

30 Jesus answered, and said, This voice came not because of me, but for your sakes.

31 Now is the judgement of this world: now shall the prince of the world be cast out.

32 And I, if I be lifted up from the earth, will draw all men unto me.

33 (This he said, signifying what death he should die)

34 The people answered him, We have heard out of the law, that Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this Son of man?

35 Then Jesus said unto them, *Let a little while is the light with you, walk while ye have the light, lest darknesse come upon you : for he that walketh in darknesse, knoweth not whither he goeth.*

36 *While ye have light believe in the light, that ye may be the children of light. These things spake Jesus and departed, and did hide himself from them.*

37 ¶ *But though he had done so many miracles before them, yet they believed not on him :*

38 *That the saying of Esaias the prophet might be fulfilled, which he spake, Lord who hath believed our report ? and to whom hath the arm of the Lord been revealed ?*

39 *Therefore they could not believe, because that Esaias said again,*

40 *He hath blinded their eyes, and hardened their heart, that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them.*

41 *These things said Esaias, when he saw his glory, and spake of him.*

42 ¶ *Nevertheless among the chief rulers also many believed on him ; but because of the Pharisees they did not confesse him, lest they should be put out of the synagogue.*

43 *For they loved the praise of men more then the praise of God.*

44 ¶ *Jesus cryed, and said, He that believeth on me, believeth not on me, but on him that sent me.*

45 *And he that seeth me, seeth him that sent me.*

46 *I am come a light into the world, that whosoever believeth on me, should not abide in darknesse.*

35 Dixit igitur eis Jesus, *Adhuc parvo tempore lux vobiscum est : ambulate dum lucem habetis, ne vos tenebrae deprehendant : nam qui ambulat in tenebris nescit quo vadat.*

36 *Dum lucem habetis, credite in lucem, ut filii lucis fiat. Hæc loquutus est Jesus : & quum abiisset, occultavit se ab eis.*

37 *Quum autem tot signa coram eis edidisset, non credebant in eum :*

38 *Ut sermo Esaiæ prophetae impleretur, quem dixit, Domine, quis credidit sermoni nostro, & brachium Domini cui detectum est ?*

39 *Propterea non poterant credere, quia iterum dixit Esaias,*

40 *Excæcavit oculos eorum, & obduravit corda eorum : ne videant oculis, & sint intelligentes corde, & sese convertant & sanem eos.*

41 *Hæc Dixit Esaias, quando vidit gloriam ejus, & loquutus est de eo.*

42 *Verumtamen etiam ex primoribus multi crediderunt in eum : sed propter Phariseos hoc non profitebantur, ne synagoga moverentur.*

43 *Dilexerunt enim gloriam hominum potius quam gloriam Dei.*

44 *Jesus autem clamavit, & dixit, Qui credit in me, non credit in me, sed in eum qui misit me.*

45 *Et qui conspicit me, conspicit eum qui misit me.*

46 *Ego lux in mundum veni, ut quisquis credit in me, in tenebris non maneat.*

Cap. xlii.

47 Si quis autem audierit verba mea, & non crediderit, ego non damno ipsum: non enim veni ut damnem mundum, sed ut servem mundum.

48 Qui aspernatur me, nec recipit verba mea, habet qui condemnet ipsum: sermo quem loquutus sum, ille damnabit eum ultimo illo die.

49 Quia ego ex meipso non sum loquutus: sed qui misit me Pater, ipse mihi præcepit quid d'cam, & quid loquar.

50 Et scio præceptum ejus vitam æternam esse. Quæ igitur ego loquor, prout dixit mihi Pater, ita loquor.

CAP. XIII.

ANTE festum autem diem paschæ, sciens Jesus venisse horam illam d'grediendi ex hoc mundo ad Patrem, quum dilexisset suos illos qui erant in mundo, usque ad finem dilexit eos.

2 Et cœna peracta, (quum diabolus jam immisisset in cor Judæ, filii Simonis, Iscariotæ, ut proderet eum)

3 Sciens Jesus Patrem omnia dedisse sibi in manus, & se à Deo prodiisse, & ad Deum abire,

4 Surgit à cœna, & deponit pallium; acceptoque linteo, præcinxit se.

5 Deinde, immisit aquam in pelv'm, & cœpit lavare pedes discipulorum, & extergere linteo quo erat præcinctus.

6 Venit ergo ad Simonem Petrum; qui dixit ei, Domine, tumihi lavas pedes?

7 Respondit Jesus, & dixit ei, Quod ego facio,

S. John.

47 And if any man hear my words, and believe not, I judge him not; for I came not to judge the world, but to save the world.

48 He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.

49 For I have not spoken of myself, but the Father which sent me, he gave me a commandment what I should say, and what I should speak.

50 And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.

CHAP. XIII.

NOW before the feast of the passover, when Jesus knew that his hour was come, that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.

2 And supper being ended, (the devil having now put into the heart of Judas Iscariot, Simons son to betray him)

3 Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God,

4 He riseth from supper, and laid aside his garments, and took a towel, and girded himself.

5 After that, he poureth water into a bason, and began to wash the disciples feet, and to wipe them with the towel wherewith he was girded.

6 Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet?

7 Jesus answered and said unto him, What I do,

~~thou knowest~~ not now : but thou shalt know hereafter.

8 Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me.

9 Simon Peter saith unto him, Lord, not my feet onely, but also my hands and my head.

10 Jesus saith to him, He that is washed, needeth not, save to wash his feet, but is clean every whit; and ye are clean, but not all.

11 For he knew who should betray him, therefore said he, Ye are not all clean.

12 So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you ?

13 Ye call me Master, and Lord : and ye say well, for so I am.

14 If I then your Lord and Master have washed your feet, ye also ought to wash one anothers feet.

15 For I have given you an example, that ye should do as I have done to you.

16 Verily, verily I say unto you, The servant is not greater then his lord, neither he that is sent, greater then he that sent him.

17 If ye know these things, happy are ye if ye do them.

18 ¶ I speak not of you all, I know whom I have chosen : but that the scripture might be fulfilled, He that eateth bread with me, hath lift up his heel against me.

19 Now I tell you before it come, that when it is come to passe, ye may believe that I am he.

20 Verily, verily I say unto you, He that receiveth whomsoever I send, receiveth me : & he that receiveth me, receiveth him that sent me

tu nescis nunc ; cognosces autem postea.

8 Dicit ei Petrus, Non lavabis neos pedes in æternum. Respondit ei Jesus, Nisi laverō te, nihil tecum habebis commune.

9 Dicit ei Simon Petrus, Domine, non solum pedes meos, sed etiam manus & caput.

10 Dicit ei Jesus, Ei qui lotus est non opus est nisi ut pedes lavet, sed est mundus totus : & vos mundi estis, sed non omnes.

11 Norat enim eum à quo prodebat : propterea dixit, Non omnes estis mundi.

12 Postquam ergo lavisset pedes eorum, & pallium suum recepisset, rursus recubuit, & dixit eis, Nostisne quid fecerim vobis ?

13 Vos me vocantes, dicitis, Magister ac Domine ; & bene dicitis : sum enim.

14 Itaque si ergo lavi pedes vestros, Dominus & præceptor, vos quoque debetis alii aliorum pedes lavare.

15 Exemplum enim præbui vobis ut prout ego feci vobis, ita & vos faciatis.

16 Amen amen dico vobis, Servus non est major domino suo, neque legatus major eo à quo missus est.

17 Si hæc noveritis, beati eritis si ea feceritis.

18 Non de omnibus vobis loquor : ego scio quos elegerim : sed oportet impleatur Scriptura, Qui edidit tecum panem sustulit adversum me calcem suam.

19 Jam nunc dico vobis priusquam fiat, ut quum factum fuerit, credatis me eum esse.

20 Amen, amen dico vobis, quando aliquē misero, quisquis eum recipit, me recipit : qui vero me recipit, recipit eū qui me misit.

21 Quum hæc dixisset Jesus, turbatus est spiritu, & testatus est, dixitque, Amen, amen, dico vobis, unus ex vobis prodet me.

22 Discipuli ergo aspiciebant alii ad alios, incerti de quo diceret.

23 Erat autē quidā ex discipulis Jesu recumbens in sinu ipsius, *nimirum* is quē diligebat Jesus.

24 Innuit ergo huic Simon Petrus, ut percontraretur quisnam esset de quo diceret.

25 Ille vero quum sese inclinasset in pectus Jesu, dicit ei, Domine, quis est?

26 Respondit Jesus, Ille est cui ego intinctam offulam dero. Et quum intinxisset offulam, dedit Judæ filio Simonis Iscariotæ.

27 Et post sumptam offulam, tunc ingressus est in illum satanas. Dicit igitur ei Jesus, Quod facis, mox facito.

28 Hoc autem nemo accumbentium intelligebat quorsum ei dixisset.

29 Quidam enim putabant, quoniam ma supium habebat Judas, Jesum ei dixisse, Eme quibus opus est nobis ad festum; aut egenis ut aliquid daret.

30 Ille igitur accepta offula statim exivit, erat autem nox.

31 Quum ergo exivisset, dicit Jesus, Nunc glorificatus est Filius hominis, & Deus glorificatus in eo.

32 Quod si Deus glorificatus est in eo, Deus quoque glorificabit eum in sese, & statim glorificabit eum.

33 Filioli, adhuc paulisper vobiscum sum. Quæretis me: sed sicut dixi Judæis,

21 When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily I say unto you, that one of you shall betray me.

22 Then the disciples looked one on another, doubting of whom he spake.

23 Now there was leaning on Jesus bosome, one of his disciples whom Jesus loved.

24 Simon Peter therefore beckned to him, that he should ask who it should be of whom he spake.

25 He then lying on Jesus brest, saith unto him, Lord, who is it?

26 Jesus answered, He it is to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot the son of Simon.

27 And after the sop Satan entred into him. Then said Jesus unto him, That thou doest, do quickly.

28 Now no man at the table knew for what intent he spake this unto him.

29 For some of them thought because Judas had the bag, that Jesus had said unto him, Buy those things that we have need of against the feast: or that he should give something to the poor.

30 He then having received the sop, went immediately out, and it was night.

31 ¶ Therefore when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him.

32 If God be glorified in him, God shall also glorifie him in himself, and shall straightway glorifie him.

33 Little children, yet a little while I am with you. Ye shall seek me, and as I said unto the Jews,

Whither I go, ye cannot come ; so now I say unto you.

34 A new commandment I give unto you, That ye love one another, as I have loved you, that ye also love one another.

35 By this shall all men know that ye are my disciples, if ye have love one to another.

36 ¶ Simon Peter said unto him, Lord, whither goest thou ? Jesus answered him, Whither I go, thou canst not follow me now : but thou shalt follow me afterwards.

37 Peter said unto him, Lord, why cannot I follow thee now ? I will lay down my life for thy sake.

38 Jesus answered him, Wilt thou lay down thy life for my sake ? Verily, verily I say unto thee, The cock shall not crow, till thou hast denied me thrice.

CHAP. XIV.

Et not your heart be troubled : ye believe in God, believe also in me :

2 In my Fathers house are many mansions, if it were not so, I would have told you : I go to prepare a place for you.

3 And if I go, and prepare a place for you, I will come again, and receive you unto my self, that where I am, there ye may be also.

4 And whither I go, ye know, and the way ye know.

5 Thomas saith unto him, Lord, we know not whither thou goest : and how can we know the way ?

6 Jesus saith unto him, I am the way, the truth, and the life : no man cometh unto the Father, but by me.

7 If ye had known me, ye should have known my Father also : and from henceforth ye know him, and I are seen him.

Quo ego vado, vos non potestis venire ; ita & vobis nunc dico,

34 Præceptum novum do vobis, Ut alii alios diligatis : sicut, inquam, dilexi vos, ut vos etiam diligatis alii alios.

35 Et hoc omnes cognoscent vos esse discipulos meos, si charitatem habueritis alii in alios.

36 Dicit ei Simon Petrus, Domine, quo abis ? Respondit ei Jesus, Quo abeo, non potes me nunc sequi : postea vero sequeris me.

37 Dicit ei Petrus, Domine, quare non possū te sequi nunc ? animam meam pro te deponam.

38 Respondit ei Jesus, Animam tuam pro me depones ? amen, amen, dico tibi, non emittet vocem gallus donec te me abnegaveris.

CAP. XIV.

Ne turbator cor vestrum : creditis in Deum ; etiam in me credite.

2 In domo Patris mei habitationes multe sunt : alioqui dixissem vobis.

3 Proficiscor paraturus vobis locum : & quā profectus fuero, & paravero vobis locum, rursū veniā, & assumā vos ad meipsū ; ut ubi ero ego, & vos sitis.

4 Et quo ego abeam scitis, & viam scitis.

5 Dicit ei Thomas, Domine, nescimus quo abeas : quomodo igitur possumus viam scire ?

6 Dicit ei Jesus, Ego sum via illa, & illa veritas, & vita illa : nemo venit ad Patrem nisi per me.

7 Si nossetis me, Patrem etiam meum nossetis : & jam nunc nostis eum, & vidistis eum.

Cap. xiv.

8 Dicit ei Philippus Domine, ostende nobis Patrem, & sufficit nobis.

9 Dicit ei Jesus, Tantum temporis vobiscum sum, & non nostis me? Philippe, qui vidit me vidit Patrem: quomodo igitur tu dicis, Ostende nobis Patrem?

10 Non credis me in Patre, & Patrem in me esse, Verba quæ ego loquor vobis, à meipso non loquor: sed Pater qui in me manet, ipse facit opera.

11 Credite mihi me in Patre, & Patrem in me esse: sin minus propter ipsa opera credite mihi.

12 Amen, amen, dico vobis, qui credit in me, opera quæ ego facio, & ipse faciet, & majora illis faciet: nam ego ad Patrem meum profiscor.

13 Et quicquid petieritis in nomine meo, hoc faciam: ut glorificetur Pater in Filio.

14 Si quid petieritis in nomine meo, ego faciam.

15 Si diligitis me, præcepta mea servate.

16 Ego vero rogabo Patrem; & alium advocatum dabit vobis, ut maneat vobiscum in æternum:

17 Nempe Spiritum illum veritatis, quem mundus non potest recipere, quia non conspiciit eum, nec novit eum: vos autem nostis eum, quia apud vos manet, & in vobis erit.

18 Non relinquam vos orbos: redeo ad vos.

19 Adhuc paululū, & mundus me non amplius conspiciet, vos autem conspicietis me: quia ego vivo, vos etiam viveris.

S. John.

8 Philip saith unto him, Lord, shew us the Father, and it sufficeth us.

9 Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me? Philip? he that hath seen me, hath seen the Father, and how sayest thou then, Shew us the Father?

10 Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you, I speak not of my self: but the Father that dwelleth in me, he doth the works.

11 Believe me that I am in the Father, and the Father in me: or else believe me for the very works sake.

12 Verily, verily I say unto you, He that believeth on me, the works that I do, shall he do also, and greater works then these shall he do, because I go unto my Father.

13 And whatsoever ye shall ask in my Name, that will I do, that the Father may be glorified in the Son.

14 If ye shall ask any thing in my Name, I will do it.

15 ¶ If ye love me, keep my commandments.

16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever.

17 Even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him, for he dwelleth with you, and shall be in you.

18 I will not leave you comfortlesse, I will come to you.

19 Yet a little while, and the world seeth me no more: but ye see me: because I live, ye shall live also.

20 At that day ye shall know, that I am in my Father, and you in me, and I in you.

21 He that hath my commandments, and keepeth them, he it is that loveth me, and he that loveth me, shall be loved of my Father, and I will love him, and will manifest my self to him.

22 Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thy self unto us, and not unto the world?

23 Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

24 He that loveth me not, keepeth not my sayings: and the word which you hear, is not mine, but the Fathers which sent me.

25 These things have I spoken unto you, being yet present with you.

26 But the Comforter which is the holy Ghost, whom the Father will send in my Name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

27 Peace I leave with you, my peace I give unto you, not as the world giveth, give I unto you: let not your heart be troubled, neither let it be afraid.

28 Ye have heard how I said unto you, I go away, and come again unto you: If ye loved me, ye would rejoyce, because I said, I go unto the Father: for my Father is greater than I.

29 And now I have told you before it come to pass, that when it is come to pass ye might believe.

30 Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me.

20 In illo die vos cognoscetis me esse in Patre meo, & vos in me, & me in vobis.

21 Qui tenet præcepta mea, & observat illa, is est qui diligit me: qui autem diligit me diligetur à Patre meo; & ego diligam eum, & ei conspiciendum exhibebo meipsum.

22 Dicit ei Judas, non ille Iscariotes, Domine, quid est cur te sis nobis conspiciendum exhibiturus, & non mundo?

23 Respondit Jesus & dixit ei, Si quis diligit me, sermonem meum observabit, & Pater meus diligit eum, & ad eum veniemus, & apud eum habitabimus.

24 Qui non diligit me, sermones meos non observat: & sermonem autem tuum non est meus, sed ejus qui misit me, nempe Patris.

25 Hæc loquutus sum vobis apud vos manens.

26 Advocatus autem ille, id est, Spiritus sanctus, quem mittit Pater in nomine meo, ille vos docebit omnia, & suggeret vobis omnia, quæ dixi vobis.

27 Pacem relinquo vobis pacem illam meam do vobis: non propterea mundus dat, ego do vobis. Ne turbator cor vestrum, neque formidato.

28 Audivistis me dixisse vobis, Ab eo, & redeo ad vos. Si diligeretis me, gauderetis utique quod dixerim, Proficiscor ad Patrem: nam Pater major me est.

29 Et nunc dixi vobis priusquam fiat; ut quum factum fuerit, credatis.

30 Non loquar amplius multa vobiscum: venit enim princeps mundi hujus, sed in me non habet quicquam.

31 Sed ut norit mundus Patrem à me diligere, & prout praecepit mihi Pater, ita faciam; surgite, abeamus hinc.

CAP. XV.

EGO sum vitis illa vera, & Pater meus est agricola ille.

2 Omnem palmitem in me non ferentem fructum tollit; & omnem qui fert fructum purgat, ut plus fructus adferat.

3 Jam vos puri estis propter sermonem quem loquutus sum vobis.

4 Manete in me, & ego in vobis manebo: sicut palmes non potest ferre fructum à semetipso, id est, nisi manserit in vite, ita nec vos, nisi in me manseritis.

5 Ego sum vitis, vos palmites: is qui manet in me, & in quo ego maneo, hic fert fructum multum: nam seorsum à me nihil potestis facere.

6 Nisi quis in me manserit, abjectus extra vineam statim ut palmes arescet: deinde congregantur isti palmites, & in ignem abiciuntur, & ardent.

7 Si manseritis in me, & verba mea in vobis manserint, quicquid volueritis petite, & fiet vobis.

8 In hac re glorificatus fuerit Pater meus, ut fructum multum adferatis: & eritis mei discipuli.

9 Prout dilexit me Pater, ita & ego dilexi vos: manete in illa mea charitate.

10 Si praecepta mea observaveritis, manebitis in charitate mea; sicut ego Patris mei praecepta servavi, & maneo in ejus charitate.

11 Hæc loquutus sum vobis, ut gaudium illud meum in vobis maneat, & gaudium vestrum impleatur.

31 But that the world may know that I love the Father; and as the Father gave me commandments, even so I do: arise, let us go hence.

CHAP. XV.

I Am the true vine, and my Father is the husbandman.

2 Every branch in me that beareth not fruit, he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.

3 Now ye are clean through the word which I have spoken unto you.

4 Abide in me, and I in you: As the branch cannot bear fruit of it self, except it abide in the vine: no more can ye, except ye abide in me.

5 I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

6 If a man abide not in me, he is cast forth as a branch, and is withered, and men gather them, and cast them into the fire, and they are burned.

7 If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

8 Herein is my Father glorified, that ye bear much fruit, so shall ye be my disciples.

9 As the Father hath loved me, so have I loved you, continue ye in my love.

10 If ye keep my commandments, ye shall abide in my love: even as I have kept my Fathers commandments, and abide in his love.

11 These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.

12 This is my commandment, That ye love one another, as I have loved you,

13 Greater love hath no man then this, that a man lay down his life for his friends.

14 Ye are my friends, if ye do whatsoever I command you.

15 Henceforth I call you not servants, for the servant knoweth not what his lord doth, but I have called you friends: for all things that I have heard of my Father, I have made known unto you.

16 Ye have not chosen me, but I have chosen you, and ordained you, that you should go and bring forth fruit, and that your fruit should remain, that whatsoever ye shall ask of the Father in my Name, he may give it you.

17 These things I command you, that ye love one another.

18 If the world hate you, ye know that it hated me before it hated you.

19 If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

20 Remember the word that I said unto you, The servant is not greater then the lord: if they have persecuted me, they will also persecute you: if they have kept my saying, they will keep yours also.

21 But all these things will they do unto you for my Names sake, because they know not him that sent me.

22 If I had not come, and spoken unto them, they had not had sin: but now they have no cloak for their sin.

23 He that hateth me, hateth my Father also.

12 Hec est mandatum illud meum, ut diligatis alii alios, prout dilexi vos.

13 Majorē charitatē nullus habet quā istā, ut quispiam animam suam deponat pro amicis suis.

14 Vos amici mei eritis, si feceritis quaecumque ego precipio vobis.

15 Non amplius dicam vos servos, quia servus nescit quid faciat dominus ipsius: vos autem dixi amicos, quia omnia quæ audiavi à Patre meo nota feci vobis.

16 Non vos me elegistis, sed ego elegi vos, & constitui vos ut abeuntes fructum feratis & fructus vester maneat; ut quicquid petieritis à Patre in nomine meo, det vobis.

17 Hæc precipio vobis, ut diligatis alii alios.

18 Si mundus vos odit, scitis me priusquam vos illis odio habitum.

19 Si ex mundo essetis, mundus quod suum est amaret: quia vero ex mundo non estis, sed ego elegi vos ex mundo, propterea odit vos mundus.

20 Mementote sermonis illius quem ego dixi vobis, Non est servus major domino suo: si me persecuti sunt, & vos persequantur: si sermonem meum observaverunt, & vestrum observabunt.

21 Sed hæc omnia facient vobis propter nomen meum, quia non noverunt eum qui misit me.

22 Si non venissem & loquutus essem eis, peccatum non haberent: nunc autem non habent quod prætexas peccato suo.

23 Qui me odit, etiam Patrem meum odit.

Cap. xvi.

24 Si opera non fecissem inter eos quæ nemo alius fecit, peccatum non haberent: nunc autem & videntur, & oderunt tum me, tum Patrem meum.

25 Sed oportet ut impleatur sermo qui in Lege ipsorum scriptus est, Oderunt me immerito.

26 Quum autem venerit Advocatus ille quem ego mit- tam vobis à Patre, Spiritus inquam, ille veritatis, qui à Patre emanat, ille testabitur de me.

27 Sed & vos testabimini, quoniam à principio mecum estis.

C A P. XVI.

HÆc loquutus sum vobis, ut ne offenda- mini.

2 Movebunt vos synagogis: imo veniet tempus quum quis- quis vos interemerit, putet se cultum præstare Deo.

3 Et hæc facient vobis, quia non noverunt Patrem, neque me.

4 Sed hæc loquutus sum vobis, ut ubi venerit hora illa, memine- ritis eorum, nempe, quod ego hæc dixerim vobis: hæc autem vobis à principio non dixi, quia vobis- cum eram.

5 Nunc autem abeo ad eum qui misit me, & nemo ex vobis interrogat me, dicens, Quo abis?

6 Sed quia hæc loquutus sum vobis, tristitia implevit cor ve- strum.

7 Sed ego veritatem dico vo- bis, confortat vobis ut ego abeam: nisi enim abiero, Advocatus ille non veniet ad vos; sin autem profectus fuero, mittam eum ad vos,

S. John.

24 If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father.

25 But this cometh to passe that the word might be fulfilled that was written in their law, They hated me without a cause.

26 But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testifie of me.

27 And ye also shall bear wit- nesse, because ye have been with me from the beginning.

CHAP. XVI.

THese things have I spoken un- to you, that ye should not be offended.

2 They shal put you out of the synagogues: yea, the time cometh, that whosoever killeth you, will think that he doth God service.

3 And these things will they do unto you, because they have not known the Father nor me.

4 But these things have I told you, that when the time shal come, ye may remember that I told you of them. And these things I said not unto you at the beginning, be- cause I was with you.

5 But now I go my way to him that sent me, and none of you asketh me, Whither goest thou?

6 But because I have said these things unto you, sorrow hath filled your heart.

7 Neverthelesse, I tell you the truth, It is expedient for you that I go away: for if I go not away the Comforter will not come unto you: but if I depart, I will send him unto you.

8 And when he is come, he will reprove the world of sin, and of righteousness, and of judgement.

9 Of sin, because they believe not on me.

10 Of righteousness, because I go to my Father, and ye see me no more.

11 Of judgement, because the prince of this world is judged.

12 I have yet many things to say unto you, but ye cannot bear them now :

13 Howbeit, when he the Spirit of truth is come, he will guide you into all truth : for he shall not speak of himself : but whatsoever he shall hear, that shall he speak : and he will shew you things to come.

14 He shall glorify me : for he shall receive of mine, and shall shew it unto you.

15 All things that the Father hath, are mine : therefore said I, that he shall take of mine, and shall shew it unto you.

16 A little while and ye shall not see me, and again, a little while and ye shall see me, because I go to the Father.

17 Then said some of his disciples among themselves, What is this that he saith unto us, A little while and ye shall not see me : and again, a little while and ye shall see me : and, Because I go to the Father ?

18 They said therefore, What is this that he saith, A little while ? we cannot tell what he saith.

19 Now Jesus knew that they were desirous to ask him, and said unto them, Do ye enquire among your selves of that I said, A little while and ye shall not see me : and again, a little while and ye shall see me ?

8 Et quum venerit ille, arguet mundum de peccato, & de justitia, & de judicio.

9 De peccato quidem, eo quod non credunt in me.

10 De justitia vero, eo quod ad Patrem abeam, & amplius non conspicietis me.

11 De judicio autem, eo quod princeps hujus mundi condemnatus sit.

12 Adhuc multa habeo quæ vobis dicam ; sed nunc non potestis portare.

13 Quum autem venerit ille, id est, Spiritus ille veritatis, dux vix vobis erit in omnem veritatem : non enim loquetur à semetipso, sed quæcumque audierit loquetur ; & quæ ventura sunt renunciabit vobis.

14 Ille me glorificabit ; quia de meo accipiet, & renunciabit vobis.

15 Omnia quæ habet Pater mea sunt : propterea dixi illum de meo accepturum, & renunciaturum vobis.

16 Paulisper, & non conspicietis me : & rursum paulisper, & videbitis me, quia ego vado ad Patrem.

17 Dixerunt ergo quidam ex discipulis ejus alii ad alios, Quid est hoc quod dicit nobis, Paulisper, & non conspicietis me ; & rursum paulisper, & videbitis me ; & Quia ego vado ad Patrem !

18 Dicebant ergo, Quid illud est quod dicit, Paulisper ? nescimus quid loquatur.

19 Cognovit autem Jesus eos velle ipsum interrogare, & dixit eis, De hoc queritis inter vos, quod dixi, Paulisper, & non conspicietis me ; & iterum paulisper, & videbitis me.

Cap. xvi.

20 Amen, amen dico vobis, flebitis vos, & lamentabimini, mundus autem gaudebit: vos vero tristes eritis, sed tristitia vestra evadet in gaudium.

21 Mulier, quum parit, dolorem habet, quoniam advenit hora ejus: postquam autem peperit puerulum, jam non meminit afflictionis, propter gaudium quod homo sit natus in mundum.

22 Et vos igitur nunc quidem tristitia venemini: sed rursus videbo vos, & gaudebit cor vestrum, & gaudium vestrum nemo tollet à vobis.

23 Et illo die me non interrogabitis quicquam. Amen, amen dico vobis, quæcumque petieritis à Patre in nomine meo, dabit vobis.

24 Usque adhuc non petistis quicquam in nomine meo: petite, & accipietis, ut gaudium vestrum sit plenum.

25 Hæc loquutus sum vobis per similitudines: venit tempus quum non amplius per similitudines loquar vobis, sed aperte de Patre meo nuncium afferam vobis.

26 Illo die in nomine meo petetis: & non dico vobis me rogaturum Patrem pro vobis.

27 Ipse enim Pater amat vos, quia vos me amastis, & credidistis me à Deo prodisse.

28 Prodi à Patre, & veni in mundum: iterum relinquo mundum, & proficiscor ad Patrem.

29 Dicunt ei discipuli ejus, Ecce, nunc aperte loqueris, nec similitudinem ullam dicis.

30 Nunc scimus te scire omnia, nec opus esse tibi ut quis te interroget:

S. John.

20 Verily, verily I say unto you that ye shal weep and lament, but the world shal rejoyce, and ye shal be sorrowful, but your sorrow shal be turned into joy.

21 A woman when she is in travel, hath sorrow because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world.

22 And ye now therefore have sorrow: but I will see you again, and your heart shal rejoyce, and your joy no man taketh from you.

23 And in that day ye shal ask me nothing: verily, verily I say unto you, Whatsoever ye shall ask the Father in my Name, he will give it you.

24 Hitherto have ye asked nothing in my Name: ask, and ye shall receive, that your joy may be full.

25 These things have I spoken unto you in proverbs: the time cometh when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father.

26 At that day ye shal ask in my Name: and I say not unto you that I wil pray the Father for you.

27 For the Father himself loveth you, because ye have loved me, and have believed that I came out from God.

28 I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.

29 His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb.

30 Now are we sure that thou knowest all things, and needest not that any man should ask thee:

by this we believe that thou camest forth from God.

31 *Jesus answered them, Do ye now believe?*

32 *Behold, the hour cometh, yea is now come, that ye shall be scattered every man to his own, and shall leave me alone, and yet I am not alone, because the Father is with me.*

33 *These things I have spoken unto you, that in me ye might have peace, in the world ye shall have tribulation: but be of good cheer, I have overcome the world.*

CHAP. XVII.

THese words spake Jesus, and lift up his eyes to heaven, and said, Father, the hour is come, glorifie thy Son, that thy Son also may glorifie thee.

2 *As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.*

3 *And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent.*

4 *I have glorified thee on the earth: I have finished the work which thou gavest me to do.*

5 *And now, O Father, glorifie thou me with thine own self, with the glory which I had with thee, before the world was.*

6 *I have manifested thy Name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me, and they have kept thy word.*

7 *Now they have known that all things whatsoever thou hast given me, are of thee.*

8 *For I have given unto them the words which thou gavest me,*

per hoc credimus te à Deo prodiiisse.

31 Respondit eis Jesus, Nunc creditis?

32 Ecce veniet tempus, & jam venit, quum dispergemini unusquisque ad sua, meque solum relinquetis: sed non sum solus; nam Pater mecum est.

33 Hæc loquutus sum vobis, ut in me pacem habeatis: in mundo afflictionem habetis: sed confidite, ego vici mundum.

CAP. XVII.

HÆc loquutus est Jesus, & iussit oculos suos in cælum, dixitque, Pater, venit hora illa: glorifica filium tuum, ut & te filius tuus glorificet:

2 Sicut dedisti ei auctoritatem in omnem carnem, ut quotquot dedisti ei, det eis vitam æternam.

3 Hæc est autem vita æterna, ut te cognoscant esse illum solum verum Deum, & quem misisti Jesum Christum.

4 Ego te glorificavi in terra: opus consummavi quod dedisti mihi ut facerem.

5 Nunc igitur glorifica me, tu Pater, apud te metipsum, ea gloria quam habui apud te priusquam mundus esset.

6 Manifestum feci nomen tuum hominibus quos dedisti mihi selectos è mundo: tui erant, & mihi eos dedisti; & sermonem tuum servarunt.

7 Nunc noverunt omnia quæ dedisti mihi à te esse.

8 Quia verba quæ tradidisti mihi tradidi eis;

& ipsi receperunt, & vere
norunt me à te prodiisse,
& crediderunt me à te missum
esse.

9 Ego pro eis rogo : non
pro mundo rogo, sed pro iis
quos dedisti mihi, quia tui
sunt.

10 Et mea omnia tua sunt
& tua mea sunt : & glorificatus
sum in eis.

11 Et non sum amplius
in mundo, sed isti sunt in
mundo, & ego ad te venio.
Pater sancte, serva eos per
nomen tuum quos dedisti
mihi, ut sint unum, prout &
nos.

12 Quum essem cum eis in
mundo, ego custodiebam eos per
nomen tuum : quos dedisti mihi
ego custodivi, & nemo ex eis
periit, nisi filius ille perditionis;
ut Scriptura impleretur.

13 Nunc autem ad te venio,
& hæc loquor in mundo, ut ha-
beant gaudium meum plenum
apud se.

14 Ego tradidi eis sermonem
tuum, & mundus eos odio habu-
it, quia non sunt ex mundo, prout
& ego non sum ex mundo.

15 Non rogo ut tol-
las eos è mundo, sed
ut eos ab impio illo con-
serves.

16 Ex mundo non sunt prout
ego non sum ex mundo.

17 Sanctifica eos tua veritate:
sermo ille tuus veritas est.

18 Sicut me misisti in mun-
dum, ita & ego misi eos in
mundum.

19 Et eorum causa ego sancti-
fico meipsum; ut sint & ipsi
sanctificati in veritate.

20 Non tantum autem pro istis
rogo, sed & pro iis qui per sermo-
nem eorum credituri sunt in me:

and they have received them, and
have known surely that I came
out from thee, and they have
believed that thou didst send me.

9 I pray for them, I pray not
for the world, but for them which
thou hast given me, for they are
thine.

10 And all mine are thine, and
thine are mine, and I am glorified
in them.

11 And now I am no more in
the world, but these are in the
world, and I come to thee. Holy
Father, keep through thine own
Name, those whom thou hast
given me, that they may be one, as
we are.

12 While I was with them in the
world, I kept them in thy Name :
those that thou gavest me, I have
kept, and none of them is lost, but
the son of perdition, that the
scripture might be fulfilled.

13 And now come I to thee,
and these things I speak in the
world, that they might have my
joy fulfilled in themselves.

14 I have given them thy word,
and the world hath hated them, be-
cause they are not of the world,
even as I am not of the world.

15 I pray not that thou shouldest
take them out of the world, but
that thou shouldest keep them from
the evil.

16 They are not of the world,
even as I am not of the world.

17 Sanctify them through thy
truth, thy word is truth.

18 As thou hast sent me into
the world, even so have I also sent
them into the world.

19 And for their sakes I sanctify
my self, that they also might be
sanctified through the truth.

20 Neither pray I for these al-
one, but for them also which shall
believe on me through their word.

21 That

21 That they all may be one, as thou Father art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.

22 And the glory which thou gavest me, I have given them: that they may be one, even as we are one.

23 I in them, and thou in me, that they may be made perfect in one, and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

24 Father, I wil that they also whom thou hast given me, be with me where I am, that they may behold my glory which thou hast given me: for thou lovedst me before the foundation of the world.

25 O righteous Father, the world hath not known thee, but I have known thee, and these have known that thou hast sent me.

26 And I have declared unto them thy Name, and will declare it: that the love wherewith thou hast loved me, may be in them, and I in them.

CHAP. XVIII.

WHen Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entred, and his disciples.

2 And Judas also which betrayed him, knew the place: for Jesus oft times resorted thither with his disciples.

3 Judas then having received a band of men, and officers from the chief priests and Pharisees, cometh thither with lanterns, and torches, and weapons.

4 Jesus therefore knowing all things that should come upon him, went forth, and said unto them, Whom seek ye?

21 Ut omnes unum sint, sicut tu Pater in me, & ego in te, ut & ipsi in nobis unum sint: ut credat mundus me à te missum esse.

22 Et ego gloriam, quam dedisti mihi, dedi eis, ut sint unum, sicut & nos unum sumus:

23 Ego in eis, & tu in me, ut sint consummati in unum, & ut cognoscat mundus quod tu me miseris, & eos diligas, prout me dilexisti.

24 Pater, quos dedisti mihi, velim ut ubi sum ego, & illi sint mecum; ut spectent gloriam illam meam quam dedisti mihi: quia dilexisti me ante factum mundi fundamentum.

25 Pater juste, mundus te non novit: ego autem te novi, & hi noverunt me à te missum esse.

26 Et notum ipsis feci nomen tuum, & notum faciam: ut charitas, qua dilexisti me, sit in eis, & ego in eis.

C A P. XVIII.

HÆc quum dixisset Jesus, Hægressus abiit cum discipulis suis trans torrentem Cedron, ubi erat hortus, in quem introivit ipse & discipuli ejus.

2 Noverat autem eum locum etiam Judas qui prodebat eum, quia Jesus frequenter cum discipulis suis illuc convenerat.

3 Judas ergo quum accepisset cohortem, & à primariis sacerdotibus ac Pharisæis ministros, venit illuc cum lanternis & facibus & armis.

4 Jesus itaque sciens omnia quæ ventura erant in se, prodiens dixit eis, Quem queritis?

Cap. xviii.

S John.

5 Responderunt ei, Jesum Nazarenum. Dicit eis Jesus, Ego sum. Stabat autem cum eis etiam Judas qui prodebat eum.

6 Ut ergo dixit eis, Ego sum, abierunt retrorsum, & ceciderunt humi.

7 Iterum igitur rogavit eos, Quem queritis? Illi autem dixerunt, Jesum Nazarenum.

8 Respondit Jesus, Dixi vobis me eum esse: ergo si me queritis, finite hos abire.

9 Ut impleretur sermo quem dixerat, Ex iis quos dedisti mihi non peridi quemquam.

10 Simon autem Petrus quum gladium haberet, eduxit eum, & ferit servum pontificis maximi, & abscidit auriculam ejus dexteram: erat autem nomen servo Malchus.

11 Dicit ergo Jesus Petro, Reconde gladium tuum in vaginam: annon bibam poculum quod dedit mihi Pater?

12 Cohors igitur & tribunus & ministri Judaeorum comprehenderunt Jesum, & vinxerunt eum;

13 Et abduxerunt primum ad Annam, erat enim socer Caiaphae, qui erat pontifex maximus anni illius: is vero misit eum vinctum ad Caiapham pontificem maximum.

14 Erat autem Caiaphas is qui consilium dederat Judaeis, expedire ut unus homo moretur pro populo.

15 Sequebatur autem Jesum Simon Petrus, & alius discipulus. Discipulus vero ille notus erat pontifici maximo, & simul introiit cum Jesu in aulam pontificis maximi.

16 Petrus autem stabat extra ad ostium. Exivit ergo discipulus ille alter qui erat notus pontifici maximo, & loquutus est ostiariae, & introduxit Petrum.

5 They answered him, Jesus of Nazareth, Jesus saith unto them, I am he. And Judas also which betrayed him, stood with them.

6 Assoon then as he had said unto them, I am he, they went backward, and fell to the ground.

7 Then asked he them again, Whom seek ye? and they said, Jesus of Nazareth.

8 Jesus answered, I have told you that I am he. If therefore ye seek me, let these go their way,

9 That the saying might be fulfilled which he spake, Of them which thou gavest me, have I lost none.

10 Then Simon Peter having a sword, drew it, and smote the high priests servant, and cut off his right ear: the servants name was Malchus.

11 Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?

12 Then the band, and the captain and officers of the Jews, took Jesus and bound him,

13 And led him away to Anna first (for he was father in law to Caiaphas) which was the high priest that same year.)

14 Now Caiaphas was he which gave counsel to the Jews, that it was expedient that one man should die for the people.

15 ¶ And Simon Peter followed Jesus, and so did another disciple: that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest.

16 But Peter stood at the door without. Then went out that other disciple which was known unto the high priest, and spake unto her that kept the door, and brought in Peter.

17 Then

17 Then saith the damsel that kept the door unto Peter, Art not thou also one of this mans disciples? He saith, I am not.

18 And the servants and officers stood there, who had made a fire of coals (for it was cold) and they warmed themselves: and Peter stood with them, and warmed himself.

19 ¶ The high priest then asked Jesus of his disciples, and of his doctrine.

20 Jesus answered him, I spake openly to the world, I ever taught in the synagoga, and in the temple, whither the Jews alwayes resort, and in secret have I said nothing.

21 Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said.

22 And when he had thus spoken, one of the officers which stood by, stroke Jesus with the palm of his hand, saying, Answerest thou the high priest so?

23 Jesus answered him, If I have spoken evil, bear witnesse of the evil: but if well, why smitest thou me?

24 Now Annas had sent him bound unto Caiaphas the high priest.

25 And Simon Peter stood and warmed himself: They said therefore unto him, Art not thou also one of his disciples? He denied it, and said, I am not.

26 One of the servants of the high priest (being his kinsman whose ear Peter cut off) saith, Did not I see thee in the garden with him?

27 Peter then denied again, and immediatly the cock crew.

28 ¶ Then led they Jesus from Caiaphas, unto the hal of judgment:

17 Dixit ergo Petro ancilla ostiaria, Nonne & tu ex discipulis es hominis istius? Dicit ille, Non sum.

18 Adstabant autem servi & ministri qui prunas congesse-rant, quia frigus erat, & sese calefaciebant: erat vero cum eis etiam Petrus adstans, & sese calefaciens.

19 Pontifex maximus ergo interrogavit Jesum de discipulis ejus, & de doctrina ipsius.

20 Respondit ei Jesus, Ego palam loquutus sum mundo: ego semper docui in synagoga & in templo, quo undique Judai conveniunt, & in occulto loquutus sum nihil.

21 Quid me interrogas? interroga eos qui audierunt quid sim ipsis loquutus: ecce, hi sciunt quæ dixerim ego.

22 Hæc autem quum ipse dixisset, unus ex ministris qui adstabat bacillo cecidit Jesum, dicens, Itane respondes pontifici maximo?

23 Respondit ei Jesus, Si male loquutus sum, testificare de malo: sin bene, cur me cædis?

24 Miserat igitur eum Annas vinctum ad Caiapham pontificem maximum.

25 Stabat autem Simon Petrus, & sese calefaciebat: dixerunt igitur ei, Num & tu ex discipulis ejus es? Negavit ille, & dixit, Non sum.

26 Dicit ei quidam ex servis pontificis maximi, cognatus ejus cujus absciderat Petrus auriculum, Nonne ego te vidi in horto cum eo?

27 Rursus ergo negavit Petrus, & statim gallus vocem emisit.

28 Ducunt ergo Jesum à Caiapha in prætorium: erat

erat autem mane: & ipsi non introierunt in prætorium, ne polluerentur, sed ut ederent pascha.

29 Prodiit ergo Pilatus ad eos, & dixit, Quam accusationem adfertis adversus hominem istum?

30 Responderunt & dixerunt ei, Nisi iste esset facinorosus, non tradidissimus eum tibi.

31 Dicit ergo eis Pilatus, Accipite eum vos, & secundum legem vestram condemnate eum. Itaque Judæi dixerunt ei, Nobis non licet interimere quemquam.

32 Ut sermo Jesu impleretur, quem dixerat, significans qua morte futurum erat ut moreretur.

33 Regressus est ergo in prætorium Pilatus, & vocavit Jesum, dixitque ei, Tunc rex ille Judæorum?

34 Respondit ei Jesus, A teipso tu hoc dicis, an alii dixerunt tibi de me?

35 Respondit Pilatus, Numquid ego Judæus sum? gens tua & primarii sacerdotes traderunt te mihi: quid fecisti?

36 Respondit Jesus, Regnum meum non est ex hoc mundo: si ex hoc mundo esset regnum meum, ministri mei certassent ne traderer Judæis: nunc autem regnum meum non est hinc.

37 Dixit ergo ei Pilatus, Ergo rex es tu? Respondit Jesus, Tu dicis me regem esse: ego ad hoc genitus sum, & ad hoc veni in mundum, ut dem testimonium veritati. Quisquis est ex veritate, audit vocem meam.

38 Dicit ei Pilatus, Quid

and it was early, and they themselves went not into the judgment hall, lest they should be defiled: but that they might eat the passover.

29 Pilate then went out unto them, and said, What accusation bring you against this man?

20 They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee.

31 Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him. It is not lawful for us to put any man to death:

32 That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die.

33 Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews?

34 Jesus answered him, Sayest thou this thing of thy self, or did others tell it thee of me?

35 Pilate answered, Am I a Jew? thine own nation, and the chief priests have delivered thee unto me, what hast thou done?

36 Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.

37 Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth: every one that is of the truth, heareth my voice.

38 Pilate saith unto him, What

the truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all.

39 But ye have a custome, that I should release unto you one at the passeover: will ye therefore that I release unto you the king of the Jews?

40 Then cryed they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber.

CHAP. XIX.

Then Pilate therefore took Jesus, and scourged him.

2 And the souldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe,

3 And said, Hail king of the Jews: and they smote him with their hands.

4 Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him.

5 Then came Jesus forth, wearing the crown of thorns, and the purple robe: and Pilate saith unto them, Behold the man.

6 When the chief priests therefore and officers saw him, they cryed out, saying, Crucifie him, crucifie him. Pilate saith unto them, Take ye him, and crucifie him: for I find no fault in him.

7 The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God.

8 ¶ When Pilate therefore heard that saying, he was the more afraid,

9 And went again into the judgment hall, and saith unto Jesus,

est veritas? Et quum hoc dixisset, rursus prodiit ad Judæos, & dixit eis, Ego nullum invenio crimen in eo.

39 Est autem vobis consuetudo, ut unum dimittam vobis in pascha: vultisne ergo dimittam vobis regem illum Judæorum?

40 Clamitarunt autem rursus omnes, dicentes, Nequaquam istum, sed Barabbam. Erat autem ille Barabbas latro.

CAP. XIX.

Tunc ergo assumpsit Jesus Pilatus, & flagellavit.

2 Et milites contexuerunt coronam e spinis, & imposuerunt ipsius capiti, & pallio purpureo induerunt eum,

3 Et dicebant, Ave rex Judæorum: & bacillis eum cedebant.

4 Prodiit ergo rursus Pilatus foras, & dixit eis, Ecce, adduco vobis eum foras, ut noveritis me nullum in eo crimen invenire.

5 Prodiit ergo Jesus foras, gerens spineam illam coronam, & purpureum illud pallium. Et dixit eis Pilatus, Ecce homo.

6 Quum autem intuiti essent eum primarii sacerdotes & eorum ministri, clamitarunt, dicentes, Crucifige, crucifige. Dicit eis Pilatus, Accipite eum vos, & crucifigite; ego enim non invenio in eo crimen.

7 Responderunt ei Judæi, Nos legem habemus, & secundum legem nostram debet mori, quia filium Dei se fecit.

8 Quum ergo audivisset Pilatus hunc sermonem, magis metuit.

9 Et rursus ingressus est in pratorium, & dixit Jesus,

Unde

Unde es tu? Jesus autem responsum ei non dedit.

17 Dicit ergo ei Pilatus, Mihi non loqueris? nescis me potestatem habere crucifigendi te, & potestatem habere te dimittendi?

18 Respondit Jesus, Non haberes potestatem adversum me ullam, nisi hoc tibi datum esset superne: propterea qui me tradidit tibi majus peccatum habet.

12 Ex eo tempore studebat Pilatus eum dimittere: Judæi vero clamabant, dicentes, Si hunc dimiseris, non es amicus Cæsaris: quicumque se regem facit, contradicit Cæsari.

13 Pilatus ergo quum audisset hunc sermonem, eduxit foras Jesum, conseditque in tribunali, in loco qui dicitur Lithostrotos, Hebraice autem Gabbatha.

14 Erat autem parasceue paschæ, hora vero quasi sexta: tum dicit Judæis, Ecce rex vester.

15 Illi vero clamitarunt, Tolle, tolle, crucifige eum. Dicit eis Pilatus, Regem vestrum crucifigam? Responderunt primarii sacerdotes, Non habemus regem nisi Cæsarem.

16 Tunc ergo tradidit eum ipsis ut crucifigeretur. Assumpserunt autem Jesum, & abduxerunt.

17 Et ipse portans crucem suam prodiens venit in eum locum qui dicitur Calvaria, Hebraice autem Golgotha.

18 Ubi crucifixerunt eum, & cum eo alios duos, hinc & hinc, medium autem Jesum.

19 Scripsit autem etiam titulum Pilatus, & imposuit cruci.

Whence art thou? but Jesus gave him no answer.

10 Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucifie thee, and have power to release thee?

11 Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee, hath the greater sin.

12 And from thenceforth Pilate sought to release him, but the Jews cryed out, saying, If thou let this man go, thou art not Cæsars friend: whosoever maketh himself a king, speaketh against Cæsar.

13 ¶ When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat, in a place that is called the pavement, but in the Hebrew, Gabaitha.

14 And it was the preparation of the passeover, and about the sixth hour: and he saith unto the Jews, Behold your king.

15 But they cried out, Away with him, away with him, crucifie him. Pilate saith unto them, Shall I crucifie your king? The chief priests answered, We have no king but Cæsar.

16 Then delivered he him therefore unto them to be crucified: and they took Jesus, and led him away.

17 And he bearing his crosse, went forth into a place called the place of a scul, which is called in the Hebrew, Golgotha:

18 Where they crucified him, and two other with him, on either side one, and Jesus in the midst.

19 ¶ And Pilate wrote a title, and put it on the crosse, and

and the writing was, **JESUS OF NAZARETH THE KING OF THE JEWS.**

20 This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city, and it was written in Hebrew, and Greek, and Latine.

21 Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews, but that he said, I am king of the Jews.

22 Pilate answered, What I have written, I have written.

23 ¶ Then the souldiers, when they had crucified Jesus, took his garments (and made four parts, to every souldier a part) and also his coat: now the coat was without seam, woven from the top thorowout.

24 They said therefore among themselves, Let us not rent it, but cast lots for it, whose it shal be: that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the souldiers did.

25 ¶ Now there stood by the crosse of Jesus, his mother, and his mothers sister, Mary the wife of Cleophas, and Mary Magdalene.

26 When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son.

27 Then saith he to the disciple, Behold thy mother. And from that hour that disciple took her unto his own home.

28 ¶ After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst.

Erat, vero scriptum, **JESU NAZARENUS REX ILLE JUDÆORUM.**

20 Hunc ergo titulum multi Judæorum legerunt; quia prope civitatem erat locus ubi crucifixus erat: & erat scriptum Hebraice, Græce, & Romane.

21 Dixerunt igitur Pilato primarii sacerdotes Judæorum, Ne scribito, Rex ille Judæorum; sed, illum dixisse, Rex sum Judæorum.

22 Respondit Pilatus, Quod scripsi, scripsi.

23 Milites ergo quum crucifixissent Jesum, acceperunt ejus vestimenta, (& fecerunt quatuor partes, utique militi patrem) & tunicam: erat autem tunica insutilis, à summo contexta tota.

24 Dixerunt ergo inter se, Ne findamus eam, sed fortiamur de illa cujus futura sit: ut Scriptura impleretur, dicens, Partiti sunt vestimenta mea sibi, & super veste mea jecerunt sortem. Milites igitur hæc fecerunt.

25 Stabant autem juxta crucem Jesu mater ejus & soror matris ejus, Maria Cleopæ uxor, & Maria Magdalene.

26 Quum vidisset ergo Jesus matrem ad discipulum adstantem quem diligebat, dicit matri suæ, Mulier, ecce filius tuus.

27 Deinde dicit discipulo, Ecce mater tua. Et ex illa hora recepit eam discipulus ille domum suam.

28 Postea, quum sciret Jesus reliqua omnia jam esse peracta, ut consummaretur Scriptura, dixit, Sitio.

29 Vas igitur illic erat positum aceto plenum. Illi vero impleverunt spongiam aceto, & hyssopo circumdatam admo-
verunt ori ejus.

30 Quum autem accepisset Jesus acetum, dixit, Consummatum est: & inclinatio capite tradidit spiritum.

31 Judæi ergo, ut non manerent in cruce corpora sabbato, quoniam erat parasceue, (erat enim magnus dies illius sabbati) rogaverunt Pilatum ut confringerentur eorum crura ac tollerentur.

32 Venerunt ergo milites, & prioris quidem latronis confrugerunt crura & alterius qui crucifixus fuerat cum eo.

33 Ad Jesum autem quum venissent, ut viderunt eum jam mortuum, non confrugerunt ejus crura.

34 Sed quidam ex militibus lancea latus ejus fodit: & statim exivit sanguis & aqua.

35 Et qui vidit, testatur: & firmum est testimonium ejus: ille, inquam, scit se vera dicere, ut & vos credatis.

36 Facta sunt enim hæc ut Scriptura impleretur, dicens, Non contereretur ullum os ipsius.

37 Et rursus alia Scriptura dicit, Intuebuntur quem transfixerunt.

38 Post hæc autem rogavit Pilatus Josephus Arimathæensis (ut qui esset discipulus Jesu, sed occultus propter metum Judæorum) ut tolleretur corpus Jesu: quod permisit Pilatus. Venit ergo & sustulit corpus Jesu.

29 Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth.

30 When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.

31 The Jews therefore, because it was the preparation, that the bodies should not remain upon the crosse on the sabbath-day (for that sabbath-day was an high day) besought Pilate that their legs might be broken, and that they might be taken away.

32 Then came the souldiers and brake the legs of the first, and of the other which was crucified with him.

33 But when they came to Jesus, and saw that he was dead already, they brake not his legs.

34 But one of the souldiers with a spear pierced his side, and forthwith came there-out blood & water.

35 And he that saw it, bare record, and his record is true, and he knoweth that he saith true, that ye might believe.

36 For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken.

37 And again another scripture saith, They shall look on him whom they pierced.

38 ¶ And after this, Joseph of Arimathea (being a disciple of Jesus, but secretly for fear of the Jews) besought Pilate, that he might take away the body of Jesus, and Pilate gave him leave: he came therefore and took the body of Jesus.

39 And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrhe and aloes, about an hundred pound weight.

40 Then took they the body of Jesus, and wound it in linen clothes, with the spices, as the manner of the Jews is to bury.

41 Now in the place where he was crucified, there was a garden, and in the garden a new sepulchre, wherein was never man yet laid.

42 There laid they Jesus therefore, because of the Jews preparation day, for the sepulchre was nigh at hand.

CHAP. XX.

THe first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.

2 Then she runneth and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him.

3 Peter therefore went forth, and that other disciple, and came to the sepulchre.

4 So they ran both together, and the other disciple did outrun Peter, and came first to the sepulchre.

5 And he stooping down, and looking in, saw the linnen clothes lying, yet went he not in.

6 Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linnen clothes lie:

39 Venit autem & Nicodemus (is qui venerat ad Jesum nocte primum) ferens mixturam myrrhe & aloes libras quasi centum.

40 Acceperunt ergo corpus Jesu, & obvinxerunt illud linteis cum aromatibus, sicut mos est Judæis funerare.

41 In eo autem loco ubi fuerat crucifixus, erat hortus, & in horto monumentum novum, in quo nondum quisquam positus fuerat.

42 Ibi ergo propter parasceven Judæorum, quod monumentum illud prope esset, posuerunt Jesum.

CAP. XX.

Primo vero die hebdomadis Maria Magdalene venit mane, quum adhuc tenebre essent, ad monumentum; cernitque lapidem illum sublatum à monumento.

2 Currit ergo & venit ad Simonem Petrum, & ad alterum illum discipulum quem amabat Jesus, & dicit eis, Susterlerunt Dominum à monumento, & nescimus ubi posuerint eum.

3 Exiit ergo Petrus, & alter ille discipulus, & venerunt ad monumentum.

4 Currebant autem duo simul: sed alter ille discipulus præcurrit citius Petro, venitque prior ad monumentum.

5 Et quum se incurvasset, cernit posita lintea: non tamen introivit.

6 Venit ergo Simon Petrus sequens eum, & introivit in monumentum, & conspexit lintea ibi posita:

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S. John.

7 Et sudarium quod fuerat super caput ejus non cum linteis positum, sed seorsum involutum in unum locum.

8 Tunc ergo introivit etiam alter ille discipulus, qui venerat prior ad monumentum, vid. tque & credidit.

9 Nondum enim noverant Scripturam, videlicet quod oportet eum ex mortuis resurgere.

10 Redierunt ergo illi discipuli ad suos.

11 Maria vero flens stabat ad monumentum foris: dum ergo fleret, incurvavit se in monumentum,

12 Et conspexit duos angelos albatos, sedentes, unum ad caput, & alterum ad pedes, illic ubi jacuerat corpus Jesu:

13 Qui etiam dixerunt ei, Mulier, quid fles? Dicit eis, Sustulerunt Dominum meum, nec scio ubi posuerint eum.

14 Et quum hæc dixisset, convertit se retrorsum, conspexitque Jesum stantem, nec sciebat Jesum esse.

15 Dicit ei Jesus, Mulier, quid fles? quem quæris? Illa putans olitorum esse, dicit ei, Domine, si tu ipsum asportasti, dicito mihi ubi posueris eum, & ego eum tollam.

16 Dicit ei Jesus, Maria. Illa se convertens dicit ei, Rabboni, quod dicitur Magister.

17 Dicit ei Jesus, Ne me tangito; nondum enim ascendi ad Patrem meum; sed proficiscere ad fratres meos, & dic eis, Ascendo ad Patrem meum & Patrem vestrum, & Deum meum & Deum vestrum.

7 And the napkin that was about his head, not lying with the linen clothes, but wrapped together in a place by it self.

8 Then went in also that other disciple, which came first to the sepulchre, and he saw and believed.

9 For as yet they knew not the scripture, that he must rise again from the dead.

10 Then the disciples went away again unto their own home.

11 ¶ But Mary stood without at the sepulchre, weeping: and as she wept, she stouped down, and looked into the sepulchre,

12 And seeth two angels in white, sitting, the one at the head, and the other at the feet, where the body of Jesus had layen:

13 And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.

14 And when she had thus said, she turned her self back, and saw Jesus standing; and knew not that it was Jesus:

15 Jesus saith unto her, Woman, why weepest thou? whom seekest thou? she supposing him to be the gardiner, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.

16 Jesus saith unto her, Mary: She turned her self, and saith unto him, Rabboni, which is to say, Master.

17 Jesus saith unto her, Touch me not: for I am not yet ascended to my Father, but go to my brethren, and say unto them, I ascend unto my Father, and your Father: and to my God, and your God.

18 Mary Magdalene came and told the disciples, that she had seen the Lord, and that he had spoken these things unto her.

19 ¶ Then the same day at evening, being the first day of the week, when the doors were shut, where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you.

20 And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad when they saw the Lord.

21 Then said Jesus to them again, Peace be unto you : as my Father hath sent me, even so send I you.

22 And when he had said this, he breathed on them, and saith unto them, Receive ye the holy Ghost.

23 Whosoever sins ye remit, they are remitted unto them, and whosoever sins ye retain they are retained.

24 ¶ But Thomas one of the twelve, called Didymus, was not with them when Jesus came.

25 The other disciples therefore said unto him, We have seen the Lord : but he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

26 ¶ And after eight dayes, again his disciples were within, and Thomas with them : then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you.

27 Then saith he to Thomas, Reach hither thy finger, and behold my hands ; and reach hither thy hand, and thrust it into my side, and be not faithlesse, but believing.

18 Venit Maria Magdalene annuncians discipulis quod vidisset Dominum, & quod ea sibi dixisset.

19 Quum ergo vespere esset, die illo primo hebdomadis, & fores essent clausæ illic ubi erant discipuli congregati, propter metum Judæorum, venit Jesus, stetitque in medio ipsorum, & dixit eis, Pax vobis.

20 Et quum hæc dixisset, ostendit eis manus ac latus suum. Gavisi sunt ergo discipuli, viso Domino.

21 Dicit autem eis iterum, Pax vobis : sicut misit me Pater, ita & ego mitto vos.

22 Et quum hæc dixisset, afflavit eos, & dixit eis, Accipite Spiritum sanctum.

23 Si quorum remiseritis peccata, remittuntur eis : si quorum retinueritis, retenta sunt.

24 Thomas autem, unus ex duodecim, qui dicitur Didymus, non erat cum eis quando venerat Jesus.

25 Dixerunt igitur ei alii discipuli, Vidimus Dominum. Ille vero dixit eis, Nisi videro in manibus ejus vestigium clavorum, & immisero digitum meum in vestigium clavorum, immisero & manum meam in latus ejus, nequaquam credam.

26 Octo vero post diebus rursus erant discipuli ejus intus, & Thomas cum eis : venit Jesus foribus clausis, & stetit in medio ipsorum, & dixit, Pax vobis.

27 Deinde dicit Thomas, Infer digitum tuum huc, & vide manus meas, & profer manum tuam, & immitte in latus meum ; & ne esto incredulus, sed credens.

Cap. xxi.

28 Respondit autem Thomas, & dixit, Domine mi, & Deus mi.

29 Dicit ei Jesus, Quia vidisti me, Thomas, credidisti: beati qui non viderunt, & crediderunt.

30 Multa vero etiam alia signa edidit Jesus in discipulorum suorum conspectu, quæ non sunt scripta in hoc libro.

31 Hæc autem scripta sunt, ut credatis Jesum esse Christum illum filium Dei, & ut credentes vitam habeatis per nomen ejus.

CAP. XXI.

POSTEA sese conspiciendū præbuit rursus Jesus discipulis apud mare Tiberiadis: sic autem sese conspiciendum præbuit.

2 Erant simul Simon Petrus, & Thomas qui dicitur Didymus, & Nathanael qui erat ex Cana urbe Galilææ, & filii Zebedæi, aliique ex discipulis ejus duo.

3 Dicit eis Simon Petrus, Abeo piscatum. Dicunt ei, Imus & nos tecum. Exierunt, & ascenderunt in navigium statim: & illa nocte nihil ceperunt.

4 Mane vero jam exorto, stetit Jesus ad littus: nesciebant tamen discipuli Jesum esse.

5 Dicit igitur eis Jesus, Pueri, numquid obsonii habetis? Responderunt ei, Non.

6 At ille dixit eis, Conjicite rete in dextram navigii partem, & invenientis. Conjecerunt ergo, & nequibant amplius illud trahere præ multitudine piscium.

7 Dicit ergo discipulus ille quem diligebat Jesus Petro, Dominus est. Simon ergo Petrus

S John.

28 And Thomas answered and said unto him, My Lord, and my God.

29 Jesus saith unto him, Thomas, because thou hast seen me thou hast believed: blessed are they that have not seen, and yet have believed.

30 ¶ And many other signs truly did Jesus in the presence of his disciples, which are not written in this book.

31 But these are written, that ye might believe that Jesus is the Christ the Son of God, and that believing, ye might have life through his Name.

CHAP. XXI.

AFTER these things Jesus shewed himself again to the disciples at the sea of Tiberias: and on this wise shewed he himself:

2 There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of his disciples.

3 Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee, They went forth, and entered into a ship immediately; and that night they caught nothing.

4 But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus.

5 Then Jesus saith unto them, Children, have ye any meat? They answered him, No.

6 And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes.

7 Therefore that disciple whom Jesus loved, saith unto Peter, It is the Lord. Now when Simon Peter

heard that it was the Lord, he girt his fishers coat unto him, (for he was naked) and did cast himself into the sea.

8 And the other disciples came in a little ship (for they were not far from land, but as it were two hundred cubits) dragging the net with fishes.

9 Assoon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread.

10 Jesus saith unto them, bring of the fish which ye have now caught.

11 Simon Peter went up, and drew the net to land, full of great fishes, an hundred and fiftie and three: & for all there were so many, yet was not the net broken.

12 Jesus saith unto them, Come and dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord.

13 Jesus then cometh and taketh bread, and giveth them, and fish likewise.

14 This is now the third time that Jesus shewed himself to his disciples, after that he was risen from the dead.

15 ¶ So when they had dined, Jesus saith to Simon Peter, Simon son of Jonas, lovest thou me more then these? He saith unto him, Yea, Lord, thou knowest that I love thee. He saith unto him, Feed my lambs.

16 He saith unto him again the second time, Simon son of Jonas, lovest thou me? He saith unto him, Yea, Lord, thou knowest that I love thee. He saith unto him, Feed my sheep.

17 He said unto him the third time, Simon son of Jonas, lovest thou me? Peter was grieved, because he said unto him the third time,

quum audisset Dominum esse, amiculum præcinxit, (erat enim nudus) & abjecit se in mare.

8 Alii vero discipuli navigio venerunt, (non enim longe aberrant à terra, sed circiter cubitis ducentis) trahentes rete plenum piscium.

9 Ut autem descenderunt in terram, cernunt prunas positas, & piscem impositum, & panem.

10 Dicit eis Jesus, Adferite ex piscibus quos modo cepistis.

11 Ascendit Simon Petrus, & traxit rete in terram, plenum magnis piscibus centum quinquaginta tribus: & quum tot essent, non est fissum rete.

12 Dicit eis Jesus, Venite prandete. Nullus autem discipulorum audebat eum interrogare, Tu quis es? quum scirent Dominum esse.

14 Venit ergo Jesus, & accipit panem, & dat eis, & piscem similiter.

13 Ista jam tertia vice conspicuum sese præbuit Jesus discipulis suis, postquam suscitatus fuerat ex mortuis.

15 Quum ergo prandissent, dicit Simoni Petro Jesus, Simon fili Jonæ, diligis me plus quam hi? Dicit ei, Certe, Domine, tu nosti quod amem te. Dicit ei, Pásce agnos meos.

16 Dicit ei rursus secundo, Simon fili Jonæ, diligis me? Ait illi, Certe, Domine, tu nosti quod amem te. Dicit ei, Pásce oves meas.

17 Dicit ei tertio, Simon fili Jonæ, amas me? Tristitia fuit affectus Petrus quod tertio dixisset ipsi, Amas

Amas me? dixitque ei, Domine, tu omnia nosti, tu nosti quod amen te. Dicit ei Jesus, Pasce oves meas.

18 Amen amen dico tibi, Quum esses junior cingebas te, & ambulabas quo volebas: quum autem senueris, extends manus tuas, & alius te cinget, & transferet quo noles.

19 Hoc autem dixit, significans qua morte glorificaturus esset Deum. Et quum hoc dixisset, dicit ei, Sequere me.

20 Conversus Petrus cernit illum discipulum quem diligebat Jesus sequentum, qui & recubuerat in cœna illa super pectus ejus, & dixerat, Domine, quis est ille qui te prodit?

21 Hunc ergo quum vidisset Petrus, dicit Jesu, Domine, hic autem quid?

22 Dicit ei Jesus, Si velim eum manere donec veniam, quid ad te? tu me sequere.

23 Exiit ergo sermo iste inter fratres, discipulum illum non moriturum: sed non dixerat ei Jesus, Non morietur; sed, Si eum velim manere donec veniam, quid ad te?

24 Hic est discipulus ille qui de his testatur, & hæc scripsit: & scimus firmum esse testimonium ejus.

25 Sunt autem & alia multa quæ fecit Jesus, quæ si scribantur sigillatim, ne munus quidem ipsum opinor capturum eos qui scriberentur libros. Amen.

Lovest thou me? He said unto him, Lord, thou knowest all things, thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

18 Verily, verily I say unto thee, When thou wast young, thou girdedst thy self, and walkedst whither thou wouldest, but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not.

19 This spake he, signifying by what death he should glorifie God. And when he had spokyn this, he saith unto him, Follow me.

20 Then Peter turning about, seeth the disciple whom Jesus loved, following, which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?

21 Peter seeing him, saith to Jesus, Lord, and what shall this man do?

22 Jesus saith unto him, If I will that he tarry till I come, what is that to thee? Follow thou me.

23 Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die: but, If I will that he tarry till I come, what is that to thee?

24 This is the disciple which testifieth of these things, and wrote these things, and we know that his testimony is true.

25 And there are also many other things which Jesus did, the which if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.

The Acts of the **53** A^{cta}
APOSTLES. } APOSTOLORUM.

CHAP. I.

CAPUT I.

THe former treatise have I made, O Theophilus, of all that Jesus began both to do and teach,

2 Untill the day in which he was taken up, after that he through the holy Ghost had given commandments unto the apostles whom he had chosen.

3 To whom also he shewed himself alive after his passion, by many infallible proofs, being seen of them fourty daies, and speaking of the things pertaining to the kingdom of God:

4 And being assembled together with them, commanded them, that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me.

5 For John truly baptized with water, but ye shall be baptized with the holy Ghost, not many dayes hence.

6 When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?

7 And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power.

8 But ye shall receive power after that the holy Ghost is come upon you, and ye shall be witnesses unto me, both in Jerusalem,

Primum quidem librum confeci, Theophile, de omnibus quæ coepit Jesus & facere & docere,

2 Ad eum usque diem quod, quum præcepta dedisset apostolis, quos per Spiritum sanctum elegerat, sursum receptus est.

3 Quibus etiam sese postquam passus fuit exhibuit vivum, cum multis certissimis signis per dies quadraginta conspectus ab eis, dicens quæ ad regnum Dei spectant.

4 Et cum illis conveniens mandavit eis ne abscederent Hierosolymis, sed ut expectarent promissionem Patris. Quam, inquit, audistis ex me.

5 Nam Joannes quidem baptizavit aqua; vos autem baptizabimini Spiritu sancto istis non multis post diebus.

6 Quum igitur illi convenissent, Interrogarunt eum, dicentes, Domine, num hoc tempore restitues regnum Israel?

7 Dixit autem ad illos, Non est vestrum nosse tempora sive oportunitates quas Pater in sua ipsius auctoritate statuit.

8 Sed recipietis virtutem Spiritus sancti, postquam supervenerit in vos, eritisque mihi testes & Hierosolymis, &

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& in tota Judæa, & Samaria, & usque ad ultimas terras.

9 Et quum hæc dixisset, aspicientibus ipsis elevatus est: & nubes susceptum eum abstulit ab oculis eorum.

10 Et quum essent intentis in cælum oculis, eo proficiscente, ecce, viri duo adstiterunt illis albo vestitu:

11 Qui & dixerunt, Viri Galilæi, quid statis, intuentes in cælum? hic Jesus qui sursum receptus est discedens à vobis in cælum, ita veniet, quemadmodum spectastis eum proficiscentem in cælum.

12 Tunc reversi sunt Hierosolimam à monte qui vocatur Oliveti, qui est prope Hierosolimam, distans itinere sabbati.

13 Et quum introissent, ascenderunt in coenaculum, ubi commorabantur & Petrus & Jacobus & Joannes & Andreas, Philippus & Thomas, Bartholomæus & Matthæus, Jacobus filius Alphæi & Simon Zelotes, & Judas Jacobi frater.

14 Hi omnes perdurabant concorditer in precibus & supplicationibus cum uxoribus & Maria matre Jesu, & cum ipsius fratribus.

15 Et per eos dies quum assurrexisset Petrus in medio discipulorum, dixit, (erat autem turba capitum eodem loci quasi centum viginti)

16 Viri fratres, oportuit impleri Scripturam hanc, quam prædixit Spiritus sanctus per os Davidis, de Juda, qui fuit viadux iis qui comprehenderunt Jesum:

17 Annumerabatur enim nobiscum, & sortitus erat sortem ministerii hujus.

18 Is igitur acquiritur

and in all Judea, and in Samaria, and unto the uttermost part of the earth.

9 And when he had spoken these things, while they beheld, he was taken up, and a cloud received him out of their sight.

10 And while they looked steadfastly toward heaven, as he went up, behold, two men stood by them in white apparel,

11 Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

12 Then returned they unto Jerusalem, from the mount called Olivet, which is from Jerusalem a sabbath-daies journey.

13 And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alphaeus, and Simon Zelotes, and Judas the brother of James.

14 These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren.

15 ¶ And in those daies Peter stood up in the midst of the disciples, and said, (the number of the names together were about an hundred and twenty)

16 Men and brethren, this scripture must needs have been fulfilled, which the holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus.

17 For he was numbered with us, and had obtained part of this ministry.

18 Now this man purchased a field

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Cap. ii.

field with the reward of iniquity, and falling headlong, he burst asunder in the midst, and all his bowels gushed out.

19 And it was known unto all the dwellers at Jerusalem, inasmuch as that field is called in their proper tongue, *Aceldama*, that is to say, *The field of blood*.

20 For it is written in the book of psalms, *Let his habitation be desolate, and let no man dwell therein*: And his bishoprick let another take.

21 Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us,

22 Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection.

23 And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias.

24 And they prayed, and said, Thou Lord, which knowest the hearts of all men, shew us whether of these two thou hast chosen:

25 That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place.

26 And they gave forth their lots, and the lot fell upon Matthias, and he was numbered with the eleven apostles.

CHAP. II.

And when the day of Pentecost was fully come, they were all with one accord in one place.

2 And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting.

agrum ex mercede injustitia; & precipitatus crepuit medius, & effusa sunt omnia viscera ejus.

19 In notuitque omnibus habitantibus Hierosolymis: adeo ut vocetur ager ille propria ipsorum lingua, *Aceldama*, hoc est, ager sanguinis.

20 Scriptum est enim in libro psalmodum, *Fiat commoratio ejus deserta, & non sit qui habitet in ea*: & Episcopatum ejus accipiat alius.

21 Oportet igitur ex iis viris qui nobiscum convenerunt toto tempore quo Dominus Jesus versatus est inter nos,

22 Exorsus à baptismo Joannis, ad eum usque diem quo sursum receptus est à nobis, unum fieri nobiscum testem resurrectionis ejus.

23 Statuerunt igitur duos, Josephum vocatum Barsabā, qui cognominabatur Justus, & Matthiā.

24 Et orantes dixerunt, Tu Domine, qui corda omnium nosti, ostende utrum elegeris ex his duobus:

25 Ut accipiat sortem ministerii hujus & apostolatus, à quo aberravit Judas, ut abiret in locum suum.

26 Jecerunt igitur sortes eorum; & cecidit sors super Matthiam qui cōmunibus calculis allectus est cum undecim apostolis.

CAP. II.

Quum autem advenisset dies pentecostes, erant omnes concorditer eodem loco.

2 Tum exstitit repente sonitus à cœlo, tanquam ruentis flatus volenti, qui replevit totam domum ubi erant confidentes.

3 Et visæ sunt eis dispersitæ linguæ instar ignis, qui etiam sedit super unumquemque eorum.

4 Repleti sunt autem omnes Spiritu Sancto, cœperuntque loqui aliis linguis, prout Spiritus ille dabat eis effari.

5 Erant vero Hierosolymis habitantes Judæi viri religiosi ex omni natione eorum qui sub cœlo sunt.

6 Orto autem hoc rumore, convenit multitudo, & conturbata fuit, quod audiret unusquisque sua propria lingua ipsos loquentes.

7 Obstupescabant autē omnes ac mirabantur, dicentes alii ad alios, Nonne ecce omnes isti qui loquuntur Galilæi sunt?

8 Quomodo igitur nos audimus eos sua quisque lingua in qua nati sumus?

9 Parthi & Medi & Elamitæ, & qui incolimus Mesopotamiam, Judæamque & Cappadociam, Pontum & Asiam.

10 Phrygiam & Pamphyliam, Ægyptum & partes Libyæ quæ est secundum Cyrenen, & advenæ Romani, tum Judæi tum profelyti,

11 Cretes & Arabes, audimus eos loquentes nostris linguis magnifica Dei facta.

12 Obstupescabant igitur omnes, & hæsitabant, dicentes alius ad alium, Quid hoc sibi vellet?

13 Alii vero sannis eos exsequentes dicebant, Vino dulci pleni sunt.

14 Consistens autem Petrus cum undecim, extulit vocem suam, & affatus est eos, dicens, Viri Judæi, vosque omnes qui habitatis Hierosolymis, hoc vobis notum esto, & auribus percipite verba mea.

3 And there appeared unto them eleven tongues, like as of fire, and it sat upon each of them:

4 And they were all filled with the holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

5 And there were dwelling at Jerusalem Jews devout men, out of every nation under heaven.

6 Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language.

7 And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak, Galileans?

8 And how hear we every man in our own tongue, wherein we were born?

9 Parthians, and Medes, & Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia,

10 Phrygia, and Pamphilia, in Egypt, and in the parts of Lybia, about Cyrene, and strangers of Rome, Jews and profelytes,

11 Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.

12 And they were all amazed, and were in doubt, saying one to another, What meaneth this?

13 Others mocking, said, These men are full of new wine.

14 ¶ But Peter standing up with the eleven, lift up his voice, and said unto them, Ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words:

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Cap. ii.

15 For these are not drunken,
as ye suppose, seeing it is but the
third hour of the day.

16 But this is that which was
spoken by the prophet Joel,

17 And it shall come to pass in
the last dayes (saith God) I will
pour out of my spirit upon all
flesh: and your sons and your
daughters shal prophesie, and your
young men shal see visions, and
your old men shal dream dreams:

18 And on my servants, and on
my handmaidens I will pour out
in those dayes of my spirit, and
they shall prophesie:

19 And I will shew wonders in
heaven above, and signs in the
earth beneath: blood, and fire,
and vapour of smoak.

20 The sun shall be turned in-
to darknesse, and the moon into
blood, before that great and no-
table day of the Lord come.

21 And it shall come to passe,
that whosoever shall call on the
Name of the Lord, shall be saved.

22 Ye men of Israel, hear these
words, Jesus of Nazareth, a man
approved of God among you, by
miracles, wonders and signes,
which God did by him in the
midst of you, as ye your selves
also know:

23 Him, being delivered by the
determinate counsel and fore-
knowledge of God, ye have taken,
and by wicked hands have cruci-
fied and slain:

24 Whom God hath raised up,
having loosed the pains of death:
because it was not possible that he
should be holden of it.

25 For David speaketh concerning
him, I foresaw the Lord always be-
fore my face, for he is on my right
hand, that I should not be moved.

26 Therefore did my heart re-
joyce, and my tongue was glad:

15 Non enim, ut vos prae-
sumitis, isti ebrii sunt, quum sit
hora diei tertia:

16 Sed hoc illud est quod di-
ctum est per prophetam Joelem,

17 Et erit ultimis temporibus,
(dicit Deus) effundam ex Spi-
ritu meo in quamvis carnem:
& prophetabunt filii vestri &
filiae vestrae, & juvenes vestri
visiones videbunt, & seniores
vestri somnia somniabunt.

18 Et quidem in servos meos
& in ancillas meas in diebus illis
effundam ex Spiritu meo, &
prophetabunt.

19 Et edam prodigia in coe-
lo sursum, & signa in terra de-
orsum, sanguinem & ignem &
vaporem fumi.

20 Sol convertetur in tene-
bras, & luna in sanguinem, pri-
usquam veniat dies ille Domini
magnus & illustris.

21 Et futurum est ut qui-
cumque invocaverit nomen Do-
mini, servetur.

22 Viri Israelitae, audite ser-
mones istos: Jesum illum Na-
zareth, virum à Deo appro-
batum apud vos praestantibus
factis & prodigiis & signis quae
edidit per eum Deus in medio
vestri, sicut & ipsi nostis,

23 Hunc, inquam, definito
illo consilio & praecognitione
Dei deditum quum accepissetis,
manibus sceleratis cruci affix-
um interemistis.

24 Quem Deus suscitavit,
solutis doloribus mortis, eo
quod fieri non poterat ut ipse
ab ea retineretur.

25 David enim dicit de eo;
Prospiciebam Dominum in con-
spectu meo semper; quoniam est
mihi ad dexteram, ne concutiar.

26 Propterea oblectatum est cor
meum, & exultavit lingua mea:
atque

atque adeo caro mea commorabitur cum spe ;

27 Quoniam non deferēs animam meam apud inferos, nec fines sanctum illum tuum sentire corruptionem.

28 Notas mihi fecisti vias vitæ ; replebis me iucunditate in tuo conspectu.

29 Viri fratres, licet libere dicere apud vos de patriarcha Davide, eū & obiisse & sepultū esse, & monumentum ejus esse apud nos ad hunc usq; diem.

30 Propheta igitur quum esset, & sciret Deum jurejurando sibi jurasse, fore ut ex fructu lumbi ipsius, quod ad carnē attinet, Christū illum suscitaret, quē collocaret super ejus throno:

31 Præsciū loquutus est de resurrectione Christi, non derelictam esse apud inferos animam ejus, neque carnem ejus sensisse corruptionem.

32 Hunc Jesum suscitavit Deus : cujus rei omnes nos sumus testes.

33 Itaque dexterea Dei sursum sublatu, & promissum Spiritum sanctum adeptus à Patre, effudit hoc quod vos nunc cernitis & auditis.

34 Nec enim David ascendit in cœlos : sed dicit ipse, Dixit Dominus Domino meo, Sede ad dexteram meam,

35 Usquedū statuero inimicos tuos scabellum pedū tuorum.

36 Certo sciat ergo tota domus Israelis, quod Deus hunc fecerit Dominum & Christum, hunc ipsum, inquam, Jesum quem vos crucifixistis.

37 Qui vero hæc audierant, compuncti sunt corde, & dixerunt ad Petrum,

moreover also, my flesh shall rest in hope.

27 Because thou wilt not leave my soul in hell, neither wilt thou suffer thine holy One to see corruption.

28 Thou hast made known to me the wayes of life, thou shalt make me full of joy with thy countenance.

29 Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day.

30 Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ, to sit on his throne :

31 He seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.

32 This Jesus hath God raised up, whereof we all are witnesses.

33 Therefore being by the right hand of God exalted, and having received of the Father the promise of the holy Ghost, he hath shed forth this which ye now see and hear.

34 For David is not ascended into the heavens, but he saith himself The LORD said unto my Lords, Sit thou on my right hand,

35 Until I make thy foes thy footstool.

36 Therefore let all the house of Israel know assuredly, that God hath made that same Jesus whom ye have crucified, both Lord and Christ.

37 ¶ Now when they heard this, they were pricked in their heart, and said unto Peter, and

and to the rest of the apostles, Men and brethren, what shall we do?

38 Then Peter said unto them, Repent, and be baptized every one of you in the Name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the holy Ghost.

39 For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.

40 And with many other words did he testify and exhort, saying, Save your selves from this untoward generation.

41 ¶ Then they that gladly received his word, were baptized: and the same day there were added unto them about three thousand souls.

42 And they continued steadfastly in the apostles doctrine and fellowship, and in breaking of bread, and in prayers.

43 And fear came upon every soul: and many wonders and signs were done by the apostles.

44 And all that believed were together, and had all things common.

45 And sold their possessions and goods, and parted them to all men, as every man had need.

46 And they continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness, and singleness of heart,

47 Praising God, and having favour with all people. And the Lord added to the church daily such as should be saved.

ac reliquos apostolos, Quid faciemus, viri fratres?

38 Petrus autem ait ad eos, Resipiscite, & baptizetur unusquisque vestrum in nomen Jesu Christi in remissionem peccatorum: & accipietis donum Spiritus sancti.

39 Vobis enim facta est promissio, & liberis vestris, & omnibus longe post futuris, quoscumque videlicet advocaverit Dominus Deus noster.

40 Aliisque sermonibus plurimis obtestabatur, & exhortabatur eos, dicens, Servamini ex gente ista prava.

41 Qui ergo libenter receperunt sermonem ejus, baptizati sunt: & additæ sunt ecclesie die illo animæ quasi ter mille.

42 Perdurabant autem in doctrina apostolorum, & communicatione, & fractione panis, & precibus.

43 Obortus est autem omnibus metus; multaque prodigia & signa per apostolos fiebant,

44 Omnes autem qui credebant erant eodem loci, & habebant omnia communia:

45 Et possessiones ac facultates vendebant, & dispartiebant ea omnibus, prout cuique opus erat.

46 Et quotidie perdurantes concorditer in templo, ac frangentes domatim panem, capiebant cibum cum exultatione & simplicitate cordis;

47 Laudantes Deum, & habentes gratiam apud totum populum. Dominus autem addebatur quotidie ecclesie qui salvi fierent.

CAP. III.

Cæternum Petrus & Joannes simul ascendebant in templum sub horam precationis, nempe nonam.

2 Quidam autem vir claudus ab utero matris suæ portabatur: quæ ponebantur quotidie ad portam templi quæ dicitur Speciosa, ut peteret eleemosynam ab ingredientibus in templum.

3 Is quum vidisset Petrum & Joannem ingressuros in templum, rogavit ut eleemosynam acciperet.

4 Intentis autem in eum oculis Petrus cum Joanne dixit, Aspice ad nos.

5 Ille igitur attendebat eos, sperans se aliquid ab eis accepturum.

6 Petrus autem dixit, Argentum & aurum non est mihi: quod autem habeo, hoc tibi do; In nomine Jesu Christi Nazarei surge & ambula.

7 Et prehensa manu ejus dextera, erexit eum: illico vero solidata sunt plantæ ipsius ac malleoli.

8 Et exsiliens stetit, & ambulavit; & ingressus est cum eis in templum, ambulans & saliens, & laudans Deum.

9 Viditq; eum totus populus ambulantem & laudantem Deum.

10 Et cum agnoverunt illum esse qui ad petendam eleemosynam sedebat ad Speciosam portam templi: & impleti sunt pavore & stupore super eo quod ei contigerat.

11 Quum autem claudus ille qui sanatus fuerat teneret Petrum & Joannem, cucurrit totus populus ad eos in porticum quæ appellatur Solomonis expavescens.

CHAP. III.

Now Peter and John went up together into the temple at the hour of prayer, being the ninth hour.

2 And a certain man, lame from his mothers womb, was carried, whom they laid daily at the gate of the temple, which is called Beautiful, to ask alms of them that entered into the temple.

3 Who seeing Peter and John about to go into the temple, asked an alms.

4 And Peter fastening his eyes upon him, with John, said, Look on us.

5 And he gave heed unto them, expecting to receive something of them.

6 Then Peter said, Silver and gold have I none: but such as I have give I thee: In the name of Jesus Christ of Nazareth, rise up and walk.

7 And he took him by the right hand, and lift him up, and immediately his feet and ankle bones received strength.

8 And he leaping up, stood and walked, and entered with them into the temple, walking, and leaping, and praising God.

9 And all the people saw him walking, and praising God.

10 And they knew that it was he which sat for alms at the Beautiful gate of the Temple: and they were filled with wonder and amazement at that which had happened unto him.

11 And as the lame man which was healed, held Peter and John, all the people ran together unto them in the porch that is called Solomons, greatly wondering.

12 ¶ And when Peter saw it, he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holinesse we had made this man to walk?

13 The God of Abraham, and of Isaac, and of Jacob, the God of our Fathers hath glorified his Son Jesus, whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go.

14 But ye denied the holy One, and the Just, and desired a murderer to be granted unto you.

15 And killed the Prince of life, whom God hath raised from the dead, whereof we are witnesses.

16 And his Name, through faith in his Name, hath made this man strong, whom ye see and know: yea the faith which is by him, hath given him this perfect soundnesse in the presence of you all.

17 And now brethren, I wote that through ignorance ye did it, as did also your rulers.

18 But those things which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled.

19 ¶ Repent ye therefore and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord.

20 And he shall send Jesus Christ, which before was preached unto you:

21 Whom the heaven must receive, until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.

12 Quo viso Petrus respondit populo, Viri Israelitæ, quid miramini de hac re? aut quid intentos oculos in nos habetis, quasi propria potestate aut pietate effecerimus ut hic ambulet?

13 Deus ille Abrahami & Isaaci & Jacobi, Deus, inquam, patrum nostrorum glorificavit filium suum Jesum, quem vos tradidistis & abnegastis in conspectu Pilati, quum ille judicasset esse dimittendū.

14 Vos autem sanctū illum & justum abnegastis, & postulastis homicidam condonari vobis.

15 Principem autem vitæ interemistis, quem Deus suscitavit à mortuis; cujus rei nos testes sumus.

16 Et per fidem in nomine ipsius, hunc, quem conspicitis ac nostis, confirmavit nomen ipsius: fides (inquam) quæ per ipsum est, dedit isti integritatem hanc coram omnibus vobis.

17 Sed nunc, fratres, scio vos per ignorantiam ista fecisse, sicut & primores vestros.

18 Deus autem quæ prænunciaverat per os omnium prophetarum suorum, Christum suum perpeffurum, ita implevit.

19 Resipiscite igitur, & convertite vos, ut deleantur peccata vestra, postquam venerint tempora refrigerationis à conspectu Domini,

20 Et miserit prius prædicatum vobis Jesum Christum:

21 Quem oportet quidem cœli capiant usque ad tempora restitutionis omnium, de quibus loquutus est Deus à seculo per os omnium sanctorum suorum prophetarum.

Cap. iv.

22 Moses etenim ad patres dixit, prophetam suscitabit vobis Dominus Deus vester ex fratribus vestris, sicut me: audietis eum in omnibus quæ loquutus fuerit vobis.

23 Futurum est autem ut quisquis non auscultarit prophetam illum, disperdatur è populo.

24 Sed & omnes prophetæ à Samuele & deinceps iis qui fuerunt, quotquot loquuti sunt, etiam prænuñciarunt dies istos.

25 Vos estis filii prophetarum, & pacti quod pepigit Deus erga patres nostros, dicens ad Abrahamum, Et in semine tuo benedictionem consequentur omnes familiæ terræ.

26 Vobis primum Deus suscitatum filium suum Jesum misit, qui benediceret vobis, unoquoque sese avertente à pravitatibus vestris.

CAP. IV.

Loquentibus autem ipsis ad populum, supervenerunt sacerdotes & præfectus templo & Sadducæi,

2 Molestè ferentes quod docerent populum, & annuntiarent in nomine Jesu resurrectionem ex mortuis.

3 Et iniecerunt eis manus, posueruntque eos in custodia in posterum diem: nam erat jam vespera.

4 Multi vero eorum qui audierant hunc sermonem crediderunt: & factus est numerus virorum quasi quinquies mille.

5 Factum est autem postero die, ut congregarentur primores eorum & seniores & Scribæ Hierosolymis;

The Acts.

22 For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you, of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you.

23 And it shall come to passe that every soul which will not hear that Prophet shall be destroyed from among the people.

24 Yea, and all the prophets from Samuel, and those that follow after, as many as have spoken, have likewise foretold of these dayes.

25 Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed.

26 Unto you first, God having raised up his Son Jesus, sent him to blesse you, in turning away every one of you from his iniquities.

CHAP. IV.

ANd as they spake unto the people, the priests and the captain of the temple, and the Sadducees came upon them,

2 Being grieved that they taught the people, and preached through Jesus the resurrection from the dead.

3 And they laid hands on them, and put them in hold, unto the next day: for it was now evening.

4 Howbeit, many of them which heard the word, believed, and the number of the men was about five thousand.

5 ¶ And it came to passe on the morrow, that their rulers, and elders, and scribes, were gathered together at Jerusalem.

6 And

6 And Annas the high priest, & Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest.

7 And when they had set them in the midst, they asked, By what power, or by what name have ye done this?

8 Then Peter filled with the holy Ghost, said unto them, Ye rulers of the people, and elders of Israel,

9 If we this day be examined of the good deed done to the impotent man, by what means he is made whole,

10 Be it known unto you all, and to all the people of Israel, that by the Name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole.

11 This is the stone which was set at nought of you builders, which is become the head of the corner.

12 Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

13 ¶ Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled, and they took knowledge of them, that they had been with Jesus.

14 And beholding the man which was healed, standing with them, they could say nothing against it.

15 But when they had commanded them to go aside out of the council, they conferred among themselves,

16 Saying, What shall we do to these men, for that indeed a notable miracle hath been done by them, is manifest to all them that dwell in Jerusalem,

6 Et Annas pontifex maximus, & Caiaphas & Joannes & Alexander, & quotquot erant ex genere pontificio.

7 Quum igitur statuissent eos in medio, percontati sunt, Quam potestate aut quo nomine hoc fecistis?

8 Tunc Petrus repletus Spiritu sancto dixit eis, Primores populi, & seniores Israelis,

9 Quandoquidē de nobis hodie quaestio habetur super beneficio in hominē infirmum collato, quomodo videlicet iste servatus sit,

10 Notum sit omnibus vobis, & toti populo Israelitico, per nomen Jesu Christi Nazarē, quem vos crucifixistis, quem Deus suscitavit ex mortuis, per hoc, inquam, istum ad stare sanum in vestro conspectu.

11 Hic est lapis ille pro nihilo habitus à vobis aedificantibus, qui factus est caput anguli.

12 Nec est in alio quoquam salus, nec enim aliud nomen est sub cœlo quod datum sit inter homines, per quod oporteat nos servari.

13 Conspecta vero Petri in dicendo libertate & Joannis, compertoque homines esse illiteratos & idiotas, admirabantur, & agnoscebant eos cum Jesu fuisse.

14 Et hominem illum qui sanatus fuerat cernentes statim cum eis, nihil poterant contradicere.

15 Jussis autem ipsis extra concillium abire, conferebant inter se,

16 Dicentes, Quid faciemus hominibus istis? conspicuum enim signum editum esse per eos, manifestum est omnibus habitantibus Hierosolymis,

nec

hec id possumus negare.

17 Sed ne id amplius serpat in populum, minaciter interminemur eis, ne posthac ulli hominum loquantur in nomine isto.

18 Itaque vocatis ipsis denunciaverunt ne omnino loquerentur, neve docerent in nomine Jesu.

19 Petrus autem & Joannes respondentes dixerunt eis, An justum sit in conspectu Dei, vobis potius auscultare quam Deo, judicate.

20 Non enim possumus nos, quæ vidimus & audivimus, non loqui.

21 Illi vero non inveniētes quomodo punirent eos, additis minis eos dimiserunt propter populum, quia omnes glorificabant Deum super eo quod factum fuerat.

22 Annorum enim erat amplius quadraginta homo ille in quem editum fuerat signum istud sanationis.

23 Dimissi autem illi venerunt ad suos, & annuntiaverunt quæ primarii sacerdotes & seniores ipsis dixerant.

24 Qui quum hæc audissent, concorditer sustulerunt vocem ad Deum, dixeruntque, Domine, tu es Deus ille qui fecisti coelum ac terram, mare, & omnia quæ in eis sunt;

25 Qui Spiritu sancto per os Davidis pueri tui dixisti, Cur fremuerunt gentes, & populi meditati sunt inania?

26 Adstiterunt reges terræ, & principes congregati sunt simul adversus Dominum & Christum ejus.

27 Congregati sunt enim in hac civitate vere adversus sanctū filiū tuū Jesū quē unxisti, Herodes,

and we cannot deny it.

17 But that it spread no farther among the people, let us straitly threaten them, that they speak henceforth to no man in this Name.

18 And they called them, and commanded them not to speak at all, nor teach in the Name of Jesus.

19 But Peter and John answered and said unto them, Whether it be right in the sight of God, to hearken unto you more then unto God, judge ye.

20 For we cannot but speak the things which we have seen and heard.

21 So when they had further threatened them, they let them go, finding nothing how they might punish them, because of the people: for all men glorified God for that which was done.

22 For the man was above forty years old, on whom this miracle of healing was shewed.

23 ¶ And being let go, they went to their own company, and reported all that the chief priests and elders had said unto them.

24 And when they heard that, they lift up their voice to God with one accord, and said, Lord, thou art God which hast made heaven and earth, and the sea, and all that in them is.

25 Who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things?

26 The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ.

27 For of a truth against thy holy childe Jesus, whom thou hast anointed, both Herod,

and Pontius Pilate, with the Gentiles, and the people of Israel were gathered together,

28 For to do whatsoever thy hand and thy counsel determined before to be done.

29 And now, Lord, behold their threatnings, and grant unto thy servants, that with all boldnesse they may speak thy word,

30 By stretching forth thine hand to heal, and that signs and wonders may be done by the Name of thy holy child Jesus.

31 ¶ And when they had prayed, the place was shaken where they were assembled together, and they were all filled with the holy Ghost, and they spake the word of God with boldnesse.

32 And the multitude of them that believed, were of one heart and of one soul: neither said any of them, that ought of the things which he possessed, was his own, but they had all things common.

33 And with great power gave the apostles witnesse of the resurrection of the Lord Jesus, and great grace was upon them all.

34 Neither was there any among them that lacked: for as many as were possessors of lands or houses, sold them, and brought the prices of the things that were sold.

35 And laid them down at the apostles feet, and distribution was made unto every man according as he had need.

36 And Joses, who by the apostles was surnamed Barnabas (which is, being interpreted, The son of consolation) a Levite, and of the countrey of Cyprus,

37 Having land, sold it, and brought the money, and laid it at the apostles feet.

& Pontius Pilatus, cum gentibus & populis Israelis,

28 Ut facerent quæcumque manus tua & consilium tuum prius prædestinavit ut fierent.

29 Nunc igitur, Domine, dispice in minas eorum, & da servis tuis ut cum omni libertate loquantur sermonem tuum,

30 Manu tua à te extensa ad sanandum, signisque & prodigiis editis per nomen sancti filii tui Jesu.

31 Quum autem precati essent, succussus est locus in quo erant congregati: & repleti sunt omnes Spiritu sancto, & loquuti sunt sermonem Dei cum libertate.

32 Multitudinis autem eorum qui crediderant erat cor & anima una: nec quisquam aliquid eorum quæ habebat suum esse dicebat, sed erant eis omnia communia.

33 Et apostoli magna vi reddebant testimonium resurrectionis, Domini Jesu: & gratia magna erat super eos omnes.

34 Nullus enim erat egenus inter eos: quotquot erant enim possessores agrorum aut domorum, vendentes adferebant pretia eorum quæ vendita fuerant.

35 Et deponebant ad pedes apostolorum: distribuebatur autem hoc singulis prout cuique opus erat.

36 Joseph ergo qui cognominatus est Barnabas (quod est, si interpreteris, Filius consolationis) Levites, Cyprius genere,

37 Quum haberet agrum, vendidit eum, & attulit pecuniam, deposuitque ad pedes apostolorum.

Cap. v.

CAP. V.

Vir autem quidam nomine Ananias, cum Sapphira uxore sua, vendidit possessionem;

2 Et intervertit aliquid ex pretio, conscia etiam uxore sua, allatamque partem aliquam ad pedes apostolorum deposuit.

3 Dixit autem Petrus, Ananias, cur implevit satanas cor tuum, ut mentireris in Spiritum sanctum, & interverteres ex pretio istius prædii?

4 Nonne si servasses manebat tibi, & venundatum in tua erat potestate? quid erat cur induceres in animum rem istam? non es mentitus hominibus, sed Deo.

5 Audiens autem Ananias hos sermones cecidit, & exanimatus est: & exstitit metus magnus super omnes audientes ista.

6 Surgentes vero juvenes subtraxerunt eum, elatumque sepelierunt.

7 Intercessit autem ferme horarum trium intervallum, quum uxor quoque ipsius, nesciens quod factum fuerat, ingressa est.

8 Dixit autem ei Petrus, Dic mihi, num tanti prædium vendidisti? Ipsa vero dixit, Etiam, tanti.

9 Petrus autem dixit ei, Quid est cur convenerit inter vos ut tentaretis Spiritum Domine? ecce, pedes eorum qui sepelierunt virum tuum ad ostium adsumunt, & efferent te.

10 Illico vero cecidit ad pedes ejus, & exanimata est: ingressi autem juvenes invenerunt eam mortuam, & elatam sepelierunt juxta virum suum.

11 Et obortus est metus magnus toti ecclesie, & omnibus qui audiebant.

The Acts.

CHAP. V.

BUt a certain man named Ananias, with Sapphira his wife, sold a possession,

2 And kept back part of the price, his wife also being privie to it, and brought a certain part, and laid it at the apostles feet.

3 But Peter said, Ananias, why hath Satan filled thine heart, to lie to the holy Ghost, and to keep back part of the price of the land?

4 Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God.

5 And Ananias hearing these words, fell down and gave up the ghost: and great fear came on all them that heard these things.

6 And the young men arose, wound him up, and carried him out, and buried him.

7 And it was about the space of three hours after, when his wife, not knowing what was done, came in.

8 And Peter answered unto her, Tell me whether ye sold the land for so much. And she said, Yea, for so much.

9 Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband, are at the door, and shall carry thee out.

10 Then fell she down straightway at his feet, and yeelded up the ghost: and the young men came in, and found her dead, and carrying her forth, buried her by her husband.

11 And great fear came upon all the church, and upon as many as heard these things.

11 ¶ And

12 ¶ And by the hands of the apostles were many signs and wonders wrought among the people ; (and they were all with one accord in Solomons porch.

13 And of the rest durst no man joyn himself to them : but the people magnified them.

14 And believers were the more added to the Lord, multitudes both of men and women)

15 Inasmuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least, the shadow of Peter, passing by, might overshadow some of them.

16 There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits, and they were healed every one.

17 ¶ Then the high priest rose up, and all they that were with him, (which is the sect of the Sadducees) and were filled with indignation,

18 And laid their hands on the apostles, and put them in the common prison.

19 But the angel of the Lord by night opened the prison doors, and brought them forth, and said,

20 Go, stand and speak in the temple to the people, all the words of this life.

21 And when they heard that, they entered into the temple early in the morning, and taught : but the high priest came, and they that were with him, and called the council together, and all the senate of the children of Israel, and sent to the prison to have them brought.

22 But when the officers came, and found them not in the prison, they returned, and told,

12 Per manus autem apostolorum edebantur signa & prodigia multa in populo : & erant concorditer omnes in porticu Solomonis.

13 Reliquorum autem nemo audebat ipsis adherere : sed magnificabat eos populus.

14 Imo vero adiciebantur qui crederent Domino, multitudo videlicet virorum simul ac mulierum.

15 Adeo ut in plateas efferrent infirmos, & ponerent in lectis ac grabbatis : ut venientis Petri vel umbra inumbraret aliquem eorum.

16 Conveniebat autem etiam vulgus vicinarum urbium Hierosolymam, adferentes infirmos ac vexatos à spiritibus impuris : qui sanabantur omnēs.

17 Consurgens autem pontifex maximus, & omnes qui cum eo erant, quæ est hæresis Sadducæorum, repleti sunt invidia,

18 Et injecerunt manus in apostolos, posueruntque eos in custodia publica.

19 Sed angelus Domini per noctem aperuit fores carceris, educisque illis dixit,

20 Ite, & vos sistentes loquimini populo in templo omnia verba vitæ hujus.

21 Illi vero quum hæc audissent, introierunt sub diluculum in templum & docebant. Adveniens autem pontifex maximus, & qui cum eo erant, convocarunt concilium & universum senatum filiorum Israel, miseruntque in carcerem, ut illi adducerentur.

22 Quum autem venissent ministri, non invenerunt eos in carcere : quod reversi unnuñciaverunt,

23 Dicentes, Carcerem quidem invenimus clausum quam tutissime, & custodes extra stantes ante fores: quum aperuissemus autem, neminem intus invenimus.

24 Ut vero audierunt hos sermones & pontifex & præfectus templo & primarii sacerdotes, hæsitabant super eis, quoniam hoc evasurum esset.

25 Adveniens autem quidam nuntiabat eis, Ecce, viri quos posueratis in carcere stant in templo, & docent populum.

26 Tunc præfectus abiens cum ministris adduxit eos, non tamen per vim (metuebant enim populum, ne lapidarentur.)

27 Adductos igitur eos statuerunt in concilio: & interrogavit eos pontifex maximus,

28 Dicens, Nonne etiam atque etiam demandavimus vobis ne doceretur nomine isto? & ecce, replevistis Hierosolymam doctrina vestra, & vultis in nos inducere sanguinem hominis istius.

29 Respondens autem Petrus & apostoli dixerunt, Obedire oportet Deo potius quam hominibus.

30 Deus ille patrum nostrorum suscitavit Jesum, quem vos interfecistis suspensum in ligno.

31 Hunc, inquam, Deus de cætera sua sursum sublatum constituit principem ac servatorem, ut daret resipiscentiam Israeli & remissionem peccatorum.

32 Et nos sumus ei testes horum quæ dicimus: atque etiam Spiritus ille sanctus, quem dedit iis Deus qui dicto sunt audientes ipsi.

23 Saying, The prison truly found we shut with all safety, and the keepers standing without before the doors: but when we had opened, we found no man within.

24 Now when the high priest, and the captain of the temple, and the chief priests heard these things, they doubted of them, whereunto this would grow.

25 Then came one and told them, saying, Behold, the men whom ye put in prison, are standing in the temple, and teaching the people.

26 Then went the captain with the officers, and brought them without violence, (for they feared the people, lest they should have been stoned.)

27 And when they had brought them, they set them before the council: and the high priest asked them,

28 Saying, Did not we straitly command you, that you should not teach in this Name? and behold, you have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us.

29 ¶ Then Peter and the other apostles answered and said, We ought to obey God rather than men.

30 The God of our fathers raised up Jesus, whom ye slew and hanged on a tree.

31 Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.

32 And we are his witnesses of these things, and so is also the holy Ghost, whom God hath given to them that obey him.

33 ¶ When they heard that, they were cut to the heart, and took counsell to slay them.

34 Then stood there up one in the counsell, a Pharisee, named Gamaliel, a doctour of law, had in reputation among all the people, and commanded to put the apostles forth a little space,

35 And said unto them, Ye men of Israel, take heed to yourselves, what ye intend to do as touching these men.

36 For before these dayes rose up Theudas, boasting himself to be some body : to whom a number of men, about four hundred, joyned themselves: who was slain, and all, as many as obeyed him, were scattered and brought to nought.

37 After this man rose up Judas of Galilee, in the dayes of the taxing, and drew away much people after him : he also perished, and all, even as many as obeyed him, were dispersed.

38 And now I say unto you, Refrain from these men, and let them alone : for if this counsell, or this work be of men, it will come to nought.

39 But if it be of God, ye cannot overthrow it, lest haply ye be found even to fight against God.

40 And to him they agreed : and when they had called the apostles, and beaten them, they commanded that they should not speak in the Name of Jesus, and let them go.

41 ¶ And they departed from the presence of the counsell, rejoycing that they were counted worthy to suffer shame for his Name.

42 And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ.

33 At illi his auditis frendebant, & consultabant de iis interficiendis.

34 Surgens autem in concilio quidam Phariseus, nomine Gamaliel, Legis doctor, quem totus populus in pretio habebat, iussit ut paulisper abducerent foras apostolos ;

35 Et dixit illis, Viri Israelitæ, attendite animum vobis ipsis quod ad istos homines attinet quid facturi sitis.

36 Nam ante hæc tempora exortus est Theudas, dicens se aliquem esse ; cui agglutinatorum est numerus viorum circiter quadringentorum : qui interemptus est, & omnes qui assensu sunt ei dissoluti sunt, & ad nihilum redacti.

37 Post hunc exortus est Judas ille Galilæus temporibus descriptionis, & avertit populum multum post se : periit & ille, & omnes qui assensu fuerant ei dispersi sunt.

38 Nunc itaque dico vobis, abscedite ab hominibus istis, & missos ipsos facite: quoniam si est ex hominibus consilium hoc siue opus istud, dissolveretur ;

39 Sin ex Deo est, non potestis illud dissolvere : & videte ne etiam cum Deo pugnare comperiamini.

40 Assensu sunt autem ei : & quum advocassent apostolos, casis mandarunt ne loquerentur in nomine Jesu ; & dimiserunt eos.

41 Ipsi ergo gaudentes profecti sunt à conspectu concilii, quod digni habiti essent qui pro nomine Jesu contumelia afficerentur.

42 Et quotidie in templo, & domatim non cessabant docere & evangelizare Jesum Christum.

CAP. VI.

CÆterum per eos dies quum multiplicarentur discipuli, ortum est murmur Græcorum adversus Hebræos, quod ipsorum viduæ despicerentur in ministerio quotidiano.

2 Itaque duodecim illi, advocata multitudine discipulorum dixerunt, Non est æquum nos, derelicto sermone Dei, ministrare mensis.

3 Diligite ergo, ô fratres, ex vobis viros septem, testimonio ornatos, plenos Spiritu sancto & sapientia, quos huic usui præficiamus.

4 Nos vero in precibus & administratione sermonis perdurabimus.

5 Placuit autē hic sermo toti præsentī multitudini : & elegerunt Stephanum, virum plenum fide ac Spiritu sancto, & Philippū, & Prochorū, & Nicanorē, & Timonē, & Parmenā, & Nicolaū profelytum Antiochensem :

6 Quos statuerunt in conspectu apostolorum, qui precati imposuerunt eis manus.

7 Itaque sermo Dei crescebat, & valde multiplicabatur numerus discipulorum Hierosolymis ; multaue turba sacerdotum auscultabat fidei.

8 Stephanus vero plenus fide ac potentia, edebat prodigia & signa magna in populo.

9 Exorti sunt autem ē synagoga, quæ dicitur Libertinorum, quidam & Cyrenæorum, & Alexandrinorum, & eorum qui sunt ex Cilicia & Asia, altercantes cum Stephano.

10 Sed nequiverunt obsistere sapientiæ & spiritui per quem loquebatur.

CHAP. VI.

And in those dayes, when the number of the disciples was multiplied, there arose a murmuring of the Grecians, against the Hebrews, because their widows were neglected in the daily ministration,

2 Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables.

3 Wherefore, brethren, look ye out among you seven men of honest report, full of the holy Ghost, and wisdom, whom we may appoint over this businesse.

4 But we will give our selves continually to prayer, and to the ministry of the word.

5 ¶ And the saying pleased the whole multitude : and they chose Stephen, a man full of faith and of the holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch ;

6 Whom they set before the apostles, and when they had prayed, they laid their hands on them.

7 And the word of God increased, and the number of the disciples multiplied in Jerusalem greatly, and a great company of the priests were obedient to the faith.

8 And Stephen full of faith and power, did great wonders and miracles among the people.

9 ¶ Then there arose certain of the synagogue which is called the synagogue of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia, and of Asia, disputing with Stephen.

10 And they were not able to resist the wisdom and the spirit by which he spake.

11 Then they suborned men which said, We have heard him speak blasphemous words against Moses, and against God.

12 And they stirred up the people, and the elders, and the scribes, and came upon him, and caught him, and brought him to the council.

13 And set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the law.

14 For we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs, which Moses delivered us.

15 And all that sat in the council, looking stedfastly on him, saw his face as it had been the face of an angel.

CHAP. VII.

Then said the high priest, Are these things so?

2 And he said, Men, brethren, and fathers, hearken, The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran,

3 And said unto him, Get thee out of thy countrey, and from thy kindred, and come into the land which I shall shew thee.

4 Then came he out of the land of the Caldeans, and dwelt in Charran: and from thence when his father was dead, he removed him into this land wherein ye now dwell.

5 And he gave him none inheritance in it, no not so much as to set his foot on: yet he promised that he would give it to him for a possession, and his seed after him, when as yet he had no child.

11 Tunc subjecerunt quosdam qui dicerent, se audisse eum loquentē verba blasphemia in Moysen & Deum.

12 Commoveruntque plebem & seniores & Scribas: & eum adorti, correptum adduxerunt in concilium.

13 Stiteruntque falsos testes qui dicerent, Homo iste non cessat loqui verba blasphemia adversus locum hunc sanctum & Legem.

14 Audivimus enim eum quum diceret, Jesum illum Nazareum destructurum hunc locum, & mutaturum ritus quos tradidit nobis Moses.

15 Tunc intentis in eum oculis, omnes qui sedebant in concilio viderunt faciem ejus quasi faciem angeli.

CAP. VII.

Dixit autē pontifex maximus, Num igitur hæc ita habent?

2 Ipse vero dixit, Viri fratres & partes, audite: Deus ille gloriæ visus est patri nostro Abrahamo quum esset in Mesopotamia, priusquam habitaret Charris,

3 Et dixit ei, Exi è terra tua, & ex cognatione tua, & veni in terram quamcumque ostendam tibi.

4 Tunc exiit è terra Chaldeorum, & habitavit Charris: & illinc, postquam pater ejus mortuus est, transtulit eum Deus in terram hanc in qua nunc vos habitatis.

5 Nec dedit ei hæreditatem in ea, ne vestigium quidem pedis; quamvis pollicitus esset se illam daturum ei obtinendam, & semini ejus post eum, quum non haberet prolem.

Cap. vii.

6 Loquutus autem est ita Deus, Erit, inquit, semen tuum inquilinum in terra aliena, ubi servituti subicietur, & male accipietur aunis quadringentis.

7 Sed gentem cui servierint puniam ego, dicit Deus: & post hæc extabunt: & ipsi colent me in loco isto.

8 Deditque ei pactum circumcisionis: & ita Abrahamus genuit Isaacum, & circumcidit eum die octavo; Isaacus autem genuit Jacobum, & Jacobus duodecim illos patriarchas.

9 Patriarchæ vero invidia moti Josephum vendiderunt abducendum in Ægyptum: sed erat Deus cum eo.

10 Et eruit eum ex omnibus ipsius afflictionibus, deditque ei gratiam & sapientiam coram Pharaone rege Ægypti, qui constituit eum ductorem Ægypto, & toti domui suæ.

11 Venit autem fames in universam terrâ Ægypti & Chanaâ, & afflictio magna: & non inveniabant cibos patres nostri.

12 Quum audivisset autem Jacobus esse triticum in Ægypto, misit patres nostros primum.

13 Et in secunda profectioe agnitus est Josephus à fratribus suis, & innotuit Pharaoni genus Josephi.

14 Missis autē nunciis, Josephus accersivit patrem suum Jacobum, omnemque cognationem suam, capitum septuagintaquinque.

15 Descendit ergo Jacobus in Ægyptum, obiitque ipse & patres nostri.

16 Et translati sunt Sichemam, & positi in monumento quod emerat Abrahamus pretio argenti à filiis Emmoris patr. Sichemi.

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6 And God spake on this wise, that his seed should sojourn in a strange land, and that they should bring them into bondage, and in-treat them evil four hundred yeers.

7 And the nation to whom they shall be in bondage, will I judge, said God: and after that shall they come forth, and serve me in this place.

8 And he gave him the covenant of circumcision: and so Abraham begat Isaac, and circumcised him the eighth day: and Isaac begat Jacob, and Jacob begat the twelve patriarchs.

9 And the patriarchs moved with envy, sold Joseph into Egypt: but God was with him.

10 And delivered him out of all his afflictions, and gave him favour and wisdom in the sight of Pharaoh king of Egypt, and he made him governour over Egypt, and all his house.

11 Now there came a dearth over all the land of Egypt and Canaan, and great affliction, and our fathers found no sustenance.

12 But when Jacob heard that there was corn in Egypt, he sent out our fathers first.

13 And at the second time Joseph was made known to his brethren, and Josephs kindred was made known unto Pharaoh.

14 Then sent Joseph and called his father Jacob to him, and all his kindred, threescore and fifteen souls.

15 So Jacob went down into Egypt, and died, he and our fathers,

16 And were carried over into Sichem, and laid in the sepulchre that Abraham bought for a sum of money of the sons of Emmor the father of Sichem.

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Cap. vii.

17 But when the time of the promise drew nigh, which God had sworn to Abraham, the people grew and multiplied in Egypt,

18 Till another king arose which knew not Joseph.

19 The same dealt subtilly with our kindred, and evil intreated our fathers, so that they cast out their young children, to the end they might not live.

20 In which time Moses was born, and was exceeding fair, and nourished up in his fathers house three moneths :

21 And when he was cast out, Pharaohs daughter took him up, & nourished him for her own son.

22 And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds.

23 And when he was full fourty years old, it came into his heart to visit his brethren the children of Israel.

24 And seeing one of them suffer wrong, he defended him, and avenged him that was oppressed, and smote the Egyptian :

25 For he supposed his brethren would have understood, how that God by his hand would deliver them, but they understood not.

26 And the next day he shewed himself unto them as they strove, & would have set them at one again, saying, Sirs, ye are brethren, why do ye wrong one to another ?

27 But he that did his neighbour wrong, thrust him away, saying, Who made thee a ruler and a judge over us ?

28 Wilt thou kill me as thou didst the Egyptian yesterday ?

29 Then fled Moses at this saying, and was a stranger

17 Quum autem appropinquaret tempus promissionis quam Deus jurarat Abrahamo, crevit populus & multiplicatus est in Ægypto.

18 Usquequo exortus est alius rex, qui non noverat Josephum.

19 Hic adversus genus nostrum ingeniosus, male accepit patres nostros, adeo ut exponerent infantes suos ne sobolescerent.

20 Quo tempore natus est Moses, qui fuit divinitus venustus, & nutritus fuit tres menses in domo patris sui.

21 Expositum autem illum sustulit filia Pharaonis, & nutritum eum sibi pro filio.

22 Et eruditus fuit Moses omni sapientia Ægyptiorum; eratque potens dictis & factis.

23 Ut vero expletum est ei quadraginta annorum tempus, venit ei in mentem invisere fratres suos filios Israelis.

24 Et quum vidisset quendam ex iis affici injuria, tutatus est eum, percusso Ægyptio, & laborantem illum vindicavit.

25 Existimabat autem fratres suo intelligere, Deum per manum ipsius dare ipsis salutem : at illi non intellexerunt.

26 Subsequente vero die visus est ipsis pugnantis, & compulit eos in pacem, dicens, Viri, fratres estis vos : cur alii alios injuria afficitis ?

27 Is autem qui injuria afficiebat proximum, repulit eum, dicens, Quis te nobis constituit principem & judicem ?

28 Num tu me vis interimere, quemadmodum interemisti heri Ægyptium illum ?

29 Ad hunc autem sermonem Moses fugit, & factus est advena in

Cap. vii.

in regione Madian, ubi genuit duos filios.

30 Expletis vero annis quadraginta visus est ei in deserto montis Sina angelus Domini in flammeo igne rubi.

31 Moses autem ut hoc conspexit, admiratus est visum : & quum accederet ad hoc considerandum, exstitit ad eum vox Domini dicentis,

32 Ego sum Deus ille patrum tuorum, Deus Abrahami, & Deus Isaaci, & Deus Jacobi. Tremefactus autem Moses non audebat illud considerare.

33 Dixit autem ei Dominus, Solve soleas pedum tuorum : locus enim in quo stas terra sancta est.

34 Vidi, vidi vexationem populi mei qui est in Ægypto, & suspiria ipsorum audiui, & descendendi ut eruam eos : nunc ergo ades dum, mittam te in Ægyptum.

35 Hunc ergo Mo sen quem abnegaverant, dicentes, Quis te constituit principem & iudicem ? hunc, inquam, Deus misit principem & liberatorem futurum, ductu angeli qui visus fuerat ei in rubo.

36 Hic eduxit illos editis prodigiis & signis in regione Ægypti, & in rubro mari, & in deserto, annis quadraginta.

37 Hic est Moses ille qui dixit filiis Israel, Prophetam suscitabit vobis Dominus Deus vester è fratribus vestris sicut me : ipsum audietis.

38 Hic ille est qui, conveniente populo in deserto, fuit cum angelo ipsum alloquente in monte Sina, & cum patribus nostris, quique excepit viva

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in the land of Madian, where he begat two sons.

30 And when forty years were expired, there appeared to him in the wilderness of mount Sina, an angel of the Lord, in a flame of fire in a bush.

31 When Moses saw it, he wondered at the sight : and as he drew near to behold it, the voice of the Lord came unto him,

32 Saying, I am the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. Then Moses trembled, and durst not behold.

33 Then said the Lord to him, Put off thy shoes from thy feet : for the place where thou standest is holy ground.

34 I have seen, I have seen the affliction of my people which is in Egypt, and I have heard their groaning, and am come down to deliver them. And now come, I will send thee into Egypt.

35 This Moses whom they refused, saying, Who made thee a ruler and a judge ? the same did God send to be a ruler and a deliverer by the hands of the angel which appeared to him in the bush.

36 He brought them out after that he had shewed wonders and signes in the land of Egypt, and in the Red-sea, and in the wilderness forty years.

37 ¶ This is that Moses which said unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren, like unto me, him shall ye hear.

38 This is he that was in the church in the wilderness, with the angel which spake to him in the mount Sina, and with our fathers, who received the lively

oracles to give unto us.

39 To whom our fathers would not obey, but thrust him from them, and in their hearts turned back again into Egypt,

40 Saying unto Aaron, Make us gods to go before us : for us for this Moses, which brought us out of the land of Egypt, we wot not what is become of him.

41 And they made a calf in those dayes, and offered sacrifice unto the idol, and rejoiced in the works of their own hands.

42 Then God turned and gave them up to worship the host of heaven, as it is written in the book of the prophets, O ye house of Israel, have ye offered to me slain beasts, and sacrifices, by the space of fourty years in the wilderness ?

43 Yea, ye took up the tabernacle of Moloch, and the star of your god Remphan, figures which ye made, to worship them : and I will carry you away beyond Babylon.

44 Our fathers had the tabernacle of witness in the wilderness, as he had appointed, speaking unto Moses, that he should make it according to the fashion that he had seen.

45 Which also our fathers that came after, brought in with Jesus into the possession of the Gentiles, whom God drove out before the face of our fathers, unto the dayes of David.

46 Who found favour before God, and desired to find a tabernacle for the God of Jacob.

47 But Solomon built him an house,

48 Howbeit the most High dwelleth not in temples made with hands, as saith the prophet,

49 Heaven is my throne, and earth is my footstool :

eloquia quæ nobis traderet.

39 Cui noluerunt auscultare patres nostri, sed repulerunt eum, & averſi sunt cordibus ſuis in Ægyptum,

40 Dicentes Aaroni, Fac nobis Deos qui præeant nobis; Moſi enim iſti qui eduxit nos ex regione Ægypti neſcimus quid contigerit.

41 Et vitulum fecerunt per illos dies, obtuleruntque ſacrificium idolo, & oblectarunt ſeſe operibus manuum ſuarum.

42 Vertit autem ſeſe Deus, & tradidit eos ad colendum exercitum cœli : ſicut ſcriptum eſt in libro prophetarum, Num victimas & oblationes obtuliſtis mihi annis quadraginta in deſerto, domus Iſrael ?

43 Imo bajulaſtis tabernaculum Molochi, & ſidus dei veſtri Remphanis, quas figuras feciſtis ut eas adoraretis : itaque transferam vos ad Babylonis fines.

44 Tabernaculum teſtimonii fuit partibus noſtris in deſerto, prout edixerat iſ qui dixerat Moſi ut faceret illud ſecundum exemplar quod viderat.

45 Quod etiam exceptum introduxerunt patres noſtri cum Jeſu in ipſa occupatione gentium, quas expulit Deus à conſpectu patrum noſtrorum, uſque ad dies Davidis ;

46 Qui invenit gratiam in conſpectu Dei, petiitq; ut nanciſceretur tabernaculū Deo Jacobi.

47 Solomon autem ædificavit ei ædem.

48 Sed excelliſſimus ille in manufactis templis non habitat, ſicut propheta dicit,

49 Cœlū mihi thronus eſt, terra autē ſcabellū pedū meorum.

Quam

Quam ædem ædificabitis mihi, dicit Dominus? aut quis est locus quietis meæ?

50 Nonne manus mea fecit hæc omnia?

51 Duri cervice & incircumcisi corde & auribus, vos semper Spiritui illi sancto obnitimini: quales fuerunt patres vestri, tales & vos estis.

52 Quem prophetarum non sunt persecuti patres vestri? trucidarunt, inquã, eos qui præ-nunciarunt, adventum Iusti illius, cuius nunc vos proditores & interfectores facti estis;

53 Qui accepistis legem per dispositionem angelorum, & non observastis.

54 Audientes autem hæc sindebantur cordibus suis, & stridebant dentibus in eum.

55 Quum autem esset plenus Spiritu sancto, intentis in cœlum oculis vidit gloriam Dei, & Jesum adstantem ad dexteram Dei;

56 Et ait, Ecce conspicio cœlos apertos, & Filium illum hominis adstantem ad dexteram Dei.

57 Exclamantes autem illi voce magna, continuerunt aures suas, & irruerunt concorditer in eum.

58 Et ejectum eum extra urbem lapidarunt: testes autem deposuerunt pallia sua ad pedes adolescentis qui vocabatur Saulus.

59 Lapidarunt igitur Stephanum invocantē, & dicentem, Domine Iesu, recipe spiritum meum.

60 Positis autem genibus, clamavit voce magna, Domine, ne statuas eis hoc peccatum. Et quum hoc dixisset obdormivit.

What house will ye build me, saith the Lord? or what is the place of my rest?

50 Hath not my hands made all these things?

51 ¶ Ye stiff-necked and uncircumcised in heart and ears, ye do alwayes resist the holy Ghost: as your fathers did, so do ye.

52 Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the just One, of whom ye have been now the betrayers and murderers:

53 Who have received the law, by the disposition of angels, and have not kept it.

54 ¶ When they heard these things, they were cut to the heart, and they gnashed on him with their teeth.

55 But he being full of the holy Ghost looking up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God,

56 And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God.

57 Then they cryed out with a loud voice, and stopped their ears, and ran upon him with one accord,

58 And cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young mans feet, whose name was Saul.

59 And they stoned Stephen, calling upon God, and saying, Lord Jesus receive my spirit.

60 And he kneeled down and cryed with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

CHAP. VIII.

CAP. VIII.

And Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem, & they were all scattered abroad throughout the regions of Judæa & Samaria, except the apostles.

2 And devout men carried Stephen to his burial, and made great lamentation over him.

3 As for Saul, he made havoc of the church, entering into every house, and haling men and women committed them to prison.

4 Therefore they that were scattered abroad, went every where preaching the word.

5 Then Philip went down to the city of Samaria, and preached Christ unto them.

6 And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did.

7 For unclean spirits crying with loud voice, came out of many that were possessed with them: and many taken with palsies, and that were lame, were healed.

8 And there was great joy in that city.

9 But there was a certain man called Simon, which before-time in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one.

10 To whom they all gave heed, from the least to the greatest, saying, This man is the great power of God.

11 And to him they had regard, because that of long time he had bewitched them with sorceries.

12 But when they believed Philip, preaching the things

Saulus autem ultro consenserat ipsius cædi. Orta est vero illo die persecutio magna adversus ecclesiam quæ erat Hierosolymis: & omnes dispersi sunt per regiones Judææ & Samariæ, præter apostolos.

2 Extulerunt autem una Stephanum viri religiosi, & plangorem magnum ediderunt super eo.

3, Saulus vero vastabat ecclesiam, iens domatim; & tractos viros ac mulieres tradebat in custodiam conjiciendos.

4 At qui dispersi fuerant peragrabant regionem evangelizantes sermonem Dei.

5 Philippus vero quum devenisset in urbem Samariæ, prædicabat eis Christum.

6 Attendebat autem turba concorditer iis quæ à Philippo dicebantur, audiendo & cernendo signa quæ edebat.

7 Spiritus enim impuri ex multis qui eis tenebantur exibat vociferante voce magna: multique paralytici & claudii sanati sunt.

8 Et gaudium magnum existit in illa urbe.

9 Vir autem quidam nomine Simon, antea in urbe illa exercuerat artem magicam, & gentem Samariæ obstupescerat, dicens se esse quempiam magnum.

10 Cui attendebant omnes à minimo usque ad maximum, dicentes, Iste est potentia illa Dei magna.

11 Attendebant autem ei, propterea quod à multo tempore magicis artibus eos demeratarat.

12 Quum vero credidissent Philippo evangelizanti, quæ

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ad regnum Dei & nomen Jesu Christi pertinent, baptizabantur tum viri tum mulieres.

13 Simon vero & ipse credit; & baptizatus perdurabat apud Philippum: & conspiciens signa & virtutes magnas edī, obstupeſcebat.

14 Quum autem audissent apostoli qui erant Hierosolymis, Samariam recepisse sermonem Dei, miserunt ad eos Petrum ac Joannem.

15 Qui quum descendissent orarunt pro eis, ut acciperent Spiritum sanctum.

16 (Nondum enim in quemquam illorum illapsus fuerat, sed baptizati tantum fuerant in nomen Jesu)

17 Deinde imposuerunt eis manus, & receperunt illi Spiritum sanctum.

18 Quum autem conspexisset Simon per impositionem manuum apostolorum dari Spiritum sanctum, obtulit eis pecunias,

19 Dicens, Date etiam mihi potestatem istam, ut cuicumque imposuero manus, recipiat Spiritum sanctum.

20 Petrus autem dixit ei, Pecunia tua tecum pereat, qui domum Dei existimaris pecuniis acquiri.

21 Non est tibi pars neque fors in hoc negotio: cor enim tuum non est rectum in Deo conspectu.

22 Resipisce igitur ab ista malitia tua, & deprecare Deum, si forte remittetur tibi machinatio cordis tui.

23 Video enim te in felle amarissimo & connexu iniquitatis positum.

24 Respondens autem Simon

concerning the kingdom of God, and the Name of Jesus Christ, they were baptized both men and women.

13 Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done.

14 Now when the apostles which were at Jerusalem, heard that Samaria had received the word of God, they sent unto them Peter and John.

15 Who when they were come down, prayed for them that they might receive the holy Ghost.

16 (For as yet he was fallen upon none of them: onely they were baptized in the Name of the Lord Jesus.)

17 Then laid they their hands on them, and they received the holy Ghost.

18 And when Simon saw that through laying on of the apostles hands, the holy Ghost was given, he offered them money;

19 Saying, Give me also this power, that on whomsoever I lay hands, he may receive the holy Ghost.

20 But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money.

21 Thou hast neither part nor lot in this matter, for thy heart is not right in the sight of God.

22 Repent therefore of this thy wickedness; and pray God, if perhaps the thought of thine heart may be forgiven thee.

23 For I perceive that thou art in the gall of bitterness, and in the bond of iniquity.

24 Then answered Simon

and said, Pray ye to the Lord for me, that none of these things which ye have spoken come upon me.

25 And they, when they had testified and preached the word of the Lord, returned to Jerusalem, and preached the gospel in many villages of the Samaritanes.

26 And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south, unto the way that goeth down from Jerusalem unto Gaza, which is desert.

27 And he arose and went: and behold a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship,

28 Was returning, and sitting in his chariot, read Esaias the prophet.

29 Then the Spirit said unto Philip, Go near, and joyn thy self to this chariot.

30 And Philip ran thither to him, and heard him read the prophet Esaias, and said, Understandest thou what thou readest?

31 And he said, How can I, except some man should guide me? and he desired Philip that he would come up, and sit with him.

32 The place of the scripture which he read, was this, He was led as a sheep to the slaughter, and like a lamb dumb before his shearer, so opened he not his mouth:

33 In his humiliation, his judgement was taken away: and who shall declare his generation: for his life is taken from the earth.

34 And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man?

dixit, Deprecamini vos pro me apud Dominum, ne quid super-veniat mihi isternum quæ dixistis.

25 Illi igitur attestati sermonem Dei, reversi sunt Hierosolymam, & multis vicis Samaritanum evangelizarunt.

26 Angelus autem Domini loquutus est Philippo, dicens, Surge, & vade meridiem versus, ad viam quæ Hierosolymis descendit Gazam; quæ est deserta.

27 Is igitur surgens profectus est: & ecce quidam Æthiops eunuchus, dynastes Candaces reginæ Æthiopum, qui præerat universæ illius gazæ; venerat Hierosolymam adoraturus;

28 Et revertebatur sedens in curru suo, legebatque Esaiam prophetam.

29 Dixit autem Spiritus Philippo, Accede, & proxime adhaereto currui isti.

30 Accurrens igitur Philippus audivit eum legentem Esaiam prophetam, & dixit, Nempe intelligis quæ legis?

31 At ille ait, Quinam enim possim, nisi mihi quispiam dux viæ fuerit? Et precatus est Philippum ut ascenderet, sederetque secum.

32 Locus autem scripturæ quem legebat hic erat, Ut ovis ad mactationem ductus est; & ut agnus coram suo tonfore mutus, ita non aperuit os suum.

33 In ipsius depressione iudicium ejus sublatum est: seculum autem ejus quis enarrabit? quoniam tollitur è terra vita ejus.

34 Respondens autem eunuchus Philippo dixit, Oro te, de quo dicit istud propheta? de seipso, an de alio quopiam?

Cap. ix.

35 Tum Philippus aperuit os suum, & exorsus ab hac scriptura, evangelizavit ei Jesum.

36 Quum vero pergerent in viam, venerunt ad quandam aquam: tum ait ei eunuchus, En aqua: quid prohibet ne baptizari?

37 Dixit vero Philippus, Si credis ex toto corde, licet. Respondens autem ille dixit, Credo Jesum Christum esse filium illum Dei.

38 Jussitque sisti currum: ac descenderunt ambo in illam aquam, Philippus simul & eunuchus: & ille baptizavit eum.

39 Quum autem ascendissent ex aqua, Spiritus Domini rapuit Philippum, nec amplius vidit eum eunuchus: perrexit igitur in via sua gaudens.

40 Philippus autem inventus est Azoti: & peragrans regionem evangelizavit omnibus urbibus, usquedum veniret Cesaream.

C A P. IX.

Saulus autem adhuc spirans minas ac cadem adversus discipulos Domini, adiit pontificem maximum,

2 Et petiit ab eo epistolas perferendas Damascus ad synagogas: ut si quos invenisset hujus sectæ, tum viros, tum mulieres, vinctos abduceret Hierosolymam.

3 Quum autem iter faceret, factum est ut appropinquaret Damasco: & repente circumfudit eum ut fulgur lux e cœlo.

4 Et quum cecidisset in terram, audivit vocem dicentem sibi, Saul, Saul, quid me persequeris?

5 Dixit autem, Quis es,

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35 Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus.

36 And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water, what doth hinder me to be baptized?

37 And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.

38 And he commanded the chariot to stand still, and they went down both into the water, both Philip and the eunuch, and he baptized him.

39 And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more; and he went on his way rejoicing.

40 But Philip was found at Azotus, and passing thorow, he preached in all the cities, till he came to Cesarea.

CHAP. IX.

AND Saul yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest,

2 And desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem.

3 And as he journeyed he came near Damascus, and suddenly there shined round about him a light from heaven.

4 And he fell to the earth, and heard a voice, saying unto him, Saul, Saul, why persecutest thou me?

5 And he said, Who art thou, Lord?

The Acts.

Cap. ix.

Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks.

6 And he trembling and astonished, said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do.

7 And the men which journeyed with him stood speechlesse, hearing a voice, but seeing no man.

8 And Saul arose from the earth, and when his eyes were opened, he saw no man: but they led him by the hand, and brought him into Damascus.

9 And he was three dayes without sight, and neither did eat nor drink.

10 ¶ And there was a certain disciple at Damascus, named Ananias, and to him said the Lord in a vision, Ananias, And he said, Behold, I am here, Lord,

11 And the Lord said unto him, Arise, and go into the street, which is called Straight, and enquire in the house of Judas, for one, called Saul of Tarsus: for behold, he prayeth,

12 And hath seen in a vision a man named Ananias coming in, and putting his hand on him, that he might receive his sight.

13 Then Ananias answered. Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem:

14 And here he hath authority from the chief priests, to bind all that call on thy Name.

15 But the Lord said unto him, Go thy way, for he is a chosen vessel unto me,

Domine? Dominus autem dixit, Ego sum Jesus quem tu persequeris: durum fuerit tibi contra stimulos calcitrare.

6 Saul vero tremens & pavens dixit, Domine, quid me vis facere? Tum Dominus ad eum, Surge, & ingredere urbem, & dicetur tibi quid te oporteat facere.

7 Viri autem illi qui cum Saulo iter faciebant, constiterunt muti, audientes quidem ejus vocem, neminem autem conspicientes.

8 Surrexit autem Saulus à terra, apertisque oculis suis, neminem videbat: manu vero ductum eum introduxerunt Damascus.

9 Fuitque tribus diebus non videns; & non edit, neque bibit.

10 Erat autem quidam discipulus Damasci, nomine Ananias, ad quem dixit per visionem Dominus, Anania. Et ille ait, Ecce, ego adsum, Domine.

11 Tum Dominus ad eum, Surge, & proficiscere in vicum qui vocatur Rectus, & quære in domo Judæ Saulum quemdam nomine, Tarsensem; ecce enim orat,

12 Et vidit per visionem virum Ananiam nomine introeuntem, & imponentem sibi manum ut visum reciperet.

13 Respondit autem Ananias, Domine, audiavi ex multis de viro isto, quod malis affecerit sanctos tuos Hierosolymis.

14 Quin etiam hoc loco habet potestatem à principibus sacerdotum, vinciendi omnes qui invocant nomen tuum.

15 Dixit autem ad eum Dominus, Proficiscere: nam instrumentum electum est mihi iste,

ut portet nomen meum in conspectum gentium, & regum, & filiorum Israel.

16 Ego enim ei pramonstrabo quam multa oporteat ipsum pro nomine meo pati.

17 Abiit igitur Ananias, & introiit domum illam, & impositis ipsi manibus dixit, Saul frater, Dominus misit me, (Jesús, inquam, qui visus est tibi in via qua veniebas) ut visum recipias, & implearis Spiritu sancto.

18 Statim autem deciderunt ab oculis ejus quasi squamæ, & visum recepit illico: ac surgens baptizatus est.

19 Quumque cepisset cibum, corroboratus est. Fuit autem Saulus cum discipulis qui erant Damasci per dies aliquot.

20 Et statim in synagogis prædicavit Christum, nempe eum esse filium illum Dei.

21 Obstupescabant autem omnes qui eum audiebant, & dicebant, Nonne hic est qui perdidit Hierosolymis eos qui invocabant nomen istud, & huc idcirco venit ut victos eos adduceret ad primarios sacerdotes?

22 Saulus autem magis sese corroborabat, & confundebat Judæos qui habitabant Damasci, collatis testimoniis demonstrans eum esse Christum illum.

23 Expletis autem multis diebus ceperunt simul Judæi consilium illum interimendi.

24 Sed intellectæ sunt Saulo insidiæ eorum: adversabant autem portas die ac nocte, ut eum interimerent.

25 Acceptum igitur eum discipuli nocte, per murum demiserunt fune submissum in sporta.

26 Quum vero Saulus advenisset

to hear my Name before the Gentiles, and kings, and the children of Israel.

16 For I will shew him how great things he must suffer for my Names sake.

17 And Ananias went his way, and entred into the house, and putting his hands on him, said, Brother Saul, the Lord (even Jesus that appeared unto thee in the way as thou camest) hath sent me, that thou mightest receive thy sight, and be filled with the holy Ghost.

18 And immediately there fell from his eyes, as it had been scales, and he received sight forthwith, and arose, and was baptized.

19 And when he had received meat, he was strengthened. Then was Saul certain dayes with the disciples which were at Damascus.

20 And straightway he preached Christ in the synagogues, that he is the Son of God.

21 But all that heard him were amazed, and said, Is not this he that destroyed them which called on this Name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests?

22 But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ.

23 ¶ And after that many dayes were fulfilled, the Jews took counsel to kill him:

24 But their laying await was known of Saul: and they watched the gates day and night to kill him.

25 Then the disciples took him by night, and let him down by the wall in a basket.

26 And when Saul was come to Jerusa-

Jerusalem, he assayed to joyn himself to the disciples; but they were all afraid of him, and believed not that he was a disciple.

27 But Barnabas took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the Name of Jesus.

28 And he was with them coming in, and going out at Jerusalem.

29 And he spake boldly in the Name of the Lord Jesus, and disputed against the Grecians: but they went about to slay him.

30 Which when the brethren knew, they brought him down to Cesarea, and sent him forth to Tarsus.

31 Then had the churches rest throughout all Judea, and Galilee, and Samaria, and were edified, and walking in the fear of the Lord, and in the comfort of the holy Ghost, were multiplied.

32 ¶ And it came to passe, as Peter passed throughout all quarters, he came down also to the saints which dwell at Lydda.

33 And there he found a certain man named Aneas, which had kept his bed eight yeers, and was sick of the palsy.

34 And Peter said unto him, Aneas, Jesus Christ maketh thee whole: arise and make thy bed. And he arose immediately.

35 And all that dwell at Lydda, and Saron, saw him, and turned to the Lord.

36 ¶ Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works, and almsdeeds, which she did.

Hierosolymam, tentabat se propius adungere discipulis: sed omnes metuebant eum, non credentes eum esse discipulum.

27 Barnabas autem acceptam eum duxit ad apostolos, & narravit eis quomodo in via vidisset Dominum, & quod loquutus esset ei, & quomodo Damasci libere loquutus esset in nomine Jesu.

28 Versabatur ergo cum eis Hierosolymis.

29 Et libere in nomine Domini Jesu loquebatur, & disceptabat adversus Græcos: illi vero conabantur eum interficere.

30 Quod quum cognovissent fratres, deduxerunt eum Cesaream, & emisérunt Tarsum.

31 Ecclesia igitur per totam Judæam & Galilæam & Samariam habentes pacem ædificabantur; & pergentes in timore Domini, & consolatione sancti Spiritus, multiplicabantur.

32 Factum est autem ut Petrus, per omnes petransiens, deveniret etiam ad sanctos qui habitabant Lydda.

33 Reperit autem illic quendam nomine Aneam, ab annis jam octo decumbentem in grabato, qui erat paralyticus.

34 Et dixit ei Petrus, Anea, sanat te Jesus Christus: surge, & sterne tibi ipsi. Is autem statim surrexit.

35 Et viderunt eum omnes qui incolebant Lyddam & Saronam, qui converterunt se ad Dominum.

36 Joppæ vero fuit quædam discipula nomine Tabitha, quæ si interpreteris, dicitur Caprea. Hæc erat dives operum bonorum, & eleemosynarum quas præstabat.

Cap. x.

37 Factum est autem per illos dies ut illa ex infirmitate moreretur : quam, quum lavissent, posuerunt in cœnaculo.

38 Quum autem Lydda esset prope Joppen, discipuli, audito Petrum illic esse, duos viros misereunt ad eum rogantes ne cunctaretur usque ad ipsos transire.

39 Exsurgens igitur Petrus venit cum eis : quem, quum advenisset, adduxerunt in cœnaculum : & adstiterunt ei omnes viduæ fleentes, & ostendentes tunicas & vestimenta quæ Dorcas faciebat quum una cum ipsis esset.

40 Ejectis autem omnibus foras, Petrus positus genibus oravit ; & conversus ad corpus dixit, Tabitha, surge. Illa vero aperuit oculos suos, & viso Petro resedit.

41 Data autem ei manu, Petrus erexit eam : & vocatis sanctis ac viduis, eam vivam representavit.

42 Id autem innotuit per totam Joppen, & multi crediderunt in Dominum.

43 Factumque est ut dies multos maneret Petrus Joppæ, apud Simonem quemdam coriarium.

C A P. X.

Porro quidam erat Cæsareæ, nomine Cornelius, centurio ex legione quæ vocatur Italica,

2 Pius ac timens Deum, cum tota domo sua, & præstans elemosynas multas populo : Qui quum assidue precaretur Deum,

3 Vidit per visionem manifeste, quasi hora diei nona, angelum Dei introeuntem, & dicentem ipsi, Corneli.

The Acts.

37 And it came to passe in those dayes, that she was sick, and died: whom when they had washed, they laid her in an upper chamber.

38 And so much as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring him that he would not delay to come to them.

39 Then Peter arose and went with them : when he was come, they brought him into the upper chamber : and all the widows stood by him weeping, and shewing the coats and garments which Dorcas made while she was with them.

40 But Peter put them all forth, and kneeled down and prayed, and turning him to the body, said, Tabitha, arise. And she opened her eyes, and when she saw Peter, she sat up.

41 And he gave her his hand, and lift her up : and when he had called the saints and widows, presented her alive.

42 And it was known throughout all Joppa, and many believed in the Lord.

43 And it came to passe that he tarried many dayes in Joppa with one Simon a tanner.

CHAP. X.

There was a certain man in Cæsarea, called Cornelius, a centurion of the band called the Italian band,

2 A devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway.

3 He saw in a vision evidently, about the ninth hour of the day, an angel of God coming in to him, and saying unto him, Cornelius.

4 And

4 And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God.

5 And now send men to Joppa, and call for one Simon, whose surname is Peter :

6 He lodgeth with one Simon a Tanner, whose house is by the sea-side, he shall tell thee what thou oughtest to do.

7 And when the angel which spake unto Cornelius, was departed, he called two of his household servants, and a devout souldier of them that waited on him continually.

8 And when he had declared all these things unto them, he sent them to Joppa.

9 ¶ On the morrow as they went on their journey, and drew nigh unto the city, Peter went up upon the house top to pray, about the sixth hour.

10 And he became very hungry, and would have eaten : but while they made ready, he fell into a trance,

11 And saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet, knit at the four corners, and let down to the earth :

12 Wherein were all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

13 And there came a voice to him, Rise, Peter : kill, and eat.

14 But Peter said, Not so, Lord: for I have never eaten any thing that is common or unclean.

15 And the voice spake unto him again the second time, What God hath cleansed, that call not thou common.

4 At ille intentis oculis in eum & expavescens dixit, Quid est, Domine? Dixit autem ei, Preces tuæ & elemosynæ tuæ ascenderunt in memoriam in Dei conspectu.

5 Nunc igitur mitte aliquos Joppen, & accerse Simonem qui cognominatur Petrus.

6 Is diversatur apud Simonem quemdam coriarium, cui est domus apud mare: is dicet tibi quid te oporteat facere.

7 Ut autem discessit angelus qui loquebatur Cornelio, vocavit duos ex familiaribus suis; & militem pium ex iis qui cum ipso erant assidui :

8 Et quum eis exposuisset omnia, misit eos Joppen.

9 Postridie vero illis iter facientibus, & appropinquantibus urbi, ascendit Petrus in solarium ut oraret, circa horam sextam.

10 Factum est autem ut valde esuriret, voluitque capere cibum. Parantibus igitur illis cibum, incidit in eum mentis excessus.

11 Conspectitque cœlum apertum, ac descendens ad se vas quoddam, ut linteum magnum, quatuor extremis devinctum, quod demittebatur in terram :

12 In quo erant quævis quadrupedia terræ, & fera, & reptilia, & volucres cœli.

13 Et exstitit vox ad eum, Surge, Petre, macta & ede.

14 Ait autē Petrus, Nequaquam, Domine: nunquā enim edi quicquam pollutum vel impurum.

15 Tum vox rursus ad eum secundo secundo, Quia Deus purificavit, tu ne pollutum.

16 Hoc autem factum est ter : & rursus receptum est vas in cœlum.

17 Quum autem apud se Petrus hæsitaret, cogitans quidnam esset visum illud quod viderat, tum ecce, viri qui missi fuerant à Cornelio, percontari de domo Simonis, supervenerunt ad vestibulum.

18 Et evocato quopiam, percontati sunt an Simon, qui cognominaretur Petrus, illic diversaretur.

19 Petro vero cogitante de visione, dixit ei Spiritus; Ecce, tres viri quærent te.

20 Surgens itaque descende, & nihil addubitans proficiscere cum eis; nam ego eos misi.

21 Descendens ergo Petrus ad viros illos qui ad ipsum missi fuerant à Cornelio, dixit, Ecce, ego sum quem quæritis: quæ causa est propter quam adestis?

22 Ipsi vero dixerunt, Cornelius centurio, vir justus & timens Deum, & ornatus testimonio totius gentis Judæorum, divinitus admonitus est ab angelo sancto ut accerteret te domum suam, & abs te quædam audiret.

23 Intro vocatos igitur eos accepit hospitio. Postridie vero Petrus abiit cum eis, & quidam ex fratribus Joppenlibus comitati sunt eum.

24 Et altro post die introierunt Cæsaream. Cornelius autem expectabat eos, convocatis cognatis suis & necessariis amicis.

25 Ut autem factum est ut introiret Petrus, occurrens ei Cornelius, & accidens ad ejus pedes, adoravit.

26 Petrus vero crexit eum, dicens,

16 This was done thrice: and the vessel was received up again into heaven.

17 Now while Peter doubted in himself what this vision which he had seen, should mean: behold, the men which were sent from Cornelius, had made enquiry for Simons house, and stood before the gate.

18 And called, and asked whether Simon which was surnamed Peter, were lodged there.

19 ¶ While Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee.

20 Arise therefore, and get thee down, and go with them, doubting nothing: for I have sent them.

21 Then Peter went down to the men which were sent unto him from Cornelius, and said, Behold, I am he whom ye seek: what is the cause wherefore ye are come?

22 And they said, Cornelius the centurion, a just man, and one that feareth God, and of good report among all the nation of the Jews, was warned from God by an holy angel to send for thee into his house, and to hear words of thee.

23 Then called he them in, and lodged them, and on the morrow Peter went away with them, and certain brethren from Joppa accompanied him.

24 And the morrow after they entered into Cæsarea: and Cornelius waited for them, and had called together his kinsmen and near friends.

25 And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped him.

26 But Peter took him up, saying, Stand

Stand up, I myself also am a man.

27 And as he talked with him, he went in and found many that were come together.

28 And he said unto them, Ye know how that it is an unlawful thing for a man that is a Jew, to keep company, or come unto one of another nation : but God hath shewed me, that I should not call any man common or unclean.

29 Therefore came I unto you without gain saying, as soon as I was sent for : I ask therefore for what intent ye have sent for me?

30 And Cornelius said, Four dayes ago I was fasting until this hour, and at the ninth hour I prayed in my house, and behold, a man stood before me in bright clothing,

31 And said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God.

32 Send therefore to Joppa, and call hither Simon whose surname is Peter, he is lodged in the house of one Simon a tanner, by the sea side, who when he cometh, shall speak unto thee.

33 Immediately therefore I sent to thee, and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God,

34 ¶ Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons :

35 But in every nation, he that feareth him, and worketh righteousness, is accepted with him.

36 The word which God sent unto the children of Israel, preaching peace by Jesus Christ (he is Lord of all)

Surge : & ego ipse homo sum.

27 Et colloquens cum eo, ingressus est, invenitque multos qui convenerant :

28 Dixitque eis, Vos scitis Judæo nefas esse propius adjungere se aut accedere ad alienigenam : sed mihi ostendit Deus, ne quem pollutum vel impurum hominem dicerem.

29 Quapropter etiam nihil obloquutus veni accersitus, Percontor igitur qua ratione me accersiveritis?

30 Tum Cornelius ait, Nudius quartus usque ad hanc horam eram jejunos, & hora nona orabam domi meæ ; & ecce, quidam stetit ob oculos meos, veste splendida,

31 Dixitque, Corneli, exaudite sunt preces tuæ, & eleemosynæ tuæ in memoriam venerunt in conspectu Dei.

32 Mitte ergo Joppen, & accerse Simonem qui cognominatur Petrus : hic diversatur in ædibus Simonis coriarii apud mare : qui quum advenerit, loquetur tibi.

33 Eodem igitur momento misi ad te : & tu bene fecisti qui adveneris. Nunc ergo omnes nos in conspectu Dei adsumus, ut audiamus omnia quæ tibi imperata sunt à Deo.

34 Petrus autem ore aperto dixit, Vere deprehendo Deum non respicere ad personam :

35 Sed in quavis gente acceptum ei esse quemvis qui eum timet, & operam det justitiæ.

36 Quem sermonem significavit filiis Israelis, evangelizans pacem per Jesum Christum, qui est omnium Dominus.

37 Vos nostis quod gestum est in tota Judæa, initio factio à Galilæa, post baptismum quod prædicavit Johannes :

38 Ut Jesum illum à Nazareth unxit Deus Spiritu sancto & potentia, qui obambulavit beneficiis afficiens, & sanans omnes sub diaboli potestatem redacto, quoniam Deus erat cum eo.

39 Et nos sumus testes omnium quæ & in regione Judæorum & Hierosolymis fecit ; quem interemerunt suspensum in ligno.

40 Hunc autem Deus suscitavit tertio die, fecitque ut is conspicuus fieret ;

41 Non toti populo, sed testibus quos ipse prius designaverat, *nimirum* nobis qui comedimus ac bibimus una cum eo, posteaquam resurrexit à mortuis.

42 Mandavit autem nobis ut prædicemus populo, & cum testificatione denunciemus eum esse qui definitus sit à Deo iudex vivorum ac mortuorum.

43 Huic etiam omnes prophetæ testimonium dant, remissionem peccatorum accepturum per nomen ejus quemvis qui crediderit in eum.

44 Adhuc loquente Petro verba ista, illapsus est Spiritus sanctus in omnes qui audiebant hunc sermonem.

45 Et fideles qui erant ex circumcisione, & venerant cum Petro, obstupuerunt, quod etiam in gentes effusum esset donum Spiritus sancti :

46 Audiebant enim eos loquentes linguis, ac magnificantes Deum. Tunc respondit Petrus,

47 Num quis aquam prohibere

37 That word (I say) you know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached :

38 How God anointed Jesus of Nazareth with the holy Ghost, and with power, who went about doing good, and healing all that were oppressed of the devil : for God was with him.

39 And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem, whom they slew, and hanged on a tree :

40 Him God raised up the third day, and shewed him openly.

41 Not to all the people, but unto witnesses, chosen before of God, even to us who did eat and drink with him after he rose from the dead.

42 And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the judge of quick and dead.

43 To him gave all the prophets witness, that through his Name whosoever believeth in him, shall receive remission of sins.

44 ¶ While Peter yet spake these words, the holy Ghost fell on all them which heard the word.

45 And they of the circumcision which believed, were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the holy Ghost.

46 For they heard them speak with tongues, and magnify God. Then answered Peter,

47 Can any man forbid water

The Acts.

water that these should not be baptized, which have received the holy Ghost, as well as we?

48 And he commanded them to be baptized in the Name of the Lord. Then prayed they him to tarry certain daies.

CHAP. XI.

And the apostles and brethren that were in Judea, heard that the Gentiles had also received the word of God.

2 And when Peter was come up to Jerusalem, they that were of the circumcision contended with him,

3 Saying, Thou wentest in to men uncircumcised, and didst eat with them.

4 But Peter rehearsed the matter from the beginning, and expounded it by order unto them, saying,

5 I was in the city of Joppa praying, and in a trance I saw a vision, a certain vessel descend, as it had been a great sheet, let down from heaven by four corners, and it came even to me.

6 Upon the which when I had fastened mine eyes, I considered, and saw fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

7 And I heard a voice saying unto me, Arise Peter, slay, and eat.

8 But I said, Not so, Lord: for nothing common or unclean hath at any time entered into my mouth.

9 But the voice answered me again from heaven, What God hath cleansed, that call not thou common.

10 And this was done three times: and all were drawn up again into heaven.

11 And behold, immediatly

Cap. xi.

potest, quo minus videlicet baptizentur isti qui Spiritum Sanctum acceperunt sicut & nos?

48 Et præcepit eos baptizari in nomen Domini. Tunc rogarunt eum ut ibi permaneret ad dies aliquot.

CAP. XI.

Audierunt autem apostoli & fratres qui erant in Judea, gentes etiam recepisse sermonem Dei.

2 Quum igitur ascendisset Petrus Hierosolymam, disceptarunt adversus eum qui erant ex circumcisione,

3 Dicentes, Ad viros præputium habentes introisti, & una edisti cum eis.

4 Exorsus autem Petrus, omnia exposuit eis ordine, dicens,

5 Ego eram in civitate Joppe orans: & visum in mentis excessu vidi, nempe descendens vas quoddam, ceu linteam magnum, quod quatuor extremis demittebatur è cælo, & ad me usque venit.

6 In quod quam intendissem oculos, consideravi, & vidi quadrupedia terræ, & feras, & reptilia, & volucres cæli.

7 Audivi autem vocem dicentem mihi, Surge, Petre, macta & ede.

8 Dixi vero, Nequaquam, Domine: nam nihil commune aut impurum unquam introlvit in os meum.

9 Respondit autem mihi vox secundo è cælo, Quæ Deus purificavit, tu ne polluito.

10 Idque ter factum est, & rursus omnia sursum retracta sunt in cælum.

11 Tum ecce eodem momento

tres viri supervenerunt in ades in quibus eram, Cæsarea missi ad me.

12 Dixit vero mihi Spiritus ut irem cum eis, nihil addubitans. Venerunt autem mecum etiam sex isti fratres, & ingressi sumus domum viri illius.

13 Qui annuntiavit nobis quomodo vidisset angelum domus suæ, qui adstitisset ac dixisset ipsi, Mitte aliquos Joppen, & accersere Simonem qui cognominatur Petrus,

14 Qui tibi ea dicturus est per quæ tu serveris & tota domus tua.

15 Quum autem cœpisssem loqui, illapsus est Spiritus sanctus in eos, quemadmodum & in nos in principio.

16 Recordatus sum vero illius dicti Domini, quum diceret, Joannes quidem baptizavit aqua, vos vero baptizabimini Spiritu sancto.

17 Postquam igitur par illud donum dedit eis Deus ut & nobis, quum crediderunt in Dominum Jesum Christum, quis eram ego qui Deum possem inhibere?

18 His autem auditis quieverunt, & glorificaverunt Deum, dicentes, Nempe etiam gentibus Deus resipiscentiam dedit ad vitam.

19 Cæterum qui dispersi fuerant ex afflictione orta ob Stephanum, transferunt usque in Phœniciam, & Cyprum, & Antiochiam, nemini loquentes sermonem Dei nisi solum Judæis.

20 Erant autem quidam Cyprii & Cyrenenses, qui ingressi Antiochiam loquuti sunt Græcis, evangelizantes Dominum Jesum.

21 Fuit autem manus Domini

there were three men already come unto the house where I was, sent from Cæsarea unto me.

12 And the spirit bade me go with them, nothing doubting, Moreover, these six brethren accompanied me, and we entred into the mans house:

13 And he shewed us how he had seen an angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter:

14 Who shall tell thee words, whereby thou and all thy house shall be saved.

15 And as I began to speak, the holy Ghost fell on them, as on us at the beginning.

16 Then remembered I the word of the Lord, how that he said, John indeed baptized with water, but ye shall be baptized with the holy Ghost.

17 Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ, what was I that I could withstand God?

18 When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.

19 ¶ Now they which were scattered abroad upon the persecution that arose about Stephen, travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only.

20 And some of them were men of Cyprus and Cyrene which when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus.

21 And the hand of the Lord was

was with them : and a great number believed, and turned unto the Lord.

22 ¶ Then tidings of these things came unto the ears of the church which was at Jerusalem : and they sent forth Barnabas, that he should go as far as Antioch :

23 Who when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord.

24 For he was a good man, and full of the ho'y Ghost, and of faith : and much people was added unto the Lord.

25 Then departed Barnabas to Tarsus for to seek Saul. And when he had found him, he brought him unto Antioch.

26 And it came to passe, that a whole year they assembled themselves with the church, and taught much people, and the disciples were called Christians first in Antioch.

27 ¶ And in these dayes came prophets from Jerusalem unto Antioch.

28 And there stood up one of them named Agabus, and signified by the spirit, that there should be great dearth throughout all the world, which came to passe in the daies of Claudius Cesar.

29 Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea.

30 Which also they did, and sent it to the elders, by the hands of Barnabas and Saul.

CHAP. XII.

Now about that time Herod the king stretched forth his hands to vex certain of the church.

cum eis : multusque numerus fide iplis habita conversus est ad Dominum.

22 Pervenit autem hic rumor ad aures ecclesie quæ erat Hierosolymis : emiserunt igitur Barnabam ut pergeret Antiochiam usque.

23 Qui quum advenisset, & vidisset gratiam Dei, gavisus est, & hortatus est omnes ut proposito cordis permanerent cum Domino.

24 Nam erat vir bonus, & plenus Spiritu sancto & fide : & adjuncta est multa turba Domino.

25 Abiit autem Barnabas Tarsum, ut requireret Saulum : & eum inventum duxit Antiochiam.

26 Factumque est ut annum totum congregarentur in ecclesia, docerentque turbam multam : & discipuli nominarentur primum Antiochia Christiani.

27 Per id tempus autem descendebant Hierosolymis propheta Antiochiam.

28 Et unus eorum surgens, nomine Agabus, significavit per Spiritum, famem magnam futurum in toto terrarum orbe : quæ etiam fuit sub Claudio Cesare.

29 Singuli vero discipulorum, prout cuique suppetebat, decreverunt subministrationis causa mittere aliquid fratribus habitantibus in Judea.

30 Quod & fecerunt, mittentes ad seniores per manum Barnabæ & Sauli.

CHAP. XII.

Cæterum per id tempus infestis rex Herodes manibus male accepit nonnullos ex ecclesia.

Cap. xii.

2 Interemit autem Jacobum fratrem Joannis gladio.

3 Et quum vidisset hoc placere Judæis, perrexit comprehendere etiam Petrum: (erant autem dies azymorum)

4 Quem etiam prehensum coniecit in carcerem, traditum quatuor quaternionibus militum, ut eum custodirent; volens eum post pascha producere populo.

5 Petrus igitur asservabatur in carcere: preces autem assidue fiebant ad Deum ab ecclesia pro ipso.

6 Quum vero producturus esset eum Herodes, nocte illa dormiebat Petrus inter duos milites, vinctus catenis duabus, & custodes ante ostium observabant carcerem.

7 Et ecce, angelus Domini supervenit, & lux splenduit in carcere: & pulsato latere Petri excitavit eum, dicens, Surge cito. Et exciderunt ei catenæ ex manibus.

8 Dixitque ei angelus, Præcingere, & subliga sandalia tua: Fecit autem ita. Tum ille dixit ei, Amicitor pallio tuo, & sequere me.

9 Itaque egressus Petrus sequebatur eum, nec sciebat verum esse quod fiebat per angelum, sed putabat se visum aliquod cernere.

10 Quum autem pertransivissent primam ac secundam custodiam, venerunt ad portam Ferream, quæ ducit in civitatem, quæ sua sponte aperta est eis: & egressi progressi sunt per vicum unum; & statim absceilit angelus ab eo.

11 Tunc Petrus ad se reversus dixit, Nunc vere scio Dominum

The Acts.

2 And he killed James the brother of John with the sword.

3 And because he saw it pleased the Jews, he proceeded further to take Peter also. (Then were the dayes of unleavened bread)

4 And when he had apprehended him, he put him in prison, and delivered him to four quaternions of souldiers to keep him, intending after Easter to bring him forth to the people.

5 Peter therefore was kept in prison, but prayer was made without ceasing of the church unto God for him.

6 And when Herod would have brought him forth, the same night Peter was sleeping between two souldiers, bound with two chains, and the keepers before the door kept the prison.

7 And behold, the angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, & raised him up saying, Arise up quickly. And his chains fell off from his hands.

8 And the angel said unto him, Gird thy self, and bind on thy sandals: and so he did. And he saith unto him, Cast thy garment about thee, and follow me.

9 And he went out, and followed him, and wist not that it was true which was done by the angel: but thought he saw a vision.

10 When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city, which opened to them of his own accord: and they went out, and passed on thorow one street, and forthwith the angel departed from him.

11 And when Peter was come to himself, he said, Now I know of a surety, that the Lord

hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

12 And when he had considered the thing, he came to the house of Mary the mother of John, whose surname was Mark, where many were gathered together, praying.

13 And as Peter knocked at the door of the gate, a damsel came to hearken, named Rhoda.

14 And when she knew Peters voice, she opened not the gate for gladnesse, but ran in, and told how Peter stood before the gate.

15 And they said unto her, Thou art mad. But she constantly affirmed that it was even so. Then said they, It is his angel.

16 But Peter continued knocking, and when they had opened the door, and saw him, they were astonished.

17 But he beckning unto them with the hand to hold their peace, declared unto them how the Lord had brought him out of the prison. And he said, Go shew these things unto James, and to the brethren. And he departed, and went into another place.

18 Now as soon as it was day, there was no small stir among the souldiers what was become of Peter.

19 And when Herod had sought for him, and found him out, he examined the keepers, and commanded that they should be put to death. And he went down from Judea to Cesarea, and there abode.

20 ¶ And Herod was highly displeased with them of Tyre and Sidon: but they came with one accord to him, and having made

mississe angelum suum, & eruisse me à manu Herodis, & ex omni expectatione populi Judæorum.

12 Et re apud se animadversa, venit domum Mariæ matris Joannis qui cognominabatur Marcus, ubi erant multi congregati & orantes.

13 Quum pulsasset autem Petrus ostium vestibuli, prodiit puella ut subauscultaret, nomine Rhode.

14 Quæ agnita voce Petri, præ gaudio non aperuit vestibulum, sed intro currens annuntiavit adstare Petrum ante vestibulum.

15 Illi vero dixerunt ei, Insanis. Illa autem asseverabat ita se rem habere. At illi dicebant, Angelus ejus est.

16 Petrus vero ibi perseverabat pulsare: quum autem aperuissent, viderunt eum, & perculsi fuerunt.

17 Ipse vero manu postulato ab ipsis silentio, narravit eis quomodo Dominus se eduxisset è carcere; dixitque, Annunciate ista Jacobo & fratribus. Et egressus profectus est in alium locum.

18 Orto autem die, fuit tumultus non parvus inter milites quidnam factum esset Petro.

19 Herodes vero, quum eum requisivisset & non invenisset, quæstione de custodibus habita, jussit eos ad supplicium rapi: & quum descendisset à Judæa Cesaream, ibi commoratus est.

20 Herodes autem inenso animo erat in Tyrios & Sidonios: at illi concorditer venerunt ad eum, & persuaso

Blasto,

Cap. xiii.

Blasto, qui præerat cubiculo regis, petebant pacem; eo quod aleretur regio ipsorum ex regis agro.

21 Statuto autem die, Herodes indutus veste regia, & confidens pro tribunali, concionabatur ad eos.

22 Populus vero acclamabat, Vox Dei, & non hominis.

23 Illico vero percussit eum angelus Domini, eo quod non tribuisset gloriam Deo: & erosus à vermibus exanimatus est.

24 Sermo vero Domini crescebat ac multiplicabatur.

25 Barnabas autem & Saulus reversi sunt Hierosolymis, expleto ministerio, simul assumpto etiam Joanne qui cognominabatur Marcus.

C A P. XIII.

ERant autem Antiochiæ, in Ecclesia quæ illic erat, quidam prophetæ & doctores, Barnabas, & Simeon qui vocabatur Niger, & Lucius Cyrenæus, & Manahen, qui fuerat una cum Herode tetrarcha educatus, & Saulus.

2 Illis autem suum ministerium obeuntibus Domino & jejunantibus, dixit Spiritus sanctus, Separate mihi Barnabam & Saulem ad opus ad quod eos advocavi.

3 Quum ergo jejunassent; & precati imposuissent eis manus, dimiserunt eos.

4 Ipsi igitur emissi à Spiritu sancto descenderunt Seleuciam; & illinc abnavigaverunt Cyprum.

5 Quumque pervenissent Salamina, annunciarunt sermonem Dei in synagogis Judæorum: habebant autem etiam

The Acts.

Blastus the kings chamberlain their friend, desired peace, because their countrey was nourished by the kings countrey.

21 *And upon a set day, Herod arrayed in royal apparel, sat upon his throne, and made an oration unto them.*

22 *And the people gave a shout, saying, It is the voice of a god, and not of a man.*

23 *And immediately the angel of the Lord smote him, because he gave not God the glory, and he was eaten of worms, and gave up the ghost.*

24 ¶ *But the word of God grew and multiplied.*

25 *And Barnabas and Saul returned from Jerusalem, when they had fulfilled their ministry, and took with them John whose surname was Mark.*

C H A P. XIII.

Now there were in the Church that was at Antioch, certain prophets and teachers: as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manahen; which had been brought up with Herod the Tetrarch, and Saul.

2 As they ministered to the Lord, and fasted, the holy Ghost said, Separate me Barnabas and Saul, for the work whereunto I have called them.

3 And when they had fasted and prayed, and laid their hands on them, they sent them away.

4 ¶ So they being sent forth by the holy Ghost, departed unto Seleucia, and from thence they sailed to Cyprus.

5 And when they were at Salamis, they preached the word of God in the synagogues of the Jewes: and they had also

John to their minister.

6 And when they had gone thorow the isle unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name was Bar-jesus :

7 Which was with the deputy of the countrey, Sergius Paulus, a prudent man : who called for Barnabas and Saul, and desired to hear the word of God.

8 But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith.

9 Then Saul (who also is called Paul) filled with the holy Ghost, set his eyes on him,

10 And said, O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousnesse, wilt thou not cease to pervert the right wayes of the Lord ?

11 And now behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darknesse, and he went about seeking some to lead him by the hand.

12 Then the deputy, when he saw what was done, beleived, being astonished at the doctrine of the Lord.

13 Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia: and John departing from them, returned to Jerusalem.

14 ¶ But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the sabbath-day, and sat down.

15 And after the reading of the law and the prophets, the rulers of the synagogue sent unto them,

Joannem sibi subservientem.

6 Peragrata vero insula Paphum usque, invenerunt quemdam magum pseudo-prophetum Judæum, cui nomen erat Barjesu,

7 Qui erat cum propratore Sergio Paulo, viro intelligente. Hic advocatis Barnaba & Saulo, expetivit audire sermonem Dei.

8 Obfistebat autem eis Elymas, id est, magus, (ita enim explicatur nomen ejus) studens avertere propratorem à fide.

9 Saulus autem (qui & Paulus) repletus Spiritu sancto, intentis in eum oculis,

10 Dixit, O plene omni dolo, & ad quodvis scelus facilitate, fili diaboli, hostis omnis justitiæ, non cessabis pervertere vias Domini rectas?

11 Nunc igitur ecce, manus Domini adversum te; erisque cæcus, non cernens solem ad certum tempus. Illico vero incidit in eum caligo ac tenebræ: & circumiens quærebat qui sese manu prehensum ducerent.

12 Tunc proprator, quum vidisset quod factum fuerat, credidit, percussus super doctrina Domini.

13 Profecti vero Papho Paulus & qui cum eo erant, venerunt Pergen Pamphylie urbem: Joannes vero abscedens ab eis reversus est Hierosolymam.

14 At ipsi progressi Perga, venerunt Antiochiam urbem Pisidiæ, & ingressi synagogam die sabbati consederunt.

15 Post lectionem autem Legis & prophetarum, miserunt præfecti synagoge ad eos, dicentes,

dicentes, Viri fratres, si quis est in vobis sermo exhortationis ad populum, dicite.

16 Assurgens igitur Paulus, manu silentio postulato, dixit, Viri Israelitæ, & qui timetis Deum, audite.

17 Deus ille populi hujus Israelis elegit patres nostros, & populum sursum evexit quum commoraretur in terra Egypti, & ex ea eduxit eos elato brachio.

18 Et circiter quadraginta annorum tempus mores eorum pertulit in deserto.

19 Et quum delevisset septem gentes in terra Chanaan, forte distribuit eis terram earum.

20 Et postea annis circiter quadringentis quinquaginta dedit iudices, usque ad Samuelem prophetam.

21 Et exinde petierunt regem: deditque eis Deus Saulem filium Cis, virum ex tribu Benjamin, annis quadraginta.

22 Et amoto illo, excitavit eis Davidem in regem, cui etiam testimonio dato dixit, Inveni Davidem filium Jesse, virum secundum cor meum, qui exsequetur omnes voluntates meas.

23 Hujus è semine Deus secundum promissionem excitavit Israeli Servatorem Jesum;

24 Quum ante prædicasset Joannes coram eo jam adventante, baptismum resipiscentiæ toti populo Israelis.

25 Quum autem expleret Joannes cursum, dixit, Quem me suspicamini esse? non is sum ego; sed ecce, venit post me, cujus pedum soleam non sum dignus qui solvam.

saying, Ye men and brethren, if ye have any word of exhortation for the people, say on.

16 Then Paul stood up, and beckning with his hand, said, Men of Israel, and ye that fear God, give audience.

17 The God of this people of Israel chose our fathers, and exalted the people when they dwelt as strangers in the land of Egypt, and with an high arm brought he them out of it.

18 And about the time of forty years suffered he their manners in the wilderness.

19 And when he had destroyed seven nations in the land of Chanaan, he divided their land to them by lot.

20 And after that he gave unto them judges about the space of four hundred and fifty years, until Samuel the prophet.

21 And afterward they desired a king, and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of forty years.

22 And when he had removed him, he raised up unto them David to be their king, to whom also he gave testimony, and said, I have found David the son of Jesse a man after mine own heart, which shall fulfil all my will.

23 Of this mans seed hath God according to his promise, raised unto Israel a Saviour Jesus:

24 When John had first preached before his coming, the baptism of repentance to all the people of Israel.

25 And as John fulfilled his course, he said, Whom think ye that I am? I am not he. But behold, there cometh one after me, whose shoes of his feet I am not worthy to loose.

26 Men and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent.

27 For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets, which are read every sabbath-day, they have fulfilled them in condemning him.

28 And though they found no cause of death in him, yet desired they Pilate that he should be slain.

29 And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre.

30 But God raised him from the dead :

31 And he was seen many daies of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people.

32 And we declare unto you glad tidings, how that the promise which was made unto the fathers,

33 God hath fulfilled the same unto us their children, in that he hath raised up Jesus again, as it is also written in the second psalm, Thou art my son, this day have I begotten thee.

34 And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David.

35 Wherefore he saith also in another psalm, Thou shalt not suffer thine holy One to see corruption.

36 For David after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption :

37 But he whom God raised again, saw no corruption.

26 Viri fratres, filii generis Abrahami, & qui inter vos timetis Deum, vobis sermo salutis hujus missus est.

27 Qui enim habitabant Hierosolymis, & primores eorum, quum hunc ignorarent, tum voces prophetarum, quæ per omne sabbatum leguntur, eo damnato, impleverunt.

28 Tum nulla causa mortis inventa, petierunt à Pilato ut interimeretur.

29 Quum vero perfecissent omnia quæ de eo scripta sunt, detractum è Igno posuerunt in monumento.

30 Deus autem suscitavit eum ex mortuis.

31 Qui conspectus est per dies multos iis qui simul adscenderant cum eo à Galilæa Hierosolymam, suntque testes ejus apud populum.

32 Et nos vobis evangelizamus eam promissionem quæ patribus facta est,

33 Deum videlicet eam implevisse filiis illorum, id est nobis, suscitato Jesu. Ut etiam in psalmo secundo scriptum est, Filius meus es tu, ego hodie genui te.

34 Quod autem suscitaverit eum ex mortuis, non amplius reversurum in sepulcrum, ita dixit, Dabo vobis firmas illas Davidis beneficentias.

35 Ideo & alias dicit, Non times sanctum illum tuum sentire corruptionem.

36 Nam David quidem postquam ætate sua inservivit Dei consilio, obdormivit, & appositus est patribus suis, sensitque corruptionem :

37 At is quem Deus excitavit non sensit corruptionem.

38 Notum igitur sit vobis, fratres annunciari vobis remissionem peccatorum per istum.

39 Et ab omnibus à quibus non potuistis per Legem Moſis juſtificari, per hunc credentem quemvis juſtificari.

40 Videte ergo ne vobis ſuperveniat quod dictum eſt in prophetis,

41 Videte & contemtores, & admiramini, & diſparete: quia opus operor ego diebus veſtris, opus quod non crederis, ſi quis enarraverit vobis.

42 Egrediſtis autem eis è ſynagoga Judæorum, rogarunt gentes ut intra proxime ſequens ſabbatum exponerentur ſibi hæc verba.

43 Solutoque conventu, ſequuti ſunt multi ex Judæis & religioſis proſelytis Paulum ac Barnabam: qui alloquentes eos, perſuaſerunt eis ut permanerent in gratia Dei.

44 Sequenti vero ſabbato urbs prope tota congregata fuit ad audiendum ſermonem Dei.

45 Viſa autem turba, Judæi repleti ſunt invidia; & contradicebant iſ quæ à Paulo dicebantur, contradicentes ac blaſphemantes.

46 Tunc loquendi libertate uſi Paulus ac Barnabas dixerunt, Vobis neceſſe fuit primum exponi ſermonem Dei: poſtquam autem illum repellitis, & indignos vos ipſos decernitis æterna vita, ecce, convertimus nos ad gentes.

47 Ita enim nobis præcepit Dominus, dicens, Conſtitui te ut ſis lux gentium, ut ſis ſaluti uſque ad ultimas terras.

38 ¶ Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgivenesse of ſins.

39 And by him all that believe are juſtified from all things, from which ye could not be juſtified by the law of Moſes.

40 Beware therefore, leſt that come upon you which is ſpoken of in the prophets,

41 Behold, ye deſpiſers, and wonder, and periſh; for I work a work in your dayes, a work which you ſhall in no wiſe believe, though a man declare it unto you.

42 And when the Jews were gone out of the ſynagogue, the Gentiles beſought that theſe words might be preached to them the next ſabbath.

43 Now when the congregation was broken up, many of the Jews, and religious proſelytes followed Paul and Barnabas, who ſpeaking to them, perſwaded them to continue in the grace of God.

44 ¶ And the next ſabbath-day came almoſt the whole city together to hear the word of God.

45 But when the Jews ſaw the multitudes, they were filled with envie, and ſpake againſt thoſe things which were ſpoken by Paul, contradicting and blaſpheming.

46 Then Paul and Barnabas waxed bold, and ſaid, It was neceſſary that the word of God ſhould firſt have been ſpoken to you: but ſeeing ye put it from you, and judge your ſelves unworthy of everlaſting life, lo, we turn to the Gentiles.

47 For ſo hath the Lord commanded us, ſaying, I have ſet thee to be a light of the Gentiles, that thou ſhouldeſt be for ſalvation unto the ends of the earth.

The Acts.

48 And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life, believed.

49 And the word of the Lord was published throughout all the region.

50 But the Jews stirred up the devout and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts.

51 But they shook off the dust of their feet against them, and came unto Iconium.

52 And the disciples were filled with joy, and with the holy Ghost.

CHAP. XIV.

ANd it came to passe in Iconium, that they went both together into the synagogue of the Jews, and so spake, that a great multitude, both of the Jews, and also of the Greeks believed.

2 But the unbelieving Jews stirred up the Gentiles, and made their mindes evil affected against the brethren.

3 Long time therefore abode they speaking boldly in the Lord, which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands.

4 But the multitude of the city was divided, and part held with the Jews, & part with the apostles.

5 And when there was an assault made both of the Gentiles, and also of the Jews, with their rulers, to use them despitefully, and to stone them,

6 They were ware of it, and fled unto Lystra, and Derbe, cities of Lycaonia, and unto the region that lieth round about.

Cap. xiv.

48 Gentes autem hæc audientes gavisæ sunt, & laudibus extulerunt sermonem Domini: & crediderunt quotquot erant ordinati ad vitam æternam.

49 Perferebatur autem sermo Domini per totam illam regionem.

50 Judæi vero exstimularunt mulieres religiosas & honoratas, & primos urbis, & excitaverunt persecutionem in Paulum ac Barnabam, ejeceruntque eos è finibus suis.

51 At illi excusso pulvere pedum suorum in eos, venerunt Iconium.

52 Discipuli vero replebantur gaudio & Spiritu sancto.

CAP. XIV.

FACTum est autem Iconii, ut simul introirent synagogam Judæorum, & ita loquerentur, ut crederet Judæorum simul & Græcorum magna multitudo.

2 Judæi vero qui assensu non fuerunt sermoni, incitarunt & male affectos reddiderunt animos gentium adversus fratres.

3 Multum igitur tempus ibi commorati sunt libere loquentes, freti Domino, qui testimonium dabat sermoni gratiæ suæ, dabatque ut signa & prodigia ederentur per manus eorum.

4 Fissa est autem multitudo urbis: & alii quidem erant à Judæis, alii vero ab apostolis.

5 Quum autem factus esset impetus gentium ac Judæorum, una cum suis primoribus, ad eos contumeliis afficiendos & lapidandos,

6 Re inter se animadversa per fugerunt in civitates Lycaoniæ, Lystram & Derben, & circumjacentem regionem.

Cap. xiv.

7 Et illic evangelizaverunt.

8 Quidam autem vir Lystris captus pedibus sedebat, claudus ab utero matris suæ, qui nunquam ambulaverat.

9 Hic audivit Paulū loquentem: qui quum intendisset in eum oculos, & vidisset quod fidem haberet se liberatum iri,

10 Dixit voce magna, Surge in pedes tuos rectus. At ille exsiliit & ambulavit.

11 Turba vero quum vidisset quod fecerat Paulus, sustulerunt vocem suam, Lycaonice dicentes, Dī assimilati hominibus descenderunt ad nos.

12 Vocabantque Barnabam Jovem, Paulum vero Mercurium; quoniam is præbat in loquendo.

13 Sacerdos autem Jovis collocati ante illorum urbem quum tauros vittatos ad vestibula adduxisset, volebat cum turba sacrificare.

34 Quod quum audissent apostoli Barnabas & Paulus, disruptis palliis suis insilierunt in turbam, clamantes,

15 Ac dicentes, Viri, cur ista facitis? nos quoque sumus homines iisdem quibus vos affectionibus obnoxii, annunciantes, ut à vanis istis rebus convertatis vos ad Deum illum vivum, qui fecit coelum & terram, & mare, & omnia quæ in eis sunt,

16 Quique præteritis statibus sivi omnes gentes suis ipsarum viis incedere,

17 Quamquā non passus est se esse expertem testimonii, bona tribuendo, dans vobis cœlitus pluvias ac præstituta tempora fructibus perferendis, implens cibo & delectatione corda nostra.

The Acts.

7 And there they preached the gospel.

8 ¶ And there sat a certain man at Lystra impotent in his feet, being a creeple from his mothers womb, who never had walked.

9 The same heard Paul speak, who stedfastly beholding him, and perceiving that he had faith to be healed,

10 Said with a loud voice, Stand up right on thy feet; and he leaped and walked.

11 And when the people saw what Paul had done, they lift up their voices saying in the speech of Lycaonia, The gods are come down to us in the likenesse of men.

12 And they called Barnabas, Jupiter; and Paul, Mercurius, because he was the chief speaker.

13 Then the priest of Jupiter which was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the people.

14 Which when the apostles, Barnabas and Paul heard of, they rent their clothes, and ran in among the people crying out,

15 And saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you, that ye should turn from these vanities unto the living God, which made heaven and earth, and the sea, and all things that are therein.

16 Who in times past suffered all nations to walk in their own ways.

17 Neverthelesse, he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladnesse.

18 And with these sayings scarce restrained they the people, that they had not done sacrifice unto them.

19 ¶ And there came thither certain Jews from Antioch and Iconium, who perswaded the people, and having stoned Paul, drew him out of the city, supposing he had been dead.

20 Hombert, as the disciples stood round about him, he rose up, and came into the city, and the next day he departed with Barnabas to Derbe.

21 And when they had preached the Gospel to that city, and had taught many, they returned again to Lystra, and to Iconium, and Antioch,

22 Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God.

23 And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed.

24 And after they had passed thoroughout Pisidia, they came to Pamphylia.

25 And when they had preached the word in Perga, they went down into Attalia,

26 And thence sailed to Antioch, from whence they had been recommended to the grace of God, for the work which they fulfilled.

27 And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles.

28 And there they abode long time with the disciples.

18 Et hæc dicentes, vix.comperuerunt turbam ne ipsis sacrificaret.

19 Supervenerunt autem quidam Judæi Antiochia & Iconio, qui persuasa turba, Paulum lapidatum traxerunt extra urbem, existimantes eum mortuum esse.

20 Quum autem circumfessissent eum discipuli, surrexit, & ingressus est urbem; & postmodum egressus venit Derben cum Barnaba.

21 Quumque evangelizassent urbi illi, & discipulos multos adjuvassent, reversi sunt Lystram & Iconium & Antiochiam;

22 Confirmantes animos discipulorum, hortantes ut permanerent in fide, & dicentes oportere per multas afflictiones nos ingredi in regnum Dei.

23 Quumq; ipsis per suffragia creassent per singulas ecclesias presbyteros, precatique essent cum jeuniis, commendarunt eos Domino in quem crediderant,

24 Peragratæque Pisidiam, venerunt in Pamphyliam.

25 Ac Pergæ loquuti Domini sermonem, descenderunt Attaliam,

26 Et illinc enavigarunt Antiochiam, unde fuerant commendati gratiæ Dei ad opus quod impleverant.

27 Quum autem venissent & congregassent ecclesiam, retulerunt quanta Deus per ipsos effecisset, eumque aperuisse gentibus ostium fidei.

28 Et commorati sunt illic non parvum tempus cum discipulis.

Cap. xv.

CAP. XV.

Porro quidam qui descenderant à Judæa docebant fratres, & dicebant, Nisi circumcidamini ritu Moſis, non poteritis fervari.

2 Orta igitur repugnantia & diſceptatione non parva Paulo ac Barnabæ adverſus illos, conſtitutum fuit ut aſcenderent Paulus & Barnabas, & quidam alii ex illis, ad apoſtolos ac preſbyteros Hieroſolymam, ſuper hac quæſtione

3 Illi ergo deducti ab eccleſia peragrarunt Phœnicen & Samariam, narrantes converſionem gentium : & gaudio magno affecerunt omnes fratres.

4 Quum autem perveniſſent Hieroſolymam, excepti ſunt ab eccleſia & ab apoſtolis ac preſbyteris, & retulerunt quanta Deus per ipſos effecerat.

5 Sed (aiebant) quidam ſurrexerunt ex hæreſi Phariſæorum qui crediderunt, dicentes, oportere ipſos circumcidere, & eis mandare ut obſervent Legem Moſi.

6 Congregati ſunt igitur apoſtoli & preſbyteri ut diſpicerent de hac re.

7 Quum autem multa diſceptatio fuiſſet, ſurgens Petrus dixit eis, Viri fratres, voſ ſcitis Deum jam pridem inter nos elegiſſe me, ut per os meum audirent gentes ſermonem evangelii, & crederent,

8 Et ille cordium cognitor Deus præbuit eis teſtimonium, dato ipſis Spiritu ſancto, ſicut & nobis

9 Nihilque diſcrevit inter nos & illos, fide ab ipſo purificatiſ cordibus eorum.

The Acts.

CHAP. XV.

AND certain men which came down from Judea, taught the brethren, and ſaid, Except ye be circumciſed after the manner of Moſes, ye cannot be ſaved.

2 When therefore Paul and Barnabas had no ſmall diſſention and diſputation with them, they determined that Paul and Barnabas, and certain other of them, ſhould go up to Jeruſalem unto the apoſtles and elders about this queſtion.

3 And being brought on their way by the church, they paſſed thorow Phenice, and Samaria, declaring the converſion of the Gentiles : and they cauſed great joy unto all the brethren.

4 And when they were come to Jeruſalem, they were received of the church, and of the apoſtles and elders, and they declared all things that God had done with them.

5 But there roſe up certain of the ſect of the Pharifees which believed, ſaying, That it was needful to circumciſe them, and to command them to keep the law of Moſes.

6 ¶ And the apoſtles and elders came together for to conſider of this matter.

7 And when there had been much diſputing, Peter roſe up and ſaid unto them, Men and brethren, ye know how that a good while ago, God made choice among us that the Gentiles by my mouth, ſhould hear the word of the goſpel, and believe.

8 And God which knoweth the hearts, bare them witneſſe, giving them the holy Ghoſt, even as he did unto us :

9 And put no difference between us and them, purifying their hearts by faith.

10 Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?

11 But we believe that through the grace of the Lord Jesus Christ, we shall be saved even as they.

12 ¶ Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them.

13 ¶ And after they had held their peace, James answered, saying, Men and brethren, hearken unto me.

14 Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his Name.

15 And to this agree the words of the prophets, as it is written:

16 After this I will return, and will build again the tabernacle of David, which is fallen down: and I will build again the ruins thereof, and I will set it up:

17 That the residue of men might seek after the Lord, and all the Gentiles upon whom my Name is called, saith the Lord, who doth all these things.

18 Known unto God are all his works from the beginning of the world.

19 Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God:

20 But that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood.

10 Nunc ergo quid tentatis Deum, ad imponendum jugum cervici discipulorum, quod neque patres nostri neque nos portare valuimus?

11 Imo per gratiam Domini Jesu Christi credimus nos servatum iri, quemadmodum & illos.

12 Tacuit autem tota illa multitudo, & audiebant Barnabam & Paulum exponentes quanta Deus edidisset signa & prodigia per ipsos inter gentes.

13 Postquam autem ipsi conticissent, respondit Jacobus, dicens, Viri fratres, audite me.

14 Simeon exposuit quomodo primum Deus respexerit gentes, ut sumeret ex ipsis populum nomini suo.

15 Et huic rei consonant verba prophetarum; sicut scriptum est.

16 Post hæc revertar, & reæstaurabo tabernaculum Davidis collapsum, & ruinas ejus restaurabo, & rursus erigam illud:

17 Ut requirant reliqui homines Dominum, & omnes gentes super quas invocatum fuerit nomen meum, dicit Dominus qui facit hæc omnia.

18 Nota sunt Deo ab omni ævo omnia opera sua.

19 Quamobrem ego censeo non esse obturbandos eos qui ex gentibus ad Deum se convertunt.

20 Sed ad eos scribendum, ut abstineant à pollutis per simulacra, & scortatione, & suffocatis rebus, & sanguine.

21 Moses enim ab ætatibus antiquis oppidatim habet qui ipsum prædicent, quum in synagogis per singula sabbata legatur.

22 Tunc visum est apostolis & presbyteris, cum tota ecclesia, delectos ex sese viros mittere Antiochiam cum Paulo & Barnaba; nempe Judam qui cognominabatur Barsabas, & Silam, viros primarios inter fratres;

23 Istis per eorum manum scriptis: Apostoli & presbyteri & fratres, iis qui sunt Antiochiæ & in Syria & in Cilicia fratribus, qui sunt ex gentibus, salutem.

24 Quoniam quosdam è nobis egrotios audivimus vos turbasse verbis, labefactantes animas vestras, dicentes oportere vos circumcidi, & observare Legem, quibus non edixeramus;

25 Visum est nobis concorditer coactis delectos viros mittere ad vos cum dilectis nostris Barnaba & Paulo,

26 Hominibus qui exposuerunt animas suas pro nomine Domini nostri Jesu Christi.

27 Misimus ergo Judam & Silam, qui & ipsi vobis eadem verbis referent.

28 Visum est enim Spiritui sancto ac nobis, ne quod amplius imponeremus vobis onus præter necessaria ista;

29 Videlicet, ut abstineatis ab iis quæ sunt immolata simulacris, & sanguine, & suffocato, & scortatione: à quibus si vobis caveritis, bene agetis. Valete.

30 Illi igitur dimissi venerunt Antiochiam, & congregata multitudo reddiderunt epistolam.

31 Quam quum legissent,

21 For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath-day.

22 Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch, with Paul and Barnabas: namely, Judas surnamed Barsabas, and Silas, chief men among the brethren.

23 And wrote letters by them after this manner, The Apostles, and elders, and brethren, send greeting unto the brethren which are of the Gentiles in Antioch, and Syria, and Cilicia.

24 Forasmuch as we have heard, that certain which went out from us, have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law, to whom we gave no such commandment:

25 It seemed good unto us, being assembled with one accord, to send chosen men unto you, with our beloved Barnabas and Paul;

26 Men that have hazarded their lives for the Name of our Lord Jesus Christ.

27 We have sent therefore Judas and Silas, who shall also tell you the same things by mouth.

28 For it seemed good to the holy Ghost, and to us, to lay upon you no greater burden then these necessary things;

29 That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep your selves ye shall do well. Fare ye well.

30 So when they were dismissed, they came to Antioch, and when they had gathered the multitude together, they delivered the epistle.

31 Which when they had read, they

they rejoyced for the consolation.

31 And Judas and Silas, being prophets also themselves, exhorted the brethren with many words, and confirmed them.

32 And after they had tarried there a space, they were let go in peace from the brethren unto the apostles.

33 Notwithstanding it pleased Silas to abide there still.

34 Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also.

35 ¶ And some dayes after, Paul said unto Barnabas, Let us go again and visit our brethren, in every city where we have preached the word of the Lord, and see how they do.

36 And Barnabas determined to take with them John, whose surname was Mark.

37 But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the work.

38 And the contention was so sharp between them, that they departed asunder one from the other: and so Barnabas took Mark, and sailed unto Cyprus;

39 And Paul chose Silas, & departed, being recommended by the brethren unto the grace of God.

40 And he went thorow Syria and Cilicia, confirming the churches.

CHAP. XVI.

Then came he to Derbe and Lystra: and behold, a certain disciple was there, named Timothy, the son of a certain woman which was a Jewesse, and believed, but his father was a Greek:

gavisi sunt super ea exhortatione

32 Judas quoque & Silas, quum essent & ipsi prophetae, multo sermone adhortati sunt, & confirmarunt fratres.

33 Quum autem egissent illic aliquamdiu, dimissi sunt cum pace à fratribus ad apostolos.

34 Sila tamen visum est ibi manere.

35 Paulus autem & Barnabas commorati sunt Antiochia, docentes & evangelizantes, cum aliis etiam multis, sermonem Domini.

36 Post aliquot autem dies dixit Barnabae Paulus, Reversi invisamus fratres, nostros oppidatim in quibus annuntiavimus sermonem Domini, cognituri quomodo se habeant.

37 Barnabae vero consilium erat assumere secum Joannem qui vocabatur Marcus.

38 Paulus autem æquum censebat, eum non simul assumere qui abcessisset ab ipsis ex Pamphylia, nec eorum comes in illo opere fuisset.

39 Orta igitur fuit exacerbatio, ut alter ab altero abscederet: & Barnabas assumpto Marco navigavit in Cyprum:

40 Paulus vero allesto Sila abiit commendatus gratiæ Dei à fratribus.

41 Peragravitque Syriam ac Ciliciam confirmans ecclesias.

CAP. XVI.

Evenit autem Derben & Lystram: & ecce, discipulus quidam erat illic nomine Timotheus, filius mulieris cujusdam Judææ fidelis, patris autem Græci.

Cap. xvi:

2 Huic debant testimonium fratres qui Lystris erant & Iconii.

3 Eum itaque voluit Paulus secum proficisci : & assumptum eum circumcidit, propter Judæos qui in illis locis erant ; sciebant enim omnes patrem ejus Græcum esse.

4 Prout autem pertransibant urbes, tradebant eis observanda placita illa quæ decreta fuerant ab apostolis & presbyteris qui Hierosolymis erant.

5 Itaque ecclesiæ confirmabantur fide, & exuberabant numero quotidie.

6 Phrygia autem peragrata & Galatica regione, prohibiti à Spiritu sancto loqui sermonem Dei in Asia,

7 Quum venissent in Mysiam, tentabant versus Bithyniam: sed non sivit eos ire Spiritus Jesu.

8 Præterita igitur Mysia, descenderunt Troada.

9 Et visum per noctem conspectum est Paulo, Vir Macedo quidam adstabat precans eum, & dicens, Transiens in Macedoniam succurre nobis.

10 Ut autem hoc visum vidit, statim studuimus abire in Macedoniam, collatis argumentis colligentes quod advocasset nos Dominus ut eis evangelizarem.

11 Profecti igitur Troade, rectum cursum tenuimus Samothracem, & sequente die Neapolin ;

12 Et illinc Philippos, quæ est prima hujus partis Macedoniae urbs, colonia. Commorati sumus autem in ea urbe aliquot dies.

13 Et die sabbati egressi sumus ex urbe ad flumen,

The Acts.

2 Which was well reported of by the brethren that were at Lystra and Iconium.

3 Him would Paul have to go forth with him, and took and circumcised him, because of the Jews which were in those quarters: for they knew all that his father was a Greek.

4 And as they went thorow the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem.

5 And so were the churches established in the faith, and increased in number daily.

6 Now when they had gone thorowout Phrygia, and the region of Galatia, and were forbidden of the holy Ghost to preach the word in Asia,

7 After they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not.

8 And they passing by Mysia, came down to Troas.

9 And a vision appeared to Paul in the night: There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us.

10 And after he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering, that the Lord had called us for to preach the gospel unto them.

11 Therefore loosing from Troas, we came with a straight course to Samothracia, and the next day to Neapolis:

12 And from thence to Philippi, which is the chief city of that part of Macedonia, and a colony: and we were in that city abiding certain days.

13 And on the Sabbath we went out of the city by a river side,

where prayer was wont to be made, and we sat down, and spake unto the women which resorted thither.

14 ¶ And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us : whose heart the Lord opened, that she attended unto the things which were spoken of Paul.

15 And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us.

16 ¶ And it came to passe, as we went to prayer, a certain damsel possessed with a spirit of divination, met us, which brought her masters much gain by sooth-saying :

17 The same followed Paul, and us, and cried, saying, These men are the servants of the most high God, which shew unto us the way of salvation.

18 And this did she many dayes: but Paul being grieved, turned and said to the spirit, I command thee in the Name of Jesus Christ to come out of her. And he came out the same hour.

19 ¶ And when her masters saw that the hope of their gains was gone, they caught Paul and Silas, and drew them into the market-place unto the rulers,

20 And brought them to the magistrates, saying, These men being Jews, do exceedingly trouble our city,

21 And teach customs which are not lawful for us to receive, neither to observe, being Romanes.

22 And the multitude rose up together against them, and the magistrates rent off their clothes,

ubi solebat esse precato : & quum confedissemus, alloquuti sumus mulieres quæ conveniant.

14 Quædam autem mulier nomine Lydia, quæ purpuram vendebat in urbe Thyatirorum, Deum colens, nos audit : cujus Dominus adaperuit cor ut attenderet iis quæ dicebantur à Paulo.

15 Quum igitur baptizata esset, & domus ejus, rogavit nos, dicens, Si judicastis me fidelem esse Domino, ingressi domum meam manete. Et adiecit nos.

16 Factum est autem proficiscientibus nobis ad precationem, ut ancillula quædam, habens spiritum Pythonis, occurreret nobis, quæ quæstum magnum præbebat dominis suis vaticinando.

17 Hæc subsequuta Paulum ac nos clamabat, dicens, Isti homines servi sunt Dei illius altissimi, qui annunciant nobis viam salutis.

18 Hoc autem fecit ad multos dies : sed moleste ferens Paulus, & sese convertens, spiritui illi dixit, Mando tibi per nomen Jesu Christi ut ex eas ab ea. Exiit igitur eodem illo momento.

19 Videntes illius ancillule domini abiisse spem quæstus sui, prehensum Paulum & Silam traxerunt in forum ad magistratus.

20 Et quum pertraxissent eos ad prætores, dixerunt, Homines isti conturbant civitatem nostram, quum sint Judæi,

21 Et annunciant ritus quos non licet nobis excipere, neque usurpare, quum simus Romani.

22 Una vero insurrexit turba adversus eos : & prætores diruptis eorum vestibus

juste

jusserunt eos virgis cædi.

23 Et quum multas plagas eis imposuissent, conjecerunt eos in carcerem, additis mandatis commentariensi ut tuto eos asservaret.

24 Qui tali accepto mandato, coniecit eos in intimum carcerem, & pedes eorum aditrixit numella.

25 Media autem nocte orantes Paulus & Silas hymnos canebant Deo: & qui vincti erant exaudiebant eos.

26 Repente vero terræ motus magnus exstitit, ita ut quaterentur fundamenta carceris: & illico apertæ sunt omnes fores, & omnium vincula laxata.

27 Expergefactus autem commentariensis, quum videret fores carceris apertas, stricto gladio e at seipsum interemturus, existimans victos effugisse.

28 Clamavit vero Paulus voce magna, dicēs, Ne quid feceris: tibi ipsi malis: omnes enim hic sūs.

29 Is autem petito lumine irrupit, & tremefactus accidit Paulo & Silæ ad pedes.

30 Et productis ipsis foras, ait, Domini, quid me oportet facere ut server?

31 At illi dixerunt, Crede in Dominum Jesum Christum, & servaberis tu, ac domus tua.

32 Et loquuti sunt ei sermonem Domini, & omnibus qui erant domi ipsius.

33 Ipse vero illis assumtis ea ipsa hora noctis, lavit eorum plagas: & baptizatus est ipse, & omnes domestici illius illico.

34 Et ipsis deductis domum suam apposuit mensam: & exultavit quod cum universa domo sua credidisset Deo.

and commanded to beat them.

23 And when they had laid many stripes upon them, they cast them into prison, charging the jaylor to keep them safely.

24 Who having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks.

25 ¶ And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them.

26 And suddenly there was a great earth-quake, so that the foundations of the prison were shaken, and immediately all the doors were opened, and every ones bands were loosed.

27 And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled.

28 But Paul cried with a loud voice, saying, Do thy self no harm, for we are all here.

29 Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas,

30 And brought them out, and said, Sirs, what must I do to be saved?

31 And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

32 And they spake unto him the word of the Lord, and to all that were in his house.

33 And he took them the same hour of the night, and washed their stripes, and was baptized, he and all his straightway.

34 And when he had brought them into his house, he set meat before them, and rejoyced, believing in God with all his house.

The Acts.

35 And when it was day, the magistrates sent the sergeants, saying, Let those men go.

36 And the keeper of the prison told this saying to Paul, The magistrates have sent to let you go : now therefore depart, and go in peace.

37 But Paul said unto them, They have beaten us openly uncondemned, being Romans, and have cast us into prison, and now do they thrust us out privily? nay verily, but let them come themselves and fetch us out.

38 And the sergeants told these words unto the magistrates : and they feared when they heard that they were Romans.

39 And they came and besought them, and brought them out, and desired them to depart out of the city.

40 And they went out of the prison, and entered into the house of Lydia, and when they had seen the brethren, they comforted them, and departed.

CHAP. XVII.

Now when they had passed thorow Amph. polis, and Apollonia, they came to Thessalonica, where was a synagogue of the Jews,

2 And Paul, as his manner was, went in unto them, and three sabbath-daies reasoned with them out of the scriptures,

3 Opening and alledging, that Christ must needs have suffered, and risen again from the dead : and that this Jesus whom I preach unto you, is Christ.

4 And some of them believed, and consorted with Paul and Silas : and of the devout Greeks a great multitude, and of the chief women not a few.

Cap. xvii.

35 Die autem exorto, prætores miserunt viatores qui dicerent, Dimitte homines illos.

36 Annunciavit autem commentariensis hos sermones Paulo ; Miserunt, inquit, præfecti ut dimittamini : nunc igitur egreßi in pace.

37 Paulus autem dixit eis, Casos nos publice, indicta causa, quum simus Romani, conjecerunt in carcerem ; & nunc clam nos eiiciunt? non profecto : sed veniant ipsi, & nos educant.

38 Renunciarunt autem prætoribus viatores verba ista : metueruntque audito eos Romanos esse.

39 Et venientes precati sunt eos, & educatos rogarunt ut egrederentur ex urbe.

40 Egreßi autem è carcere introierunt ad Lydiam : & visis fratribus, consolati sunt eos, & egreßi sunt ex urbe.

C A P. XVII.

In itinere autem facto per Amphipolin & Apolloniam, venerunt Thessalonicam : ubi erat synagoga quædam Judæorum.

2 Paulus vero, sicut consueverat, introivit ad eos, & per sabbata tria disseruit cum eis ex Scripturis,

3 Explicans & ob oculos ponens oportuisse Christum pati, & resurgere ex mortuis ; & hunc Jesum, Quem ego, inquit, annuncio vobis, esse Christum illum.

4 Nonnulli igitur eorum assensu sunt, & consociati sunt Paulo & Silæ, & religiosorum Græcorum multitudo magna, & ex mulieribus primariis non paucæ.

5 Sed

5 Sed invidia commoti Judæi qui sermoni non assentiebantur, assumptis quibusdam circumforaneis viris improbis, ac turba coacta, fecerunt ut civitas tumultuaretur: & adorti domum Jasonis, studebant eos adducere ad populum.

6 Et quum non invenissent eos, taxerunt Jasonem & quosdam fratres ad civitatis magistratus vociferando, Isti qui orbis terrarum statum subvertunt, etiam hic adsunt:

7 Quos excepit Jason: qui omnes contra edicta Cæsaris faciunt, regem alium dicentes esse, nempe Jesum.

8 Commoverunt autem turbam & civitatis magistratus hæc audientes.

9 Qui tamen quum satis accepissent ab Jasonem & reliquis, dimiserunt eos.

10 Fratres vero statim per noctem Paulum simul & Silam emiserunt Berœam: qui quum advenissent, ierunt in synagogam Judæorum.

11 Iis autem Judæis qui erant Thessalonice fuerunt isti generosiores, ut qui receperint sermonem cum omni alacritate, quotidie examinantes Scripturas, an hæc ita se haberent.

12 Multi igitur crediderunt ex eis, & Græcarum mulierum honoratarum & virorum non pauci.

13 Ut autem cognoverunt Thessalonicensis Judæi, Berœæ quoque annunciatum esse à Paulo sermonem Dei, venerunt etiam illuc, concitantes turbam.

14 Sed tunc statim Paulum emiserunt fratres, ut iret velut ad mare: Silas autem & Timotheus remanserunt illic.

5 ¶ But the Jews which believed not, moved with envie, took unto them certain lewd fellows of the basar sort, and gathered a company, and set all the city on an uprore; and assaulted the house of Jason, and sought to bring them out to the people.

6 And when they found them not, they drew Jason, and certain brethren, unto the rulers of the city, crying, These that have turned the world upside down, are come hither also:

7 Whom Jason hath received: and these all do contrary to the decrees of Cæsar, saying, that there is another king, one Jesus.

8 And they troubled the people, and the rulers of the city, when they heard these things.

9 And when they had taken security of Jason, and of the other, they let them go.

10 ¶ And the brethren immediately sent away Paul and Silas by night unto Berea: who coming thither, went into the synagogue of the Jews.

11 These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.

12 Therefore many of them believed: also of honorable women which were Greeks, and of men not a few.

13 But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came thither also, and stirred up the people.

14 And then immediately the brethren sent away Paul, to go as it were to the sea: but Silas and Timotheus abode there still.

15 And they that conducted Paul, brought him unto Athens, and receiving a commandment unto Silas and Timotheus, for to come to him with all speed, they departed.

16 ¶ Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry.

17 Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him.

18 Then certain philosophers of the Epicureans, and of the Stoicks, encountered him: and some said, What will this babler say? other some, He seemeth to be a setter forth of strange gods: because he preached unto them Jesus, and the resurrection.

19 And they took him, and brought him unto Areopagus, saying, May we know what this new doctrine, whereof thou speakest, is?

20 For thou bringest certain strange things to our ears: we would know therefore what these things mean.

21 (For all the Athenians and strangers which were there, spent their time in nothing else, but either to tell or to hear some new thing.)

22 ¶ Then Paul stood in the midst of Mars hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious.

23 For as I passed by, and beheld your devotions, I found an altar with this inscription, **TO THE UNKNOWN GOD.** Whom therefore ye ignorantly worship, him declare I unto you,

15 Qui vero Paulum susceperant tuto loco constituendum, deduxerunt eum Athenas usque: & accepto præcepto ad Silam ac Timotheum, ut quam citissime ad ipsum venirent, abierunt.

16 Paulo vero Athenes illos expectante, irritabatur spiritus ejus in ipso, quum conspiceret urbem idolis refertam.

17 Disserebat igitur in synagoga cum Judæis & religiosis; & in foro quotidie cum quibusvis obviis.

18 Quidam autem ex Epicureis & Stoicis philosophis confistabantur cum eo: & quidam dicebant, Quid vult garrulus iste dicere? alii vero, Peregrinorum deorum videtur annunciator esse: quoniam Jesum & resurrectionem ipsis annunciabat.

19 Et prehensum eum duxerunt in Areopagum, dicentes, Possumus ne scire quæ sit ista nova, de qua tu loqueris, doctrina?

20 Peregrina enim quædam infers auribus nostris: volumus ergo scire quidnam ista sibi velint.

21 (Cæterum Athenienses omnes & inquilini peregrini nulli alii rei vacabant, nisi ad dicendum aut audiendum aliquid novi.)

22 Quum autem constitisset Paulus in medio Areopago, dixit, Viri Athenienses, omnino conspicio vos quasi religiosiores.

23 Pertransiens enim & contemplanus sacra vestra, invenī etiam aram cui inscriptum erat, **IGNOTI DEO.** Quem ergo ignorantē colitis, hunc ego vobis annuncio,

24 Deus ille qui fecit mundum & omnia quæ in eo sunt, quum sit cœli & terræ Dominus, in manu-factis templis non habitat :

25 Nec manibus hominum colitur, alicujus rei egens, quum ipse det omnibus vitam & halitum & omnia ;

26 Fecitque ex uno sanguine totam gentem hominum, ut habitaret super universa superficie terræ, definitis præstitutis temporibus, & positis terminis habitationis eorum ;

27 Ut quærent Dominum, si forte palpando eum invenirent : quamquam profecto non longe abest ab unoquoque nostrum :

28 In ipso enim vivimus, & movemur, & sumus ; sicut & quidam vestrarum poetarum dixerunt, Nam hujus progenies etiam sumus.

29 Progenies ergo Dei quum simus, non debemus existimare auro aut argento aut lapidi, sculpturæ artificii & excogitationis hominum, numen esse simile.

30 Deus igitur temporibus istius ignorantie connivendo dissimulatis, nunc mandat omnibus ubiq; hominibus ut resipiscant.

31 Eo quod statuit diem quo iuste judicaturus est orbem terrarum per eum virum quem definiit, fide ejus rei palam facta omnibus, (illo ex mortuis suscitato.)

32 Quam audissent autem resurrectionem mortuorum, alii quidem sannis eum excipiebant, alii vero dicebant, Audiemus te rursus de hac re.

33 Et ita Paulus exivit è medio eorum.

24 God that made the world, and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands :

25 Neither is worshipped with mens hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things.

26 And hath made of one bloud, all nations of men, for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation :

27 That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us.

28 For in him we live, and move, and have our being, as certain also of your own poets have said, For we are also his off-spring.

29 Forasmuch then as we are the off-spring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone graven by art and mans device,

30 And the times of this ignorance God winked at, but now commandeth all men every where to repent :

31 Because he hath appointed a day in the which he will judge the world in righteousness, by that man whom he hath ordained, whereof he hath given assurance unto all men, in that he hath raised him from the dead.

32 ¶ And when they heard of the resurrection of the dead, some mocked, and others said, We will hear thee again of this matter.

33 So Paul departed from among them.

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31 *Howbeit, certain men clave unto him, and believed : among the which was Dionysius the Areopagite, and a woman named Damaris, and others with them.*

CHAP. XVIII.

AFTER these things, Paul departed from Athens, and came to Corinth ;

2 *Ana found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla (because that Claudius had commanded all Jews to depart from Rome) and came unto them.*

3 *And because he was of the same craft, he abode with them, and wrought (for by their occupation they were tent-makers)*

4 *And he reasoned in the synagogue every sabbath : and persuaded the Jews and the Greeks.*

5 *And when Silas and Timotheus were come from Macedonia, Paul was pressed in spirit, and testified to the Jews, that Jesus was Christ.*

6 *And when they opposed themselves, and blasphemed, he shook his raiment, and said unto them, Your blood be upon your own heads, I am clean, from henceforth I will go unto the Gentiles.*

7 *And he departed thence, and entered into a certain mans house named Justus, one that worshipped God, whose house joyned hard to the synagogue.*

8 *And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house : and many of the Corinthians hearing, believed, and were baptized.*

9 *Then spake the Lord to Paul in the night by a vision,*

31 *Quidam vero ei sese adiunxerunt & crediderunt : in quibus fuit & Dionysius Areopagita, & mulier nomine Damaris, & alii cum eis.*

CAP. XVIII.

POSTEA Paulus quum discessisset Athenis venit Corinthum.

2 *Et reperto quodam Judæo, nomine Aquila, Pontico natione, qui nuper venerat ex Italia, & Priscilla uxore ejus, (eo quod edixisset Claudius ut omnes Judæi Roma excederent) venit ad eos :*

3 *Et quia ejusdem erat artificii, mansit apud eos, & operabatur : erat enim ars illorum conficere tabernacula.*

4 *Differebat autem in synagoga omnibus sabbatis, & in suam sententiam adducebat tum Judæos tum Græcos.*

5 *Ut autem advenerunt à Macedonia Silas & Timotheus, constringebatur spiritu Paulus, attestans Judæis Jesum esse Christum illum.*

6 *Ipsis autem obstantibus ac blasphemantibus, excussis vestibus dixit eis, Sanguis vester esto super caput vestrum : mundus ego ab hoc tempore ad gentes proficiscar.*

7 *Et digressus illinc introiit domum cujusdam nomine Justus, colentis Deum, cujus domus erat confinis synagogæ.*

8 *Crispus autem præfæctus synagogæ credidit Domino cum tota domo sua : multique Corinthiorum audientes credebant & baptizabantur.*

9 *Dixit autem Dominus nocte per visionem Paulo,*

Ne

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Ne metue, sed loquere, & ne tacueris :

10 Nam ego sum tecum, & nemo te invadet ut male te accipiat : quoniam populus est mihi multus in hac urbe.

11 Commoratus est itaque illic annum & sex menses, docens apud eos sermonem Dei.

12 Quum autem Gallio esset proconsul Achaiae, insurrexerunt concorditer Judaei in Paulum, & adduxerunt eum ad tribunal,

13 Dicentes, Iste persuadet hominibus colere Deum contra Legem.

14 Paulo vero os aperturo, dixit Gallio Judaeis, Si quid injusti factum esset, aut facinus malum; o Judi, quatenus ferret ratio vos sufferrem.

15 Sin vero quaestio est de sermone & nominibus & lege vestrate, ipsi videritis : iudex enim ego istarum rerum esse nolo.

16 Et abegit eos a tribunali.

17 Prehensum autem omnes Graeci Sosthenem praefectum synagogae cadebant ante tribunal : neque quicquam eorum Gallioni curae erat.

18 Paulus vero quum adhuc illic permanisset dies multos, vale dicto fratribus, enavigavit in syriam, & cum eo Priscilla & Aquila, quum totondisset caput Cenchreis : habebat enim votum.

19 Devenit autem Ephesum, & eos ibi dereliquit : ipse vero ingressus synagogam, disseruit cum Judaeis.

20 Rogantibus autem ipsis ut diutius apud ipsos maneret, non annuit :

21 Sed valedixit eis, dicens,

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Be not afraid, but speak, and hold not thy peace :

10 For I am with thee, and no man shall set on thee, to hurt thee : for I have much people in this city.

11 And he continued there a year and six moneths teaching the word of God among them.

12 ¶ And when Gallio was the deputy of Achaia, the Jews made insurrection with one accord against Paul, and brought him to the judgement seat,

13 Saying, This fellow persuadeth men to worship God contrary to the law.

14 And when Paul was now about to open his mouth, Gallio said unto the Jews, If it were a matter of wrong, or wicked lewdness, O ye Jews, reason would that I should bear with you.

15 But if it be a question of words and names, and of your law, look ye to it, for I will be no judge of such matters.

16 And he drave them from the judgment seat.

17 Then all the Greeks took Sosthenes, the chief ruler of the synagogue, and beat him before the judgement seat : and Gallio cared for none of those things.

18 ¶ And Paul after this, tarried there yet a good while, and then took his leave of the brethren, and sailed thence into Syria, and with him Priscilla and Aquila, having shorn his head in Cenchrea : for he had a vow.

19 And he came to Ephesus, and left them there : but he himself entred into the synagogue, and reasoned with the Jews.

20 When they desired him to tarry longer time with them, he consented not :

21 But bade them farewell, saying, I must

I must by all means keep this feast that cometh, in Jerusalem; but I will return again unto you, if God will: and he sailed from Ephesus.

22 And when he had landed at Cesarea, and gone up and saluted the church, he went down to Antioch.

23 And after he had spent some time there, he departed, and went over all the countrey of Galatia and Phrygia in order, strengthening all the disciples.

24 ¶ And a certain Jew named Apollos, born at Alexandria, an eloquent man, and mighty in the Scriptures, came to Ephesus.

25 This man was instructed in the way of the Lord, and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John.

26 And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly.

27 And when he was disposed to passe into Achaia, the brethren wrote, exhorting the disciples to receive him, who when he was come, helped them much which had believed through grace.

28 For he mightily convinced the Jews, and that publickely, shewing by the Scriptures, that Jesus was Christ.

CHAP. XIX.

And it came to passe, that while Apollos was at Corinth, Paul having passed the upper coasts, came to Ephesus, and finding certain disciples,

Oportet omnino me diem festum qui instat agere Hierosolymis: sed iterum revertar ad vos, Deo volente. Et profectus est Epheso.

22 Quumque descendisset Cesaream, ascendissetque Hierosolymam, & salutasset ecclesiam, descendit Antiochiam.

23 Et quum egisset illic aliquamdiu, abiit, pretransiens ordine Galaticam regionem & Phrygiam, confirmans omnes discipulos.

24 Judæus autem quidam, Apollos nomine, Alexandrinus genere, vir eloquens, pervenit Ephesum, potens in Scripturis.

25 Hic erat initiatus via Domini; & fervens spiritu, loquebatur & docebant diligenter ea quæ sunt Domini sciens tantum baptisma Joannis.

26 Cœpitque libere loqui in synagoga: quem auditum Aquila & Priscilla assumerunt, & penitus ei exposuerunt viam Dei.

27 Quum autem vellet transire in Achaia, fratres eum adhortati, scripserunt discipulis ut exciperent eum: qui quum advenisset, multum contulit iis qui crediderant per gratiam.

28 Magna enim contentione Judæos magis ac magis redarguebat publice, ostendens per Scripturas Jesum esse Christum illum.

CAP. XIX.

Factum est autem interim dum Apollos esset Corinthi, ut Paulus, peragratis superioribus partibus, veniret Ephesum: ubi quum discipulos quosdam invenisset,

2 Dixit eis, Num Spiritum sanctum accepistis postea quam credidistis? Illi vero dixerunt ei, Imo si ne Spiritus sanctus ne audivimus quidem.

3 Tunc dixit eis, In quid ergo baptizati estis? Ipsi vero dixerunt, In Joannis baptismi.

4 Dixit autem Paulus, Joannes quidem baptizavit baptismi resipiscentiæ, dicens populo ut in eum qui venturus erat post ipsum crederent, hoc est in Christum Jesum.

5 Qui vero illum audierunt baptizati sunt in nomen Domini Jesu.

6 Et quum imposuisset eis manus Paulus, venit Spiritus sanctus in eos, & loquebantur linguis, & prophetabant.

7 Erant autem omnes isti viri circiter duodecim.

8 Ipse porro ingressus synagogam libere loquebatur, ad tres menses differens & suadens quæ ad regnum Dei pertinent.

9 Quum autem quidam indurarentur, & non assentirentur sermoni, male loquentes de via illa Dei in conspectu multitudinis, abscedens ab illis separavit discipulos, quotidie differens in schola Tyranni cujusdam.

10 Hoc autem factum est per biennium: ita ut omnes qui habitabant in Asia, tum Judæi tum Græci, audierint sermonem Domini Jesu.

11 Virtuteque non vulgares edebat Deus per manus Pauli:

12 Ita ut etiam ad infirmos deferrentur à corpore ejus sudaria seu semicinctia, & discederent ab eis morbi, & spiritus improbi ab eis exirent.

13 Aggressi sunt vero quidam ex circulatoribus Judæis exorcistis,

2 He said unto them, Have ye received the holy Ghost since ye believed? and they said unto him, We have not so much as heard whether there be any holy Ghost.

3 And he said unto them, Unto what then were ye baptized? and they said, Unto Johns baptism.

4 Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, That they should believe on him which should come after him, that is, on Christ Jesus.

5 When they heard this, they were baptized in the Name of the Lord Jesus.

6 And when Paul had laid hands upon them, the holy Ghost came on them, and they spake with tongues, and prophesied.

7 And all the men were about twelve,

8 And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God.

9 But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus.

10 And this continued by the space of two years, so that all they which dwelt in Asia, heard the word of the Lord Jesus, both Jews and Greeks.

11 And God wrought special miracles by the hands of Paul.

12 So that from his body were brought unto the sick, handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.

13 ¶ Then certain of the vagabond Jews, exorcists,

took upon them to call ouer them which had evil spirits, the Name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth.

14 And there were seven sons of one Sceva a Jew, and chief of the priests, which did so.

15 And the evil spirit answered and said, Jesus I know, and Paul I know, but who are ye?

16 And the man in whom the evil spirit was, leapt on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded.

17 And this was known to all the Jews and Greeks also dwelling at Ephesus, and fear fell on them all, and the Name of the Lord Jesus was magnified.

18 And many that believed came, and confessed, and shewed their deeds.

19 Many also of them which used curious arts, brought their books together, and burned them before all men: and they counted the price of them, and found it fifty thousand pieces of silver.

20 So mightily grew the word of God, and prevailed.

21 ¶ After these things were ended, Paul purposed in the spirit, when he had passed thorow Macedonia, and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome.

22 So he sent into Macedonia two of them that ministred unto him, Timotheus and Erastus, but he himself stayed in Asia for a season.

23 And the same time there arose no small stir about that way.

24 For a certain man named Demetrius, a silver-smith

nominare super eos qui habebant spiritus malos nomen Domini Jesu, dicentes, Adjuramus vos per Jesum quem Paulus prædicat.

14 Erant autem quidam filii Sceva Judæi primarii sacerdotis septem qui hoc faciebant.

15 Respondens vero spiritus improbus dixit, Jesum novi, & Paulum scio: vos autem qui estis?

16 Et insiliit in eos homo in quo erat spiritus ille improbus, & superatis illis invaluit contra eos, ita ut nudi & vulnerati effugerent ex domo illa.

17 Id vero innotuit omnibus tum Judæis tum Græcis qui habitabant Ephesi: & incidit metus in eos omnes, & magnificabatur nomen Domini Jesu.

18 Et multi eorum qui crediderant veniebant confitentes & indicantes facta sua.

19 Multi vero ex iis qui curiosa exercuerant comportatos libros exusserunt in omnium conspectu: quorum supputatis pretiis, repperunt denariorum quinquaginta millia.

20 Ita fortiter crescebat sermo Domini & invalescebat.

21 His autem impletis, induxit in animum Paulus peragrata Macedonia & Achaia proficisci Hierosolymam, dicens, Postquam illic fuero, oportet me Romam etiam videre.

22 Missis vero in Macedoniam duobus ex iis qui ministrabant ei; videlicet Timotheo & Erasto, ipse substitit ad tempus in Asia.

23 Ortus est autem illo tempore tumultus non parvus super via Dei.

24 Nam quidam, nomine Demetrius, signator argenti, qui

qui faciebat templa Dianæ argentea, præbebat artificibus non parvum quæstum.

25 Quibus ille congregatis, & istiusmodi rerum opificibus, dixit, Viri, scitis ex hoc quæstu nostras esse copias :

26 Et spectatis & auditis Paulum istum non solum Ephesinam, sed prope totius Asiæ multam turbam persuadendo avertisse, dicentem deos illos non esse qui manibus fiant.

27 Non solum autem periculum est ne istud quod nobis est peculiare nobis probrosū evadat, sed etiam ne magnæ deæ Dianæ templum pro nihilo reputetur, futurumque sit ut etiam destruat majestas ejus quam Asia tota & orbis terrarum collit.

28 His autem auditis, pleni exandescencia clamaverunt, dicentes, Magna est Diana Ephesiorum.

29 Et impleta est civitas tota confusione : & irruerunt concorditer in theatrum, correpto Gaio & Aristarcho Macedonibus, fociis peregrinationis Pauli.

30 Paulo vero volente prodire ad populum, non siverunt eum prodire discipuli.

31 Sed & quidam ex Asiarchis, quum essent ei amici, nunciis ad eum missis, rogarunt ne se daret in theatrum.

32 Alii igitur aliud clamabant : erat enim concio conturbata, & plerique nesciebant cujus rei causa convenissent.

33 Ex turba vero quidam produxerunt Alexandrum, propellentibus cum Judæis. Alexander autem manu silentio postulato, volebat

which made silver shrines for Diana, brought no smal gain unto the craftsmen.

25 Whom he called together with the workmen of like occupation, and said, Sirs, ye know that by this craft we have our wealth.

26 Moreover ye see and hear, that none alone at Ephesus, but almost thorowout Asia, this Paul hath perswaded and turned away much people, saying, That they be no gods which are made with hands.

27 So that not only this our craft is in danger to be set at naught : but also that the temple of the great goddesse Diana should be despised, and her magnificence should be destroyed, whom all Asia, and the world worshippeth.

28 And when they heard these sayings, they were full of wrath, and cryed out, saying, Great is Diana of the Ephesians.

29 And the whole city was filled with confusion, and having caught Gaius and Aristarchus, men of Macedonia, Pauls companions in travel, they rushed with one accord into the theatre.

30 And when Paul would have entred in unto the people, the disciples suffered him not.

31 And certain of the chief of Asia, which were his friends, sent unto him, desiring him that he would not adventure himself into the theatre.

32 Some therefore cryed one thing, and some another : for the assembly was confused, and the more part knew not wherefore they were come together.

33 And they drew Alexander out of the multitude, the Jews putting him forward. And Alexander beckened with the hand, and would have made his

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defence unto the people.

34 But when they knew that he was a Jew, all with one voice about the space of two hours cried out, Great is Diana of the Ephesians.

35 And when the town-clerk had appeased the people, he said, Ye men of Ephesus, what man is there that knoweth not how that the city of the Ephesians is a worshipper of the great goddess Diana, and of the image which fell down from Jupiter?

36 Seeing then that these things cannot be spoken against, ye ought to be quiet, and to do nothing rashly.

37 For ye have brought hither these men, which are neither robbers of churches, nor yet blasphemers of your goddess.

38 Wherefore if Demetrius and the craftj-men which are with him, have a matter against any man, the law is open, and there are deputies; let them implead one another.

39 But if ye enquire any thing concerning other matters, it shall be determined in a lawful assembly.

40 For we are in danger to be called in question for this dayes uprore, there being no cause whereby we may give an account of this concourse.

41 And when he had thus spoken, he dismissed the assembly.

CHAP. XX.

And after the uprore was ceased, Paul called unto him the anciples, and embraced them, and departed for to go into Macedonia.

2 And when he had gone over these parts, and had given them much exhortation, he came into Greece,

defensione uti apud populum.

34 Quem ut agnoverunt Judæum esse, vox exstitit una ab omnibus profecta, quasi ad horas duas clamantibus, Magna est Diana Ephesiorum.

35 Tum scriba, quum sedasset turbam, dixit, Viri Ephesii, quisnam est hominum qui nesciat Ephesiorum urbem ædituam esse magnæ deæ Dianæ, & à Jove delapsi simul lacri?

36 Quum igitur istis non possit contradici, oportet vos sedatos esse, nec quicquam præceps facere.

37 Adduxistis enim homines istos, neque sacrilegos, neque contumeliosos in deam vestram.

38 Quod si Demetrius & qui cum eo sunt artifices negotium habent cum aliquo, agitur forum, & proconsules adsunt; alii alios postulant.

39 Siquid autem de rebus aliis requiritis, in legitima concione explicabitur.

40 Nam periculum est ne postulemur seditionis propter diem hodiernum, quum nulla subsit causa ob quam possimus reddere rationem concursus istius.

41 Et quum hæc dixisset, dimisit concionem.

CAP. XX.

Postquam vero cessavit tumultus, quum advocasset Paulus discipulos, & complexus esset, abiit profecturus in Macedoniam.

2 Quum autem illas partes peragrasset, & hortatus illos fuisset multo sermone, venit in Græciam.

3 Et ibi peractis mensibus tribus, quum ei in Syriam navigaturo factæ fuissent à Judæis insidiæ, censuit per Macedoniam reverti.

4 Comitabatur autem eum usque in Asiam Sopater Berœensis: ex Thessalonicensibus vero Aristarchus, & Secundus, & Gaius Derbeus, & Timotheus: Asiani vero, Tychicus, & Trophimus,

5 Quum prævisissent, expectarunt nos Troade.

6 Nos vero enavigavimus Philippis post dies azymo um, & venimus ad eos Troadem intra dies quinque; ubi commorati sumus dies septem.

7 Primo autem die hebdomadis, congregatis discipulis ad frangendum panem, Paulus diserebat cum eis abiturus postmodum, produxitque sermonem usque in mediam noctem.

8 Erant vero lucernæ multæ in cœnaculo ubi erant congregati.

9 Sedens autem quidam adolescens nomine Eutychus in fenestra, obrutus somno profundo, quum diutius disereret Paulus præ somno deturbatus de edit ex tertia contiguatione deorsum, & sublatus est mortuus.

10 Quum descendisset autem Paulus, prolapsus est in eum; & simul cum complexus dixit, Ne tumultuamini: anima enim ejus in ipso est.

11 Quum igitur ascendisset, fregissetque panem, & cibum sumisset, diu colloquutus usque ad diluculum, ita demum profectus est.

12 Adduxerunt autem puerum viventem, & solamen acceperunt non mediocre.

13 Nos vero progressi ad navem, profecti sumus Assum, illic recepturi Paulum:

3 And there abode three months: and when the Jews laid wait for him, as he was about to sail into Syria, he purposed to return thow Macedonia.

4 And there accompanied him into Asia, Sopater of Berea: and of the Thessalonians, Aristarchus, and Secundus, and Gaius of Derbe and Timotheus: and of Asia, Tychicus and Trophimus.

5 These going before, tarried for us at Troas.

6 And we sailed away from Philippi, after the daies of unleavened bread, and came unto them to Troas in five daies, where we abode seven daies.

7 And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow, and continued his speech until midnight.

8 And there were many lights in the upper chamber where they were gathered together.

9 And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep, and as Paul was long preaching he sunk down with sleep, and fell down from the third lojt, and was taken up dead.

10 And Paul went down and fell on him, and embracing him, said, Trouble not your selves, for his life is in him.

11 When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed.

12 And they brought the young man alive, and were not a little comforted.

13 ¶ And we went before to ship, and sailed unto Assos, there intending to take in Paul:

for so had he appointed, minding himself to go a foot.

14 And when he met with us at Assos, we took him in, and came to Mitylene.

15 And we sailed thence, and came the next day over against Chios, and the next day we arrived at Samos, and tarried at Trogyllium: and the next day we came to Miletus.

16 For Paul had determined to sail by Ephesus, because he would not spend the time in Asia; for he hasted, if it were possible for him to be at Jerusalem the day of Pentecost.

17 ¶ And from Miletus he sent to Ephesus, and called the elders of the Church.

18 And when they were come to him, he said unto them, Ye know from the first day that I came into Asia, after what manner I have been with you at all seasons,

19 Serving the Lord with all humility of mind, and with many tears, and temptations, which beset me by the lying in wait of the Jews:

20 And how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publikely, and from house to house,

21 Testifying both to the Jews and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.

22 And now behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there:

23 Save that the holy Ghost witnesseth in every city, saying, that bonds and afflictions abide me.

24 But none of these things move me, neither count I my life

sic enim edixerat, pedibus ipse iter facturus.

14 Ut autem conjunxit sese nobiscum apud Assum, recepto eo devenimus Mitylenen.

15 Et quā illinc enavigassemus, sequenti die pervenimus ē regione Chii; postridie vero appulimus Samum: & quum diversati essemus apud Trogyllium, sequenti die venimus Miletum.

16 Decreverat enim Paulus praternavigare Ephesum, ne ipsi contingeret tempus terere in Asia: festinabat enim, ut, si fieri posset, die pentecostes esset Hierosolymis.

17 Missis autem Mileto nunciis Ephesum, accersivit presbyteros ecclesiarum.

18 Qui cum ad ipsum venissent, dixit eis, Vos scitis quomodo à primo die quo ingressus sum Asiam, vobiscum per id omne tempus fuerim,

19 Serviens Domino cum omni animi submissione, & multis lachrymis ac tentationibus, quæ mihi evenerunt in Judæorum insidiis:

20 Ut nihil subterfugerim eorum quæ volis conducere, quo minus ea vobis annunciarer, & docerem vos publice & domatim;

21 Attestans Judæis simul & Græcis conversionem ad Deum, & fidem quæ est in Dominum nostrum Jesum Christum.

22 Et nunc ecce, ego vinctus Spiritu proficiscor Hierosolymam, ignorans quæ in ea mihi occurrent:

23 Nisi quod Spiritus sanctus oppidatim etiam atque etiam attestatur, dicens vincula & afflictiones me manere.

24 Sed nullius rei habeo rationem, neque vita mea mihi ipsi char

chara est, ut consummem cursum meum cum gaudio, & ministerium quod accepi à Domino Jesu, ad attestandum evangelium gratiæ Dei.

25 Et nunc ecce, ego scio non amplius visuros faciē meā ullos ex vobis omnibus, per quos transivi prædicans regnum Dei.

26 Ideo testor vobis hodie, me purum esse à sanguine omnium.

27 Non enim subterfugi quominus annuntiarem vobis omne Dei consilium.

28 Attendite igitur *animum* ad vos ipsos, & totum gregem in quo vos Spiritus ille sanctus constituit episcopos, ad pascendā ecclesiam Dei, quam suo illo proprio sanguine acquisivit.

29 Ego enim illud scio, lupos graves, non parcentes gregi, ingressuros esse in vos post discessum meum;

30 Et ex vobis ipsis exorturos qui loquantur perversa, ut discipulos post se abstrahant.

31 Ideo vigilate, memores me per triennium nocte & die non cessasse cum lacrymis admonere unumquemque.

32 Et nunc quoque, fratres, commendo vos Deo & sermoni gratiæ ipsius; qui *quidem Deus* potest vos superstruere, & dare vobis quod hereditatem jure possideatis cum sanctificatis omnibus.

33 Argentum vel aurum aut vestem nullius concupivi.

34 Imo ipsi nostis, vobis meis & iis qui mecum sunt manus istas ministrasse.

35 In omnibus ostendi vobis oportere sic laborando suscipere infirmos, & meminisse verborum Domini

dear unto my self, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God.

25 And now behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more.

26 Wherefore I take you to record this day, that I am pure from the blood of all men.

27 For I have not shunned to declare unto you all the counsel of God.

28 ¶ Take heed therefore unto your selves, and to all the flock, over the which the holy Ghost hath made you overseers, to feed the church of God which he hath purchased with his own blood.

29 For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.

30 Also of your own selves shall men arise, speaking perverse things, to draw away disciples, after them.

31 Therefore watch, and remember that by the space of three years, I ceased not to warn every one night and day with tears.

32 And now brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.

33 I have coveted no mans silver, or gold, or apparel.

34 Yea, you your selves know, that these hands have ministered unto my necessities, and to them that were with me.

35 I have shewed you all things, how that so labouring, ye ought to support the weak, and to remember the words of the Lord

Iesus, how he said, It is more blessed to give then to receive.

36 ¶ And when he had thus spoken, he kneeled down, and prayed with them all.

37 And they all wept sore, and fell on Pauls neck, and kissea him.

38 Sorrowing most of all for the words which he spake, that they should see his face no more. And they accompanied him unto the ship.

CHAP. XXI.

And it came to passe, that after we were gotten from them, & had lanched, we came with a straight course unto Ckoos, and the day following unto Rhodes, and from thence unto Patara.

2 And finding a ship sailing over into Phenicia, we went aboard, and set forth.

3 Now when we had discovered Cyprus, we left it on the left hand, and sailed into Syria, and landed at Tyre: for there the ship was to unlade her burden.

4 And finding disciples, we tarried there seven dayes: who said to Paul through the Spirit, that he should not go up to Jerusalem.

5 And when we had accomplished those dayes, we departed, and went our way, and they all brought us on our way, with wives and children, till we were out of the city: and we kneeled down on the shore, and prayed.

6 And when we had taken our leave one of another, we took ship, and they returned home again.

7 And when we had finished our course from Tyre, we came to Ptolemais, and saluted the brethren, and abode with them one day.

8 And the next day we that were of Pauls company, departed,

Iesu, ipsum videlicet dixisse, Beatū est dare potius quā accipere,

36 Et quum hæc dixisset, positis genibus suis oravit cum illis omnibus.

37 Magnus autem fletus omnium ortus est: & ruentes in colulum Pauli deosculabantur eum;

38 Cruciatī maxime ob sermonem quem dixerat, ipsos non esse amplius faciem ejus conspecturos: & deduxerunt eum ad navim.

CAP. XXI.

U^t autem profecti sumus, avulsi ab eis, recto cursu venimus Cōm, & sequenti die Rhodum, & illinc Patara.

2 Et nacti navem trajicientem in Phœniciam, ea consensa provecti sumus.

3 Quū autē cœpisset nobis apparere Cyprus, & eā ad sinistrā reliquissemus, navigavimus in Syriā, & devecti sumus Tyrū: illic enim navis erat suū onus expositura.

4 Permanisimus autem ibidem dies septem, inventis discipulis, qui Paulo dicebant per Spiritum, ne ascenderet Hierosolymam.

5 Sed peractis illis diebus abiimus, omnibus ducentibus nos, cum uxoribus & liberis, extra urbem usque: & positīs genibus in litore oravimus.

6 Et alii alios complexi conscendimus navim: illi autem reversi sunt domum suam.

7 Nos vero navigatione perfecta devenimus Tyro Ptolemaida; & salutatis fratribus, mansimus diem unum apud eos.

8 Postridie vero egressi Paulus & nos qui cum eo eramus, veni-

venimus Cæsaream : & ingressi domum Philippi evangelistæ, (qui erat unus ex illis septem) manimus apud eum.

9 Huic autem erant quatuor filiae virgines prophetantes.

10 Et quum illic permanissemus dies complures, descendit ex Judæa quidam propheta nomine Agabus :

11 Qui quum venisset ad nos, & sumisset zonam Pauli, vincitis sibi manibus ac pedibus, dixit, Hæc dicit Spiritus sanctus, Virum cujus est hæc zona ita vincient Hierosolymis Judæi, tradentque in manus gentium.

12 Ut vero ista audivimus, rogabamus & nos & ejus loci incolæ, ne ascenderet Hierosolymam.

13 Sed respondit Paulus, Quid facitis stantes, & emollientes cor meum ? nam ego non solum vinciri, sed & mori paratus sum Hierosolymis pro nomine Domini Jesu.

14 Quum igitur non assentiretur, acquievimus, dicentes, Fiat Domini voluntas.

15 Porro post dies istos collectis sarcinis adicendimus Hierosolymam.

16 Venerunt autem simul etiam aliqui ex discipulis Cæsareæ nobiscum, adducentes apud quem diversaremur, Mnasonem quendam Cyprium, antiquum discipulum.

17 Quum igitur pervenissemus Hierosolymam, libenter exceperunt nos fratres.

18 Sequenti vero die introiit Paulus nobiscum ad Jacobum, & omnes presbyteri adferunt :

19 Quos complexus, exposuit ordine singula

and came unto Cæsarea, and entered into the house of Philip the evangelist, (which was one of the seven) and abode with him.

9 And the same man had four daughters, virgins, which did prophesie.

10 And as we tarried there many dayes, there came down from Judea a certain prophet named Agabus.

11 And when he was come unto us, he took Pauls girdle, and bound his own hands and feet, and said, Thus saith the holy Ghost, So shall the Jews at Jerusalem bind the man that oweth this girdle, and shall deliver him into the hands of the Gentiles.

12 And when we heard these things, both we and they of that place, besought him not to go up to Jerusalem.

13 Then Paul answered, What mean ye to weep and to break mine heart ? for I am ready not to be bound onely, but also to die at Jerusalem for the Name of the Lord Jesus.

14 And when he would not be perswaded, we ceased, saying, The will of the Lord be done.

15 And after those dayes we took up our cariages, and went up to Jerusalem.

16 There went with us also certain of the disciples of Cæsarea, and brought with them one Mnason of Cyprus, an old disciple, with whom we should lodge.

17 And when we were come to Jerusalem, the brethren received us gladly.

18 And the day following Paul went in with us unto James, and all the elders were present.

19 And when he had saluted them, he declared particularly

what things God had wrought among the Gentiles by his ministry.

20 And when they heard it, they glorified the Lord, and said unto him, Thou see'st, brother, how many thousands of Jews they are which believe, and they are all zealous of the law.

21 And they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying, that they ought not to circumcise their children, neither to walk after the customs.

22 What is it therefore? the multitude must needs come together: for they will hear that thou art come.

23 Do therefore this that we say to thee: We have four men which have a vow on them;

24 Them take, and purifie thy self with them, and be at charges with them, that they may shave their heads: and all may know that those things whereof they were informed concerning thee, are nothing, but that thou thy self also walkest orderly, and keepest the law.

25 As touching the Gentiles which believe, we have written and concluded, that they observe no such thing, save only that they keep themselves from things offered to idols, and from blood, and from strangled, and from fornication.

26 Then Paul took the men, and the next day purifying himself with them, entered into the temple, to signify the accomplishment of the dayes of purification, untill that an offering should be offered for every one of them.

27 And when the seven dayes were almost ended, the Jews which were of Asia, when they

quæ Deus fecerat inter gentes, per ipsius ministerium.

20 At illi, his auditis, glorificaverunt Dominum; & dixerunt ei, Vides, frater, quot sint millia Judæorum qui omnes accensi crediderunt: suntque omnes accensi zelo Legis.

21 Audierunt autem de te ex aliorum sermone, te defectio-nem à Mose docere omnes qui inter gentes sunt Judæos, & dicere eos non debere circumci-dere filios, neque secundum ritus ambulare.

22 Quid est ergo? omnino oportet convenire multitu-dinem: audient enim te venisse.

23 Hoc igitur fac, quod tibi dicimus: Sunt nobis viri quatuor qui voto sese abstinerunt,

24 His assumtis, sanctificator cum eis, & adde ad eorum sumtus, ut radant capita, & norint omnes nihil esse eorum quæ de te auditione acceperunt, sed te quoque ita incedere ut Legem observes.

25 De iis autem qui crediderunt ex gentibus, nos scripsimus & decrevimus ne quid hujusmodi observent, nisi ut caveant ab iis quæ sunt im-molata simulacris, & à sanguine, & rebus suffocatis, & scortatione.

26 Tum Paulus, assumtis viris illis, sequente die cum eis sanctificatus ingressus est in templum, denunciâns ex-pletionem dierum sanctificationis, usquedum oblata fuit pro unoquoque eorum oblatio.

27 Quum autem septem illi dies jam essent finiendi, qui ex Asia advenierant Judæi ipsum con-

conspicati in templo, concitarunt totam turbam, & iniecerunt manus in eum,

28 Clamantes, Viri Israelitæ, succurrite : hic ille homo est qui adversus populum & Legem & locum hunc omnes ubique docet; atque adeo Græcos introduxit in templum, & polluit sanctum locum istum.

29 (Viderant enim antea Trophimum Ephesium in urbe cum eo, quem existimabant fuisse à Paulo introductum in templum)

30 Commota est igitur urbs tota, & factus est concursus populi: & prehensum Paulum trahebant è templo : statimque clausæ sunt fores.

31 Studentibus autem ipsis eum interficere, pervenit rumor ad tribunum cohortis, totam Hierosolymam conturbatam esse :

32 Qui eo ipso momento, acceptis militibus ac centurionibus, decurrit ad illos. At illi quum vidissent tribunal & milites, cessarunt cadere Paulum.

33 Tunc appropinquans tribunusprehendit eum, & iussit vinciri catenis duabus; & percontatus est quisnam esset, & quid fecisset.

34 Alii autem aliud vociferabantur in turba : & quum non posset certum rescire propter tumultum, iussit eum duci in castra.

35 Quum igitur pervenisset ad gradus, evenit ut portaretur à militibus propter violentiam turbæ.

36 Sequebatur enim multitudo populi clamans, Tolle ipsum.

37 Et quum futurum esset ut introduceretur in castra Paulus, dicit

saw him in the temple, stirred up all the people, and laid hands on him.

28 Crying out, Men of Israel, help: this is the man, that teacheth all men every where against the people, and the law, and this place: and farther, brought Greeks also into the temple, and hath polluted this holy place.

29 (For they had seen before with him in the city, Trophimus an Ephesian, whom they supposed that Paul had brought into the temple,)

30 And all the city was moved, and the people ran together: and they took Paul, and drew him out of the temple; and forthwith the doors were shut.

31 And as they went about to kill him, tidings came unto the chief captain of the band, that all Jerusalem was in an uproar.

32 Who immediately took soldiers, and centurions, and ran down unto them, and when they saw the chief captain and the souldiers, they left beating of Paul.

33 Then the chief captain came near and took him, and commanded him to be bound with two chains, and demanded who he was, and what he had done.

34 And some cryed one thing, some another, among the multitude: and when he could not know the certainty for the tumult, he commanded him to be carried into the castle.

35 And when he came upon the stairs, so it was that he was born of the souldiers, for the violence of the people.

36 For the multitude of the people followed after, crying, Away with him.

37 And as Paul was to be led into the castle, he said unto the

the chief captain; May I speak unto thee? Who said, Canst thou speak Greek?

38 Art not thou that Egyptian which before these dayes madest an uprore, and leddest out into the vildernesse four thousand men tha were murderers?

39 But Paul said, I am a man which am a Jew of Tarsus, a city in Cilicia, a citizen of no mean city: and I beseech thee, suffer me to speak unto the people.

40 And when he had given him licence, Paul stood on the stairs, & beckned with the hand unto the people: and when there was made a great silence, he spake unto them in the Hebrew tongue, saying,

CHAP. XXII.

MEn, brethren, and fathers, hear ye my defence which I make now unto you.

2 (And when they heard that he spake in the Hebrew tongue to them, they kept the more silence: and he saith)

3 I am verily a man which am a Jew, born in Tarsus a city in Cilicia, yet brought up in this city, at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous towards God, as ye all are this day.

4 And I persecuted this way unto the death, binding and delivering into prisons both men and women.

5 As also the high priest doth bear me witnesse, and all the estate of the elders: from whom also I received letters unto the brethren, and went to Damascus, to bring them which were there bound unto Jerusalem, for to be punished.

6 And it came to passe, that as I

tribuno, Licetne mihi aliquid tibi dicere? Qui dixit, Grace nosti?

38 Nonne tu es Ægyptius ille, qui ante hos dies commovisti & eduxisti in desertum quatuor millia sicariorum?

39 Dixit autem Paulus, Ego quidem sum Judæus Tarsensis, urbis in Cilicia non obscuræ civis: cæterum rogo te, permittite mihi ut alloquar populum.

40 Quum igitur ille permisisset, Paulus stans in gradibus, manu silentium postulavit à plebe: & magno silentio facto, loquutus est lingua Hebræa, dicens,

CAP. XXII.

Viri fratres & patres, audite meam qua nunc apud vos utor defensionem.

2 Quum audissent autem eum Hebræa lingua ipsos alloqui, magis præbuerunt se quietos: ipse vero dixit eis,

3 Ego quidem sum Judæus, natus Tarsi, quæ urbs est Ciliciæ; nutritus vero in hac ipsa urbe apud pedes Gamalielis, eruditus ad exquisitam formam patriæ legis, zelo Dei accensus, sicut & vos omnes estis hodie;

4 Qui hanc sectam sum persecutus usque ad mortem, vinciens ac tradens in carceres cum viros tum mulieres:

5 Ut & pontifex maximus mihi testis est, & totus seniorum ordo; à quibus etiam acceptis ad fratres epistolis, Damascus proficiscebatur, adducturus etiam eos qui illic essent victos Hierosolymam, ut punirentur.

6 Evenit autem mihi inter facienti,

facienti, & appropinquanti Damasco circiter meridiem, ut repente è cœlo circumfuderit me lux multa tamquam fulgur.

7 Cecidique in solum, & audiui vocem dicentem mihi, Saul, Saul, quid me persequeris.

8 Ego vero respondi, Quis es, Domine? Dixitque mihi, Ego sum Jesus Nazareus, quem tu persequeris.

9 Porro qui mecum erant lucem quidè conspexerunt, & expavesci sunt; vocè autem non audierunt ejus qui loquebatur mecum.

10 Dixi vero, Quid faciam, Domine? Dominus autem dixit mihi, Surge, ac proficiscere Damascum: & illic tibi dicetur de omnibus quæ constitutum est tibi ut facias.

11 Quum vero non viderem præ gloria lucis illius, manu deductus ab iis qui mecum erant, veni Damascum.

12 Ananias autem, quidam vir pius secundum Legem, testimonio ornatus omnium illic habitantium Judæorum,

13 Veniens ad me, & adstans, dixit mihi, Saul frater, recipe visum. Et ego eodem illo momento visu recepro illum vidi.

14 Ipse autem dixit, Deus patrum nostrorum designavit te qui cognosceres ipsius voluntatem, & videres Justum illum, & audires vocem ex ore ipsius.

15 Nam eris ei testis apud omnes homines eorum quæ vidisti & audisti.

16 Et nunc quid cunctaris? surgens baptizator, & ablutor à peccatis tuis, invocato nomine Domini.

17 Evenit autem mihi reverso Hierosolymam,

made my journey, and was come nigh unto Damascus, about noon, suddenly there shone from heaven a great light round about me.

7 And I fell unto the ground, and heard a voice, saying unto me, Saul, Saul, why persecutest thou me?

8 And I answered, Who art thou Lord? And he said unto me, I am Jesus of Nazareth whom thou persecutest.

9 And they that were with me, saw indeed the light, and were afraid; but they heard not the voice of him that spake to me.

10 And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus, and there it shall be told thee of all things which are appointed for thee to do.

11 And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus.

12 And one Ananias a devout man according to the law, having a good report of all the Jews which dwelt there,

13 Came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked up upon him.

14 And he said, The God of our fathers hath chosen thee, that thou shouldest know his will, and see that just One, and shouldest hear the voice of his mouth.

15 For thou shalt be his witness unto all men, of what thou hast seen and heard.

16 And now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the Name of the Lord.

17 And it came to pass, that when I was come again to Jerusalem,

even

Even while I prayed in the temple,
I was in a trance ;

18 And saw him, saying unto me, Make haste, and get thee quickly out of Jerusalem : for they will not receive thy testimony concerning me.

19 And I said, Lord, they know that I imprisoned, and beat in every synagogue them that believed on thee.

20 And when the blood of thy martyr Steven was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him.

21 And he said unto me, Depart : for I will send thee far hence unto the Gentiles.

22 And they gave him audience unto this word, and then lift up their voices, and said, Away with such a fellow from the earth : for it is not fit that he should live.

23 And as they cried out, and cast off their clothes, and threw dust into the air,

24 The chief captain commanded him to be brought into the castle, and bad that he should be examined by scourging : that he might know wherefore they cried so against him.

25 And as they bound him with thongs, Paul said unto the centurion that stood by : Is it lawful for you to scourge a man that is a Roman, and uncondemned ?

26 When the centurion heard that, he went and told the chief captain, saying, Take heed what thou dost, for this man is a Roman.

27 Then the chief captain came and said unto him, Tell me, art thou a Roman ? He said, yea.

28 And the chief captain answered, With a great sum obtained I this freedom. And Paul said,

quum orarem in templo, ut raperer extra me,

18 Et viderem eum dicentem mihi, Festina, & exi cito Hierosolymis, quoniam non excipient testimonium tuum de me.

19 Etego dixi, Domine, ipsi sciunt me pertraxisse in carcerē, & verberibus affecisse per singulas synagogas eos qui credebant in te.

20 Et quā effunderetur sanguis Stephani martyris tui, ego quoq; adstabā, & una assentiebar cædi ipsius, & custodiebā pallia eorum qui interimebant eum.

21 Tum is dixit mihi, Prosciscere : nam ego te longe ad gentes emittam.

22 Audiebant autem eum ad hunc usq; sermonē : tū vero sustulerunt vocē suam, dicentes, Tolle è terra hominē istiusmodi : non enim convenit eum vivere.

23 Clamantibus autem eis, & projicientibus pallia, & pulverē jactantibus in aërem,

24 Jussit tribunus eum duci in castra, dixitque ut in eum flagris inquireretur : ut resciret propter quod crimen sic clamarent adversus eum.

25 Quā autē eum distendissent loris cædendum, dixit adstanti centurioni Paulus, Num hominē Romanum, & quidem indicta causa, licet vobis flagellare ?

26 Hoc autem eum audisset centurio, adiit tribunum, & hoc annuntiavit ei, dicens, Vide quid facturus sis : homo enim iste Romanus est.

27 Accedens autem tribunus dixit ei, Dic mihi, num tu Romanus es ? At ille dixit, Etiam.

28 Et respondit tribunus, Ego multa summa civitatem istam acquisivi. Paulus autem ait, Ego

Ego vero etiam natus sum civis.

29 Statim igitur abscesserunt ab eo qui erant in eum inquisituri : sed & tribunus quoque metuit, cognito eum Romanum esse, quoniam eum vinxerat.

30 Postridie vero volens certum rescire, nempe, cuius rei accusaretur à Judæis, solvit eum è vinculis, & iussit primarios sacerdotes venire, totumque ipsorum confessum : ac deductum Paulum statuit coram eis.

C A P. XXIII.

Intentis autem in confessum oculis Paulus ait, Viri fratres, ego omni conscientia bona servivi Deo ad hunc usque diem.

2 Ananias autem pontifex maximus imperavit iis qui ipsi adstabant, ut os ejus caderent.

3 Tum Paulus dixit ei, Futurum est ut percutiat te Deus, paries dealbate : & tu sedes judicans me secundum Legem & Legem transgrediens jubes me cadi ?

4 Tum qui adstabant dixerunt, Pontifici illi Dei maximo conviciaris ?

5 Dixit autem Paulus, Nescibam, fratres, pontificem esse maximum : scriptum est enim, Principi populi tui non maledices.

6 Quum vero nosset Paulus unam quidem partem esse Sadducorum, alteram vero Phariseorum, clamavit in confesso, Viri fratres, ego Phariseus sum, filius Pharisei : de spe & resurrectione mortuorum ego in iudicium vocor.

7 Quum autem hoc esset loquutus, orta est seditio inter Phariseos. ac Sadducos ;

But I was free born.

29 Then straightway they departed from him which should have examined him : and the chief captain also was afraid after he knew that he was a Roman, and because he had bound him.

30 On the morrow, because he would have known the certainty, wherefore he was accused of the Jews, he loosed him from his bands ; and commanded the chief priests and all their counsel to appear, and brought Paul down, and set him before them.

C H A P. XXIII.

And Paul earnestly beholding the council, said, Men and brethren, I have lived in all good conscience before God, until this day.

2 And the high priest Ananias commanded them that stood by him, to smite him on the mouth.

3 Then said Paul unto him, God shall smite thee, thou whited wall : for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law ?

4 And they that stood by, said, Revilest thou Gods high priest ?

5 Then said Paul, I mist not brethren, that he was the high priest : for it is written, Thou shalt not speak evil of the ruler of thy people.

6 But when Paul perceived that the one part were Sadduces, and the other Pharisees, he cried out in the council, Men and brethren, I am a Pharisee, the son of a Pharisee : of the hope and resurrection of the dead I am called in question.

7 And when he had so said, there arose a dissention between the Pharisees and the Sadduces : and

and the multitude was divided.

8 For the Sadduces say that there is no resurrection, neither angel nor spirit; but the Pharisees confesse both.

9 And there arose a great cry : and the Scribes that were of the Pharisees part arose, and strove, sayings We find no evil in this man : but if a spirit or an angel hath spoken to him, let us not fight against God.

10 And when there arose a great dissention, the chief captain fearing lest Paul should have been pulled in pieces of them, commanded the souldiers to go down, and to take him by force from among them, and to bring him into the castle.

11 And the night following, the Lord stood by him, and said, Be of good chear, Paul : for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.

12 And when it was day, certain of the Jews banded together, and bound themselves under a curse, saying, that they would neither eat nor drink, till they had killed Paul.

13 And they were more then fourty which had made this conspiracy.

14 And they came to the chief priests and elders, and said, We have bound our selves under a great curse, that we wil eat nothing until we have slain Paul.

15 Now therefore ye with the council, signifie to the chief captain, that he bring him down unto you to morrow, as though ye wou'd enquire something more perfectly concerning him: and wee, or ever he come near, are ready to kill him.

16 And when Pauls sisters son

& filia est multitudo.

8 Nam Sadduczi quidem dicunt non esse resurrectionem, neque angelum, neque spiritum: Pharisei autem utrumque profitentur.

9 Ortus est igitur clamor magnus : & quum surrexissent Scribæ ex partibus Phariseorû, depugnabant, dicentes, Nihil mali invenimus in homine isto : quod si spiritus loquutus est ei, seu angelus, ne repugnemus Deo.

10 Magna autem orta seditione, veritus tribunus ne Paulus ab ipsis discerperetur, iussit militum manum descendere, & eum raptum è medio ipsorum ducere in castra.

11 Sequenti vero nocte superveniens ei Dominus dixit, Confide, Paule : ut enim constanter attestatus es de me Hierosolymis, sic te oportet etiam Romæ testari.

12 Orto autam die, quidam ex Judæis facta coitione devoverunt sese, dicentes neque esuros se, neque bibituros, usquequo interemissent Paulum.

13 Erant vero plures quam quadraginta viri qui hanc conjunctionem fecerant ;

14 Qui adierunt primarios sacerdotes & seniores, & dixerunt, Devotione devovimus nos ipsos, nihil gustaturos usquequo interemerimus Paulum.

15 Nunc ergo vos comparete apud tribunum ex confessus voluntate, ut eum cras ad vos deducat, veluti exquilitius percognituros de iis quæ ad eum spectant : nos vero, priusquam appropinquet, parati sumus ipsum interimere.

16 Quum autem filius sororis Pauli

Pauli audisset insidias, venit, & ingressus in castra annuntiavit eas Paulo.

17 Paulus autem advocato quodam ex centurionibus, ait, Adolescentem hunc abduc ad tribunum : habet enim quod annunciet ei.

18 Ille igitur assumptum eum duxit ad tribunum, & dixit, Vincit ille Paulus advocatum me rogavit ut hunc adolescentem ducerem ad te, qui aliquid habeat quod tibi loquatur.

19 Tribunus vero, prehensa ejus manu quum secessisset seorsum percontatus est, Quid est quod habes mihi annuncianum ?

20 Ille autem dixit, Judæi constituerunt te rogare ut cras Paulum deducas in confessum, quasi aliquid exquisitius percontaturi sint de eo.

21 Tu vero ne ipsis assentitor ; insidiantur enim ei, ex istis viri plures quadraginta qui seipsos devoverunt, neque efuros neque bibituros usque quo interemerint eum : & nunc parati sunt, expectantes quid à te renuncietur.

22 Tribunus igitur dimisit adolescentem, quum ei mandasset ut nulli effutiret quod hæc ipsi indicasset.

23 Et advocatis duobus quibusdam ex centurionibus, dixit eis, Parate milites ducentos, qui profiscantur Cæsaream usque, & equites septuaginta, & stipatores ducentos, à tertia hora noctis :

24 Et ut jumenta præberent, ut impositum Paulum saluum perducerent ad Felicem præsidem :

heard of their laying in wait, he went and enired into the castle, and told Paul.

17 Then Paul called one of the centurions unto him, and said, Bring this young man unto the chief captain ; for he hath a certain thing to tell him.

18 So he took him, and brought him to the chief captain, and said, Paul the prisoner called me unto him, and prayed me to bring this young man unto thee, who hath something to say unto thee.

19 Then the chief captain took him by the hand, and went with him aside privattly, and asked him, What is that thou hast to tell me ?

20 And he said, The Jews have agreed to desire thee that thou wouldest bring down Paul to morrow into the councel, as though they would enquire somewhat of him more perfectly.

21 But do not thou yield unto them : for there lie in wait for him of them more then forty men, which have bound themselves with an oath, that they will neither eat nor drink till they have killed him : and now are they ready, looking for a promise from thee.

22 So the chief captain then let the young man depart, and charged him, See thou tell no man that thou hast shewed these things to me.

23 And he called unto him two centurions, saying, Make ready two hundred souldiers to go to Cæsarea, and horsemen threescore and ten, and spearmen two hundred, at the third hour of the night.

24 And provide them beasts, that they may set Paul on, and bring him safe unto Felix the governour.

25 And he wrote a letter after this manner.

26 Claudius Lysias, unto the most excellent governour Felix, sendeth greeting.

27 This man was taken of the Jews, and should have been killed of them : then came I with an army, and rescued him, having understood that he was a Roman.

28 And when I would have known the cause wherefore they accused him, I brought him forth into their council :

29 Whom I perceived to be accused of questions of their law, but to have nothing laid to his charge worthy of death or of bonds.

30 And when it was told me, how that the Jews laid wait for the man, I sent straightway to thee, and gave commandment to his accusers also, to say before thee what they had against him. Farewel.

31 Then the souldiers, as it was commanded them, took Paul, and brought him by night to Antipatris.

32 On the morrow they left the horsemen to go with him, and returned to the castle.

33 Who when they came to Cesarea, and delivered the epistle to the governour, presented Paul also before him.

34 And when the governour had read the letter, he asked of what province he was; And when he understood that he was of Cilicia :

35 I will hear thee, said he, when thine accusers are also come. And he commanded him to be kept in Herods judgement hall.

25 Scripta epistola quæ hanc summam contineret ;

26 Claudius Lysias præstantissimo præsidii Felici salutem.

27 Virum hunc comprehensum à Judæis, quum jam futurum esset ut ab eis interimeretur, superveniens cum militum manu erui, edoctus Romanum esse.

28 Et volens rescire crimen cujus eum postularent, deduxi eum in ipsorum consessum.

29 Quem comperi accusari de questionibus Legis ipsorum, nullius vero criminis reum quod sit dignum morte aut vinculis.

30 Indicatis autem mihi insidiis adversus hunc virum eventuris à Judæis, eo ipso momento misi eum ad te, & mandavi quoque accusatoribus, ut quæ habent adversus eum dicant apud te. Vale.

31 Milites igitur, sicut ipsis edixerat, receptum Paulum duxerunt nocte Antipatrida.

32 Postero autem die reversi sunt in castra, relictis equitibus qui cum eo proficiscerentur.

33 Qui quum venissent Cesaream, & reddidissent epistolam præsidii, stiterunt coram eo etiam Paulum.

34 Quum legisset autem literas præses, & interrogasset ex qua provincia esset, ac cognovisset esse ex Cilicia,

35 Audiam te, inquit, quum accusatores quoque tui adfuerint. Jussitque in prætorio Herodis ipsum custodiri.

Cap. xxiv.

CAP. XXIV.

QUINQUE autem post diebus descendit pontifex maximus Ananias cum senioribus, & Tertullo quodam oratore: qui comparuerunt coram præfide contra Paulum.

2 Citato igitur eo, cœpit accusare Tertullus, dicens,

3 Multa nos pace potiri per te, & ea quæ recte ac feliciter in hac gente providentia tua gesta sunt, prorsus & ubique agnoscimus, præstantissime Felix, cum omni gratiarum actione.

4 Ne vero te diutius interpellem, precor te ut audias nos paucis pro tua æquitate.

5 Comperimus enim virum hunc esse pestem, & qui moveat seditionem omnibus Judæis per orbem terrarum, & principem hæresis Nazaræorum:

6 Qui templum quoque tentavit prophanare: in quæ etiam prehensum volumus secundum Legem nostram iudicium ferre.

7 Sed interveniens tribunus Lysias, cum magna vi abduxit eum è manibus nostris:

8 Iussit ipsius accusatoribus ad te venire; ex quo poteris ipse, inquisitione habita, de omnibus istis cognoscere de quibus nos eum accusamus.

9 Consenserunt autem etiam Judæi, aientes hæc ita se habere.

10 Respondit autem Paulus, quum innuisset ei præses ut loqueretur, Quia te à multis annis huic genti præfuisse scio, eo alacriore animo quæ ad me attinent pro mei defensione dicam.

11 Quum tu possis

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CHAP. XXIV.

ANd after five dayes, Ananias the high priest descended with the elders, and with a certain orator named Tertullus, who enformed the governour against Paul.

2 And when he was called forth, Tertullus began to accuse him, saying,

3 Seeing that by thee we enjoy great quietnesse, and that very worthy deeds are done unto this nation, by thy providence, we accept it alwayes, and in all places, most noble Felix, with all thankfulnessse.

4 Notwithstanding, that I be not further tedious unto thee, I pray thee that thou wouldest hear us of thy clemency a few words.

5 For we have found this man a pestilent fellow, and a mover of sedition among all the Jews throughout the world, and a ring-leader of the sect of the Nazarenes.

6 Who also hath gone about to prophane the temple: whom we took and would have judged according to our law.

7 But the chief captain Lysias came upon us, and with great violence took him away out of our hands,

8 Commanding his accusers to come unto thee: by examining of whom, thy self mayest take knowledge of all these things whereof we accuse him.

9 And the Jews also assented, saying, that these things were so.

10 Then Paul, after that the governour had beckned unto him to speak, answered, Forasmuch as I know that thou hast been of many years a judge unto this nation, I do the more chearfully answer for my self:

11 Because that thou mayest under-

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understand, that there are yet but twelve dayes since I went up to Jerusalem for to worship.

12 And they neither found me in the temple d'sputing with any man, neither raising up the people neither in the synagogues, nor in the City:

13 Neither can they prove the things whereof they now accuse me.

14 But this I confesse unto thee, that after the way which they call heresie, so worship I the God of my fathers, believing all things which are written in the law and the prophets.

15 And have hope towards God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust.

16 And herein do I exercise my self to have alwaies a conscience void of offense toward God, and toward men:

17 Now after many years, I came to bring alms to my nation, and offerings.

18 Whereupon certain Jews from Asia found me purified in the temple, neither with multitude, nor with tumult:

19 Who ought to have been here before thee, and object, if they had ought against me.

20 Or else let these same here say, if they have found any evill doing in me, while I stood before the counsel,

21 Except it be for this one voice, that I cryed standing among them, Touching the resurrection of the dead, I am called in question by you this day.

22 And when Felix heard these things, having more perfect knowledge of that way, he deferred them, and said,

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certior fieri, non plures exatim esse dies quā duodeci, ex quo ascendi Hierosolymā adoraturus.

12 Neque vero me in templo invenerunt cum aliquo differentem, aut coitionem turbæ facientem, neque in synagogis, neque in urbe:

13 Neque probare possunt ea de quibus nunc me accusant.

14 Hoc vero tibi fateor, me secundum viam illam, quam hæresim dicunt, ita colere patrium Deum, ut qui credam omnibus quæ in Lege & in prophetis scripta sunt:

15 Et spem habeam in Deo, fore, quam etiam ii ipsi expectant, resurrectionem mortuorum, tum justorum tum injustorum.

16 Interea vero ipse me exerceo, ad conscientiam habendam sine offensa apud Deum & apud homines semper.

17 Pluribus autem annis interjectis, veni elemosynas præstiturus genti meæ, & oblationes.

18 Inter quæ invenerunt me sanctificatum in templo, non tamen cum turba, neque cum tumultu, quidam ex Asia Judæi.

19 Quos oportuit apud te adesse, & accusare, si quid haberent adversum me.

20 Aut hi ipsi dicant, si quod compererunt in me injuste factum, quum ego starem in confesso.

21 Nisi de hac una voce quam clamavi quum inter eos starem, De resurrectione mortuorum ego in judicium vocor hodie à vobis.

22 Auditis autem his, Felix ampliavit eos, Postquam exquisitus pernovero quæ ad viam istam pertinent, inquit, quum

quum tribunus Lysias descendit, pernoſcam veſtrum negotium.

23 Edicens etiam centurioni ut ſervaretur Paulus, ac laxaretur, & ne quis prohiberetur ex ipſius familiaribus ei miniſtrare, aut eum adire.

24 Aliquot autem poſt diebus, quum adveniffet Felix cū Drufilla uxore ſua, quæ erat Judæa, accerſivit Paulum, & audivit eum de fide quæ eſt in Chriſtum.

25 Differente autem ipſo de juſticia, & continentia, & judicio futuro, expavefactus Felix reſpondit, Ut nunc ſe res habent, abi: opportunitatem autem poſt nactus accerſam te.

26 Simul & illud ſperans, fore ut pecunia ipſi daretur à Paulo, ut eum vinculis exſolveret: quomobrem etiam crebrius eum accerſens, colloquebatur cum eo.

27 Biennio autem completo accepit ſucceſſorem Felix Porciū Feſtum: & volens gratiā inire à Judæis Felix, reliquit Paulū vincitū.

C A P. XXV.

Feſtus ergo ingreſſus provinciam, triduo poſt aſcendit Cæſarea Hieroſolymam.

2 Comparuerunt autem coram eo pontifex maximus & primarii ex Judæis contra Paulum, & eum precati ſunt,

3 Petentes gratiam adverſus eum, ut accerſeret eum Hieroſolymam: factis inſidiis, ut eum in via interimerent.

4 Feſtus autem reſpondit ut aſſervaretur Paulus Cæſarea; ſe vero cito illuc profeſſurum.

5 Qui ergo inter vos, inquit, iſtus poterunt, una

When Lyſias the chief captain ſhall come down, I will know the uttermoſt of your matter.

23 And he commanded a centurion to keep Paul, and to let him have liberty, and that he ſhould forbid none of his acquaintance to miniſter or come unto him.

24 And after certain dayes, when Felix came with his wife Drufilla, which was a Jeweſſe, he ſent for Paul, and heard him concerning the faith in Chriſt.

25 And as he reaſoned of righteouſneſſe, temperance, and judgement to come, Felix trembled, and answered, Go thy way for this time, when I have a convenient ſeaſon, I will call for thee.

26 He hoped alſo that money ſhould have been given him of Paul, that he might looſe him: wherefore he ſent for him the oftener, and communed with him.

27 But after two years, Portius Feſtus came into Felix room: and Felix willing to ſhew the Jews a pleaſure, left Paul bound.

C H A P. XXV.

Now when Feſtus was come into the province, after three dayes he aſcended from Cæſarea to Jeruſalem.

2 Then the high prieſt, and the chief of the Jews informed him againſt Paul, and beſought him,

3 And deſired favour againſt him that he would ſend for him to Jeruſalem, lying wait in the way to kill him.

4 But Feſtus answered, that Paul ſhould be kept at Cæſarea, and that he himſelf would depart ſhortly thither.

5 Let them therefore, ſaid he, which among you are able,

go down with me, and accuse this man, if there be any wickedness in him.

6 And when he had tarried among them more then ten dayes, he went down unto Cesarea, and the next day sitting in the judgement seat commanded Paul to be brought.

7 And when he was come, the Jews which came down from Jerusalem, stood round about, and laid many and grievous complaints against Paul, which they could not prove.

8 While he answered for himself, Neither against the law of the Jews, neither against the temple, nor yet against Cæsar, have I offended any thing at all.

9 But Festus willing to do the Jews a pleasure, answered Paul, and said, Wilt thou go up to Jerusalem, and there be judged of these things before me?

10 Then said Paul, I stand at Cæsars judgement seat, where I ought to be judged: to the Jews have I done no wrong, as thou very wel knowest.

11 For if I be an offender, or have committed any thing worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me, no man may deliver me unto them. I appeal unto Cæsar.

12 Then Festus, when he had conferred with the council, answered, Hast thou appealed unto Cæsar? unto Cæsar shalt thou go.

13 And after certain dayes, king Agrippa and Bernice came unto Cesarea to salute Festus.

14 And when they had been there many dayes, Festus declared Pauls cause unto the King, saying, There is a certain man left in bonds by Felix:

descendant, & liquid est in hoc viro improbum, accusent eum.

6 Commoratus autem apud eos dies non plures quam decem, quum descendisset Cæsaream, postero die sedit in tribunali, iussitque Paulum adduci.

7 Qui quum adfuiſſet, circumsteterunt eum qui Hierosolymis descenderant Judæi, multas & graves criminationes adferentes adversus Paulum, quas nequibant demonstrare.

8 Quum ipse pro sui defensione diceret, Neque in Legem Judæorum, neque in templum, neque in Cæsarem quicquam peccavi.

9 Sed Festus volens gratiam inire à Judæis, respondens Paulo dixit, Vis Hierosolymam ascendere, & illic de his judicari apud me?

10 Dixit autem Paulus, Ad tribunal Cæsaris sto, ubi me oportet judicari: Judæos nulla in re injuria affeci, sicut & tu pulchre agnoscis.

11 Nam si injuria quemquam affeci, & aliquid dignum morte feci, non reculo mori: sin vero nihil est ex his de quibus isti me accusant, nullus me potest eis donare: Cæsarem appello.

12 Tunc Festus cum concilio colloquutus respondit, Cæsarem appellasti? ad Cæsarem proficisceris.

13 Diebus autem aliquot exactis, Agrippa rex & Bernice venerunt Cæsaream salutaturi Festum.

14 Et quum dies complures illic essent commorati, Festus regi exposuit quæ ad Paulum spectabant, dicens, Vir quidam est relictus à Felice in vinculis:

15 De quo, quum essem Hierosolymis, comparuerunt principes sacerdotum & seniores Judæorum, petentes damnationem adversus eum.

16 Quibus respondi, non esse Romanis morem, quempiam ad exitium concedere, priusquam is qui accusatur in conspectu habeat accusatores, & locum defensionis accipiat super criminatione.

17 Quum ergo huc convenissent absque ulla dilatione, consequente die sedens in tribunali jussi adduci hominem.

18 Cujus accusatores quum adstarent, nullum crimen objiciebant eorum quæ ego suspicabar.

19 Sed quæstiones quasdam de sua superstitione habebant adversus eum, & de quodam Jesu defuncto, quem aiebat Paulus vivere.

20 Incertus autem ego super ejusmodi inquisitione, dixi, Num vellet proficisci Hierosolymam, & illic judicari super istis.

21 Quum vero Paulus appellasset ut asservaretur Augusti cognitioni, jussi eum asservari quousque mitterem eum ad Cæsarem.

22 Agrippa vero dixit Festo, Velim & ipse hominem audire. At ille, Cras, inquit, cum audies.

23 Postero igitur die quum venisset Agrippa & Bernice cum multa ostentatione, & introissent in auditorium cum tribunis & eminentibus ejus urbis civibus, jubente Festo adductus est Paulus.

15 About whom when I was at Jerusalem, the chief priests and the elders of the Jews informed me, desiring to have judgement against him.

16 To whom I answered, It is not the manner of the Romanes to deliver any man to die, before that he which is accused, have the accusers face to face, and have licence to answer for himself concerning the crime laid against him.

17 Therefore when they were come hither, without any delay on the morrow I sat on the judgement seat, and I commanded the man to be brought forth.

18 Against whom when the accusers stood up, they brought none accusation of such things as I supposed:

19 But had certain questions against him of their own superstition, and of one Jesus which was dead, whom Paul affirmed to be alive.

20 And because I doubted of such manner of questions, I asked him whether he would go to Jerusalem, and there be judged of these matters.

21 But when Paul had appealed to be reserved unto the hearing of Augustus, I commanded him to be kept til I might send him to Cæsar.

22 Then Agrippa said unto Festus, I would also hear the man my self. To morrow, said he, thou shalt hear him.

23 And on the morrow when Agrippa was come and Bernice, with great pomp, and was entered into the place of hearing, with the chief captains, and principal men of the city, at Festus commandment Paul was brought forth.

24 And Festus said, King Agrippa, and all men which are here present with us, ye see this man, about whom all the multitude of the Jews have dealt with me, both at Jerusalem, and also here, crying that he ought not to live any longer.

25 But when I found that he had committed nothing worthy of death, and that he himself hath appealed to Augustus, I have determined to send him.

26 Of whom I have no certain thing to write unto my lord: wherefore I have brought him forth before you, and specially before thee, O king Agrippa, that after examination had, I might have somewhat to write.

27 For it seemeth to me unreasonable to send a prisoner, and not withal to signify the crimes laid against him.

CHAP. XXVI.

Then Agrippa said unto Paul, Thou art permitted to speak for thy self. Then Paul stretched forth the hand, and answered for himself.

2 I think myself happy, king Agrippa, because I shall answer for my self this day before thee, touching all the things whereof I am accused of the Jews:

3 Especially because I know thee to be expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently.

4 My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews,

5 Which knew me from the beginning, (if they would testify) that after the most straitest sect of our religion, I lived a Pharisee.

24 Tum Festus, Agrippa rex, inquit, & omnes qui simul adestis nobiscum, videtis istum, de quo omnis multitudo Judæorum interpellavit me & Hierosolymis & hic, vociferando non oportere ipsum vivere amplius.

25 Ego vero quum comperissem eum nihil dignum morte fecisse, & is ipse appellasset Augustum, decrevi eum mittere.

26 De quo quid certi scribam domino non habeo: quapropter eum ad vos produxi, & maxime ad te, rex Agrippa, ut habita questione, habeam quod scribam.

27 Nam præter rationem mihi videtur, quum mittam vincum, non etiam crimina in eum collata significare.

CAP. XXVI.

Agrippa vero Paulo dixit, Permittitur tibi pro teipso dicere. Tunc Paulus extenta manu hac defensione usus est.

2 Super omnibus de quibus postulor à Judæis, rex Agrippa, beatum me duco quod sim hodie defensione apud te usurus:

3 Maxime quod te gnarum esse sciam omnium qui apud Judæos sunt rituum & questionum. Ideo rogo te ut me patiente animo audias.

4 Vitam itaque meam actam à juventute, quæque à principio fuit in gente mea Hierosolymis, sciunt omnes Judæi,

5 Ut qui antea noverint, me jam inde à majoribus (si velint testari) secundum exquisitissimam illam hæresin nostri religiosi cultus vixisse Phariseum.

6 Nunc vero ob spem promissionis facta patribus nostris à Deo, sto in iudicium vocatus :

7 Ad quam promissionem duodecim tribus nostræ, Deum nocte & die assidue colentes, sperant se deventuras : de qua spe postulator, rex Agrippa, à Judæis.

8 Quid ? incredibile iudicatur apud vos, quod Deus mortuos suscitet ?

9 Equidem statueram apud me, adversus nomen illius Jesu Nazaræi multa oportere me contraria facere.

10 Quod etiam feci Hierosolymis; & multos sanctorum ego carceribus inclusi, à principibus sacerdotum potestate accepta : & quum ab eis interimerentur, tuli suffragium :

11 Ac per omnes synagogas sæpe ipsos puniens, coegi ad blasphemandum : & supra modum furens adversus eos, persecutus sum ipsos etiam in exteris usque civitates.

12 Inter quæ etiam proficiscens Damascum cum auctoritate & procuratione à principibus sacerdotum,

13 Die medio, rex, in via vidi coelitus lucem, quæ splendorem solis superans, circumfudit me suo fulgore & eos qui mecum iter faciebant.

14 Quum autem omnes nos decidissimus in terram, audiivi vocem alloquentem me, ac dicentem Hebraica lingua, Saul, Saul, quid me persequeris ? durum est tibi contra stimulos calcitrare.

15 Ego autem dixi, Quis es, Domine ? At ille dixit, Ego sum Jesus ille quem tu persequeris.

16 Sed exsurge, & sta in pedes tuos : idcirco enim apparui tibi, ut designarem te

6 And now I stand and am judged for the hope of the promise made of God unto our fathers :

7 Un-o which promise our twelve tribes instantly serving God day and night hope to come : for which hopes sake, king Agrippa, I am accused of the Jews.

8 Why should it be thought a thing incredible with you, that God should raise the dead ?

9 I verily thought with myself that I ought to do many things contrary to the Name of Jesus of Nazareth.

10 Which thing I also did in Jerusalem, and many of the saints did I shut up in prison, having received authority from the chief priests, and when they were put to death, I gave my voice against them.

11 And I punished them oft in every synagogue, and compelled them to blaspheme : and being exceedingly mad against them, I persecuted them even unto strange cities.

12 Whereupon as I went to Damascus, with authority and commission from the chief priests :

13 At midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me, and them which journeyed with me.

14 And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me ? It is hard for thee to kick against the pricks.

15 And I said, Who art thou Lord ? And he said, I am Jesus whom thou persecutest.

16 But rise and stand upon thy feet, for I have appeared unto thee for this purpose, to make thee

a minister and a witnesse both of these things which thou hast seen, and of those things in the which I will appear unto thee,

17 Delivering thee from the people, and from the Gentiles, unto whom now I send thee,

18 To open their eyes, and to turn them from darknesse, to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.

19 Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision :

20 But shewed first unto them of Damascus, and at Jerusalem, and thorowout all the coasts of Judea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance.

21 For these causes the Jews caught me in the temple, and went about to kill me.

22 Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other thing, than those which the prophets and Moses did say should come.

23 That Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles.

24 And as he thus spake for himself, Festus said with a loud voice, Paul, thou art beside thy self, much learning doth make thee mad.

25 But he said, I am not mad, most noble Festus, but speak forth the words of truth and sobernesse.

26 For the king knoweth of these things, before whom also I

ministerium ac testem tum eorum quæ vidisti, tum eorum in quibus apparebo tibi ;

17 Eruens te ex hoc populo & gentibus, ad quos nunc te mitto,

18 Ut aperias oculos eorum, & convertas eos à tenebris ad lucem, & à potestate satanæ ad Deum, ut remissionem peccatorum & sortem inter sanctificatos accipiant per fidem quæ est in me.

19 Unde, rex Agrippa, non fui rebellis cœlesti illi apparitioni.

20 Sed iis qui sunt Damasci primum, & Hierosolymis, & in omni regione Judææ, deinde & gentibus annunciaui ut resipiscerent, & converterent se ad Deum opera facientes convenientia resipiscentiæ.

21 Horum causa Judæi me in templo comprehensum tentarunt manibus suis interficere.

22 Sed auxiliū quod est à Deo nactus, perstiti in hunc usque diem, testificans ista tum parvis tum magnis, nec quicquam dicens extra ea quæ prophetæ ac Moses futura prædixerunt :

23 Nempe, Christum fuisse passurum, ac primum ex resurrectione mortuorum lucem annunciatum huic populo & gentibus.

24 Hæc autem ipso pro sui defensione excipiente, Festus magna voce ait, Insanis, Paule; multæ literæ te ad insaniam adigunt.

25 Tum ille, Non insanio, inquit, præstantissime Feste, sed vera ac sanæ mentis verba loquor.

26 Scit enim ista rex, apud quem etiam libere loquor ;

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loquor; nam eum latere quicquam horum mihi non persuadeo: neque enim id in angulo gestum est.

27 Credis, rex Agrippa, prophetis? scio te credere.

28 Agrippa vero dixit Paulo, Propemodum persuades mihi ut sim Christianus.

29 Paulus autem dixit, Optarim à Deo, ut & propemodum & admodum, non tu modo, sed omnes etiam qui me audiunt hodie facti essetis tales qualis ego sum, exceptis istis vinculis.

30 Et quum hæc dixisset, surrexit rex ac præses & Bernice, & qui confederant cum eis.

31 Et quum secessissent, loquebantur alii ad alios, dicentes, Certe nihil morte uult vinculis dignum facit homo iste.

32 Agrippa vero Festo dixit, Dimitti poterat homo iste, nisi appellasset Cæsarem.

CAP. XXVII.

UT autem decretum fuit ut nos enavigaremus in Italiam, tradiderunt tum Paulum tum quosdam alios victos centurioni, nomine Julio, cohortis Augustæ.

2 Consenso igitur navigio Adramytteno, navigaturi secundum Aliæ regiones provecti sumus, & nobiscum erat Aristarchus Macedo Thessalonicensis.

3 Altera autem die devescimus Sidonem: & Julius humaniter tractato Paulo, permisit ut ad amicos profectus ab illis curaretur,

4 Illinc vero provecti sublegimus Cyprum, quod ventilent adversi.

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I speak freely: for I am perswaded that none of these things are hid-den from him: for this thing was not done in a corner.

27 King Agrippa, believest thou the prophets? I know that thou believest.

28 Then Agrippa said unto Paul, Almost thou perswadest me to be a Christian.

29 And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds.

30 And when he had thus spoken, the king rose up, and the governour, and Bernice, and they that sat with them.

31 And when they were gone aside, they talked between themselves, saying, This man doth nothing worthy of death, or of bonds.

32 Then said Agrippa unto Festus, This man might have been set at liberty, if he had not appealed unto Cesar.

CHAP. XXVII.

AND when it was determined that we should sail into Italy, they delivered Paul and certain other prisoners unto one named Julius, a centurion of Augustus band.

2 And entring into a ship of Adramyttium, we lanchèd, meaning to sail by the coasts of Asia, one Aristarchus a Macedonian of Thessalonica being with us.

3 And the next day we touchèd at Sidon, and Julius courteously entreated Paul, and gave him liberty to go unto his friends to refresh himself.

4 And when we had lanchèd from thence we sailed under Cyprus, because the winds were contrary.

5 And when we had sailed over the sea of Cilicia and Pamphylia, we came to Myra a city of Lycia.

6 And there the centurion found a ship of Alexandria sailing into Italy, and he put us therein.

7 And when he had sailed slowly many dayes, and scarce were come over against Gnidus, the wind not suffering us, we sailed under Crete, over against Salmone:

8 And hardly passing it, came unto a place, which is called, The fair havens, nigh whereunto was the city of Lasea.

9 Now when much time was spent, and when sailing was now dangerous, because the fast was now already past, Paul admonished them,

10 And said unto them, Sirs, I perceive that this voyage will be with hurt & much damage, not only of the lading and ship, but also of our lives.

11 Nevertheless the centurion believed the master and the owner of the ship, more then those things which were spoken by Paul.

12 And because the haven was not commodious to winter in, the more part advised to depart thence also, if by any means they might attain to Phenice, and there to winter; which is an haven of Crete, and lieth toward the south-west and north-west.

13 And when the south-wind blew softly, supposing that they had obtained their purpose, loosing thence they sailed close by Crete.

14 But not long after there arose against it a tempestuous wind, called Euroclydon.

5 Et pelagus quod est secundum Ciliciam & Pamphyliam emensi, devenimus Myra urbem Lyciae.

6 Et illic nactus centurio navem Alexandrinam navigantem in Italiam, imposuit nos in eam.

7 Quumque multis diebus tarde navigaremus, vixque pervenissemus secundum Gnidum, non permittente nobis vento, sublegimus Cretam secundum Salmonem.

8 Et illam vix præterlegentes, pervenimus in locum quemdam quem vocant Pulcros portus, cui propinqua erat civitas Lasea.

9 Multo autem tempore peracto, & quum jam esset periculosa navigatio, quod jam etiam jejunium præterisset, admonebat eos Paulus,

10 Dicens eis, Viri, video cum injuria multoque damno, non solum oneris & navis, sed etiam capitum nostrorum, futuram navigationem.

11 Centurio autem gubernatori & nauclero potius assentiebatur, quam iis quæ à Paulo dicebantur.

12 Et quum appositus portus non esset ad hybernandum, plerique coeperunt consilium solvendi etiam illinc, experturi si quo modo possent Phœnica devenire & illic hybernare; qui portus est Creta spectans ad Africum & Corum.

13 Quum autem aspirasset Notus, visi quod sibi proposuerant obtinuisse, quum solvissent propius præterlegerunt Cretam.

14 Verum hæc multo post impegit in eam ventus turbulentus qui vocatur Euroclydon.

15 Quum-

15 Quumque abreptum esset navigiū, nec posset obniti vento dato *ventis navigio*, ferebamur.

16 Et quū infra parvam quamdam insulam, quæ Claudia vocatur, cursu delati essemus, vix valuimus scaphæ compotes fieri.

17 Qua subducta, adjumentis utebantur, succincta navi: metuentesque ne in syrtin exciderent, demissis velis ita ferebantur.

18 Quum autem vehementi tempestate jactaremur, sequente die jacturam fecerunt:

19 Ac tertio die ipsi nostris manibus armamenta navis abjecimus.

20 Quum autem neq; sol neque sidera apparerent ad complures dies, & tempestas non parva incumberet, ablata in posterum spes omnis erat salutis nostræ.

21 Et quum multa jam fuisset inedia, tunc stans Paulus in medio ipsorum dixit, Oportebat quidem, o viri, mihi obediendo non provehi à Creta, & vitare injuriam hanc & damnum.

22 Sed nunc adhortor vos ut bono animo sitis: amissio enim nulla erit cuiusquam ex vobis, sed tantum navis.

23 Adstitit enim mihi hac nocte angelus Dei, cujus sum ego, & cui etiam servo,

24 Dicens, Ne metue, Paulè, oportet te Cæsari sisti: & ecce, gratificatus est tibi Deus omnes qui tecum navigant.

25 Propterea bono animo esto: te viri: credo enim Deo, ita fore quemadmodū loquutus est mihi.

26 In insulam autem quandam excidere nos oportet.

27 Cæterum quum quarta-decima nox advenisset, & jactaremur in Adria, nautæ circa medium noctis suspicati sunt

15 And when the ship was caught, and could not bear up into the wind, we let her drive.

16 And running under a certain island which is called Claudia, we had much work to come by the boat.

17 Which when they had taken up, they used helps, undergirding the ship, and fearing lest they should fall into the quicksands, strake sail, and so were driven.

18 And being exceedingly tossed with a tempest, the next day they lighted the ship.

19 And the third day we cast out with our own hands the tackling of the ship.

20 And when neither sun, nor stars in many dayes appeared, and no small tempest lay on us, all hope that we should be saved was then taken away.

21 But after long abstinence, Paul stood forth in the midst of them, and said, Sirs, ye should have hearkned unto me, and not have loosed from Creet, and so have gained this harm and losse:

22 And now I exhort you to be of good cheer: for there shall be no losse of any mans life among you, but of the ship.

23 For there stood by me this night the angel of God, whose I am, and whom I serve,

24 Saying, Fear not Paul, thou must be brought before Cesar; and lo, God hath given thee all them that sail with thee.

25 Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me.

26 Howbeit we must be cast upon a certain island.

27 But when the fourteenth night was come, as we were driven up and down in Adrica, about midnight, the shipmen deemed that

they drew near unto some country.

28 And sounded and found it twenty fathoms: and when they had gone a little further, they sounded again, and found it fifteen fathoms.

29 Then fearing lest we should have fallen upon rocks, they cast four ankers out of the stern, and wished for the day.

30 And as the shipmen were about to flee out of the ship, when they had let down the boat into the sea, under colour as though they would have cast ankers out of the foreship,

31 Paul said to the centurion, and to the souldiers, Except these abide in the ship, ye cannot be saved.

32 Then the souldiers cut off the ropes of the boat, and let her fall off.

33 And while the day was coming on, Paul besought them all to take meat, saying, This day is the fourteenth day that ye have tarried and continued fasting, having taken nothing.

34 Wherefore I pray you to take some meat, for this is for your health: for their shall not an hair fall from the head of any of you.

35 And when he had thus spoken, he took bread, and gave thanks to God in presence of them all, and when he had broken it, he began to eat.

36 Then were they all of good cheer, and they also took some meat.

37 And we were in all in the ship, two hundred threescore and sixteen souls.

38 And when they had eaten enough, they lightened the ship, and cast out the wheat into the sea.

39 And when it was day, they knew not the land:

appropinquare sibi aliquā regionē
28 Et demissa bolide invenerunt passus viginti; & paululum inde progressi, rursum demissa bolide invenerunt passus quindecim.

29 Et metuentes ne quo modo in aspera loca exciderent, jactis è puppi anchoris quatuor, optabant diem oriri,

30 Quum vero nautæ studerent fugere è navi, & demississent scapham in mare, sub prætextu velut è prora anchoras extenduri,

31 Dixit Paulus centurioni & militibus, Nisi isti in navi manserint, vos servari non potestis.

32 Tunc absciderunt milites funes scaphæ, & siverunt eam excidere.

33 Interim autem dum oriretur dies, hortabatur Paulus omnes ut caperent cibum, dicens, Dies hic est decimus-quartus ex quo expectantes jejuni permanetis, nullo cibo sumto.

34 Ideo vos hortor ut sumatis cibum; hoc enim ad salutem vestrum spectat: nullius enim vestrum capillus ex capite cadet.

35 Et quum hæc dixisset, & accepisset panem, gratias egit Deo in conspectu omnium: & quum fregisset, cepit edere.

36 Omnes vero quum jam animum recepissent, sumserunt & ipsi cibum.

37 Eramus autem universa capita in navigio ducenta septuaginta sex.

38 Cæterum satiati cibo, allebabant navim, projicientes frumentum in mare.

39 Quum autem dies ortus esset, terram illam non agnoscebant: sinum

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finum vero quemdam animad-
verterunt habentē litus, in quem
decreverant, si possent, extru-
dere navim.

40 Anchoris igitur undique
præcis permiserunt eam mari,
simul laxatis vinculis guberna-
culorum : & sublato artemone
ad venti flatum, tendebant ad
litus.

41 Sed quum icidissent in
locum bimarem, impegerunt
navem : ac prora quidem infixa
manebat immota, puppis ve-
ro solvebatur præundarum vi-
olentia.

42 Militum autem consilium
erat, ut vinctos interimerent,
ne quis quum enataisset effu-
geret.

43 Sed centurio volens con-
servare Paulum, prohibuit
eos ab hac voluntate ; iussitque
ut qui possent natare, abjice-
rent se primos, & in terram eva-
derent :

44 Reliqui vero partim in
tabulis, partim quibusdam navis
fragmentis : & ita factum est ut
omnes salvi evaderent in terram,

CAP. XXVIII.

ET quum salvi evasis-
sent, tunc
cognoverunt insulam illam
vocari Melitam.

2 Barbari vero præstabant no-
bis non vulgarem humanitatem :
accensa enim pyra acceperunt
nos omnes, propter imbrem ur-
gentem, & propter frigus.

3 Quum autem convertisset
Paulus nonnihil sarmentorum,
& imposuisset in pyram, vipera
è calore prodiens arripuit ejus
manum.

4 Ut vero barbari viderunt
pendentem bestiam è manu e-
jus, alii aliis dicebant, Omni-
no homicida est homo iste,

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but they discovered a certain
creek with a shore, into the which
they were minded, if it were possi-
ble, to thrust in the ship.

40 And when they had taken
up the ankers, they committed
themselves unto the sea, and loo-
sed the rudder-bands, and hoised
up the main sail to the wind, and
made toward shore.

41 And falling into a place
where two seas met, they ran the
ship aground, & the forepart stuck
fast, and remained unmoveable,
but the hinderpart was broken
with the violence of the waves.

42 And the soldiers counsel
was to kill the prisoners, lest
any of them should swim out and
escape.

43 But the centurion willing to
save Paul, kept them from their
purpose, and commanded that
they which could swim, should
cast themselves first into the sea,
and get to land :

44 And the rest, some on boards,
and some on broken pieces of the
ship : and so it came to passe, that
they escaped all safe to land.

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AND when they were escaped
then they knew that the island
was called Melita.

2 And the barbarous people
shewed us no little kindnesse : for
they kindled a fire, and rece ved
us every one because of the present
rain, and because of the cold.

3 And when Paul had gathered
a bundle of sticks, and laid them
on the fire, there came a viper out
of the heat, and fastned on his
hand.

4 And when the Barbarians saw
the venemous beast hang on his
hand, they said among themselves,
No doubt this man is a murderer,

whom though he hath escaped the sea, yet vengeance suffereth not to live.

5 And he shook off the beast into the fire, and felt no harm.

6 Howbeit they looked when he should have swoln, or fallen down dead suddenly: but after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a God.

7 In the same quarters were possessions of the chief man of the island, whose name was Publius, who received us, and lodged us three dayes courteously.

8 And it came to passe that the father of Publius lay sick of a fever, and of a bloody flux, to whom Paul entred in, and prayed, and laid his hands on him, and healed him.

9 So when this was done, others also which had diseases in the island, came and were healed:

10 Who also honoured us with many honours; and when we departed, they laded us with such things as were necessary.

11 And after three moneths we departed in a ship of Alexandria, which had wintered in the isle, whose sign was Castor and Pollux.

12 And landing at Syracuse, we tarried there three dayes.

13 And from thence we fet a compasse, and came to Rhegium, and after one day the south wind blew, and we came the next day to Puteoli:

14 Where we found brethren, and were desired to tarry with them seven dayes: and so we went toward Rome.

15 And from thence, when the breikren heard of us, they came

quem, postquam saluus evasit è mari, ultio non fivit vivere.

5 At ille excussa bestia in ignem, nihil mali passus est.

6 Illi vero expectabant dum intumesceret, aut concideret repente mortuus: sed quum multum tempus expectassent, & viderent nihil incommodi illi accidere, mutati dicebant eum esse Deum.

7 Ceterum circa locum illum erant prædia primario insulæ illius, nomine Publio, qui nos exceptos triduo peramice hospitio excepit.

8 Factum est autem ut pater Publii febribus ac dysenteria detentus decumberet: ad quem Paulus ingressus, & precatus, impositis ei manibus, sanavit eum.

9 Hoc igitur facto, reliqui etiam qui infirmitatibus tenebantur in illa insula accedebant, & sanabantur.

10 Qui etiam multis honoribus nos honorarunt, & quum proveheremur imposuerunt quæ usui nobis erant.

11 Tribus itaque post mensibus provecti sumus navi Alexandrina, quæ in ea insula hyemaverat, cui erat insigne Castor & Pollux.

12 Et devesi Syracusas, illic mansimus triduum.

13 Unde circumlegentes devenimus Rhegium: & altero post die quum supervenisset Auster, secundo die venimus Puteolos.

14 Ubi repertis fratribus, rogati sumus ut permaneremus apud eos diebus septem: & ita contendimus Romam.

15 Unde quum audissent fratres de rebus nostris, prodierunt nobis

nobis in occursum usque ad Appii forum & tres tabernas: quos quum vidisset Paulus, gratiis actis Deo, sumsit fiduciam.

16 Quum vero venissemus Romam, centurio tradidit victos præfecto exercituum: sed permissum est Paulo ut habitaret seorsum, cum milite qui ipsum custodiret.

17 Factum est autem ut tertio post die convocaret Paulus Judæorum primos: qui ubi convenissent, dixit eis, Ego, viri fratres, quum nihil fecerim adversus populum aut ritus patrios, victus traditus sum Hierosolymis in manus Romanorum;

18 Qui quæstione de me habita, volebant me dimittere, quod nulla sit in me causa mortis.

19 Sed contradicentibus Judæis, coactus sum appellare Cæsarem: non tamen quasi habeam de quo gentem meam accusem.

20 Ob hanc igitur causam vos advocavi, quos viderem & alloquerer: nam propter spem Israelis circumdatus sum hac catena.

21 Illi vero dixerunt ei, Nos neque literas accepimus de te ex Judæa; neque adveniens quisquam fratrum annuntiavit aut loquutus est aliquid de te mali.

22 Æquum autem censemus ex te audire quæ sentias: nam de ista hæresi notum est nobis ubique ei contradici.

23 Quum igitur constituerent ei diem, venerunt ad eum in hospitium complures; quibus cum attentione exponebat regnum Dei, suadens eis quæ de

to meet us as far as Appii forum, and The three taverns: whom when Paul saw, he thanked God, and took courage.

16 And when we came to Rome, the centurion delivered the prisoners to the captain of the guard: but Paul was suffered to dwell by himself, with a souldier that kept him.

17 And it came to pass that after three dayes, Paul called the chief of the Jews together. And when they were come together, he said unto them, Men & brethren, though I have committed nothing against the people or customes of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans.

18 Who when they had examined me, would have let me go, because there was no cause of death in me.

19 But when the Jews spake against it, I was constrained to appeal unto Cæsar, not that I had ought to accuse my nation of.

20 For this cause therefore have I called for you, to see you, and to speak with you: because that for the hope of Israel I am bound with this chain.

21 And they said unto him, We neither received letters out of Judea concerning thee, neither any of the brethren that came, shewed or spake any harm of thee.

22 But we desire to hear of thee what thou thinkest: for as concerning this sect, we know that every where it is spoken against.

23 And when they had appointed him a day, there came many to him into his lodging, to whom he expounded and testified the kingdom of God, persuading them concerning

Jesus, both out of the law of Moses, and out of the prophets, from morning till evening.

24 And some believed the things which were spoken, and some believed not.

25 And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the holy Ghost by Esaias the prophet unto our fathers,

26 Saying, Go unto this people and say, Hearing ye shall hear, and shall not understand, and seeing ye shall see, and not perceive.

27 For the heart of this people is waxed grosse, and their ears are dull of hearing, and their eyes have they closed, lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them.

28 Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it.

29 And when he had said these words, the Jews departed, and had great reasoning among themselves.

30 And Paul dwelt two whole years in his own hired house, and received all that came in unto him,

31 Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.

Jesu Christo sunt, ex Lege Moysi & prophetis, à mane usque ad vesperam.

24 Et alii quidem assentiebantur iis quæ dicebantur, quidam vero non credebant.

25 Quum autem inter se discordes essent, digressi sunt postquam Paulus hoc verbum dixisset, Bene sane Spiritus sanctus loquutus est per Esaiam prophetam patribus nostris.

26 Dicens, Vade ad populum istum, & dic, Auditum audietis, & non intelligetis; & videntes videbitis, & non cernetis.

27 Crassum enim factum est cor populi hujus, & auribus graviter audierunt, & oculis suis conniverunt: ne cernant oculis, & auribus audiant, & corde intelligant, & convertant sese, & sanem eos.

28 Notum ergo sit vobis, missam esse gentibus hanc Dei salutem, & ipsos audituros.

29 Quum ergo hæc dixisset, exierunt Judæi, multam habentes inter se altercationem.

30 Mansit autem Paulus biennium totum in proprio conducto; & excipiebat omnes qui ad ipsum ingrediebantur;

31 Prædicans regnum Dei, ac docens quæ sunt de Domino Jesu Christo cum omni dicendi libertate, nemine prohibente.

PAULI Apostoli
Epistola ad
ROMANOS.

The Epistle of PAUL
the Apostle to the
ROMANS.

CAPUT I.

CHAP. I.

PAulus servus Jesu Christi, ex Dei vocatione apostolus, separatus ad prædicandum evangelium Dei,

2 (Quod ante promiserat per prophetas suos in Scripturis sanctis)

3 De filio suo, (facto ex semine Davidis, secundum carnem,

4 Declarato filio Dei potenter secundum Spiritum sanctificationis, per resurrectionem ex mortuis) nempe Jesu Christo Domino nostro,

5 (Per quem accepimus gratiam & apostolatam ad obedientiam fidei inter omnes gentes, pro ipsius nomine.

6 Inter quas estis etiam vos, vocati à Jesu Christo)

7 Omnibus qui Romæ estis, dilectis Dei, vocatis sanctis; gratia sit vobis & pax à Deo Patre nostro, & Domino Jesu Christo.

8 Primum quidē gratias ago Deo meo per Jesum Christum super omnibus vobis, quod fides vestra annuntiatur in toto mundo.

9 Testis enim mihi est Deus, quem colo spiritu meo in evangelio filii ipsius, me perpetuo mentionem facere vestri;

PAul a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God,

2 (Which he had promised afore by his prophets in the holy scriptures)

3 Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh,

4 And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead.

5 By whom we have received grace and apostleship for obedience to the faith among all nations for his Name.

6 Among whom are ye also the called of Jesus Christ,

7 To all that be in Rome, beloved of God, called to be saints: Grace to you, and peace from God our Father, and the Lord Jesus Christ.

8 First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world.

9 For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers,

10 Making

10 Making request (if by any means now at length I might have a prosperous journey by the will of God) to come unto you.

11 For I long to see you, that I may impart unto you some spiritual gift, to the end you may be established.

12 That is, that I may be comforted together with you, by the mutual faith both of you and me.

13 Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you (but was let hitherto) that I might have some fruit among you also, even as among other Gentiles.

14 I am debtor both to the Greeks, and to the Barbarians, both to the wise and to the unwise.

15 So, as much as in me is, I am ready to preach the gospel to you that are at Rome also.

16 For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation, to every one that believeth; to the Jew first, and also to the Greek.

17 For therein is the righteousness of God revealed from faith to faith, as it is written, The just shall live by faith.

18 For the wrath of God is revealed from heaven against all ungodliness, and unrighteousness of men, who hold the truth in unrighteousness.

19 Because that which may be known of God, is manifest in them, for God hath shewed it unto them,

20 For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead, so that they are without excuse.

10 Semper in precibus meis ro-
gans, ut, si quo modo tran-
sire aliquando prosperum iter mihi detur
ex voluntate Dei, veniam ad vos.

11 Expeto enim videre vos,
ut aliquod impertiar vobis do-
num spirituale, ut vos stabi-
liamini.

12 Hoc est, ad communem ex-
hortationem percipiendam apud
vos, per mutuam fidem, vestram
simul & meam.

13 Nolim autem vos ignorare,
fratres, me sæpe proposuisse ve-
nire ad vos, (sed prohibitus fui
usq; adhuc) ut fructum aliquem
haberem inter vos quoque, sicut
& inter reliquas gentes.

14 Et Græcis & barbaris, tum
sapientibus tum in sapientibus,
debitor sum.

15 Itaque quicquid in me fi-
tum est, promptum est ad vobis
quoque qui Romæ estis evange-
lizandum.

16 Non enim me pudet Evan-
gelii Christi: potentia siquidem
est Dei ad salutem cuivis cre-
denti, Judæo primum, tum eti-
am Græco.

17 Justitia enim Dei per
illud revelatur ex fide in fidem:
sicut scriptum est, Justus autem
ex fide vivet.

18 Patet enim ira Dei è cælo
adversus omnem impietatem
& in justitiam hominum, ut
qui veritatem injuste deri-
neant:

19 Quoniam id quod de Deo
cognosci potest manifestum est
in ipsis; Deus enim eis mani-
festum fecit.

20 Ipsius enim invisibilia jam
inde à condito mundo ex iis quæ
fecit mente perpensa perviden-
tur, æterna videlicet ejus tum
potentia tum divinitas; ad hoc
ut sint inexcusabiles.

21 Propterea quod quū Deum norint, tamen ut Deū non glorificaveunt, neque gratias ei egerunt: sed vani facti sunt in ratiocinationibus suis, & obtenebratum est cor eorum intelligentia carens.

22 Quum se dictitent sapientes, stulti facti sunt.

23 Mutarunt enim gloriam incorruptibilis Dei in efformatam imaginem corruptibilis hominis, & volucrum, & quadrupedum, & reptilium.

24 Quamobrem etiam tradidit eos Deus cupiditatibus cordium ipsorum ad impuritatem, ut fœdarent corpora sua inter se:

25 Ut qui Dei veritatem transmutarint in falsitatem, & coluerint res conditas, ac servierint eis, præterito Conditor, qui est benedictus in secula. Amen.

26 Propterea, inquam, tradidit eos Deus fœdis affectibus: nam & fœminæ illorum transmutarunt naturalem usum in eum qui est præter naturam.

27 Similiterque etiam masculi, relicto naturali usu fœminæ, exarserunt sua libidine alius in alium, masculi in masculis fœda perpetrantes, & compensationem (quam oportuit) erroris sui in se recipientes.

28 Et sicut non visum est eis Deum in notitia retinere; ita tradidit eos Deus in mentem omnis iudicii expertem, ut facerent quæ minime conveniunt;

29 Oppleri omni iniustitia, malitia, scortatione, improbitate, avaritia; pleni invidia, cede, contentione, dolo, malignitate;

30 Sufurrones, obloquutores, Dei osiores, injuriosi, superbi, gloriosi, inventores malorum, parentibus non obedientes,

21 Because that when they knew God, they glorified him not as God, neither were thankful, but became vain in their imaginations, and their foolish heart was darkened.

22 Professing themselves to be wise, they became fools:

23 And changed the glory of the incorruptible God, into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things.

24 Wherefore God also gave them up to uncleanness, through the lusts of their own hearts, to dishonor their own bodies between themselves:

25 Who changed the truth of God into a lie, and worshiped and served the creature more then the Creatour, who is blessed for ever. Amen.

26 For this cause God gave them up unto vile affections: for even the women did change the natural use into that which is against nature.

27 And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompense of their error which was meet.

28 And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient:

29 Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness, full of envy, murder, debate, deceit, malignity, whisperers.

30 Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents,

31 Without understanding, covenant breakers, without natural affection, implacable, unmerciful;

32 Who knowing the judgement of God (that they which commit such things are worthy of death) not only do the same, but have pleasure in them that do them.

CHAP. II.

Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thy self, for thou that judgest, dost the same things.

2 But we are sure that the judgement of God is according to truth, against them which commit such things.

3 And thinkest thou this, O man that judgest them which do such things, and dost the same, that thou shalt escape the judgement of God?

4 Or despisest thou the riches of his goodness, and forbearance, and long-suffering, not knowing that the goodness of God leadeth thee to repentance?

5 But after thy hardness, and impenitent heart, treasurest up unto thy self wrath against the day of wrath, and revelation of the righteous judgement of God:

6 Who will render to every man according to his deeds:

7 To them who by patient continuance in well-doing, seek for glory, and honour, and immortality; eternal life:

8 But unto them that are contentious, and do not obey the truth, but obey unrighteousness; indignation, and wrath;

9 Tribulation and anguish upon every soul of man that doth evil, of the Jew first, and also, of the Gentile.

31 Desipientes, foedifragi charitatis expertes, implacabiles, immisericordes.

32 Qui Dei jure agnito, (nempe eos qui talia faciunt dignos esse morte) tamen non solum ea faciunt, sed etiam facientibus consentiunt ultro.

CAP. II.

Quapropter inexcusabilis es, o homo, quisquis alium damnas: nam hoc ipso quod damnas alterum, teipsum condemnas; eadem enim facis tu qui alium damnas.

2 Scimus vero judicium Dei esse secundum veritatem adversus eos qui talia faciunt.

3 Cogitas autem hoc, o homo qui damnas eos qui talia faciunt, & facis ea, fore ut effugias judicium Dei?

4 An divitias benignitatis ejus & tolerantiae ac irae cohibita contemnitis, ignorans benignitatem Dei ad resipiscentiam te deducere?

5 Sed pro duritia tua & corde quod resipiscere nescit, ipse tibi thesaurum recondis iram in diem irae & revelationis iusti iudicii Dei,

6 Qui reddet unicuique secundum opera ipsius:

7 Iis quidem qui per tolerantiam quaerunt boni operis gloriam, & honorem, & incorruptibilitatem, vitam aeternam;

8 Rixosis vero, & veritati quidem non assentientibus, obsequentibus autem injustitiae, erit excandescencia & ira.

9 Afflictio, inquam, erit, & angustia in omnem animam hominis perpetrantis malum, tum Judaei imprimis, tum etiam Graeci:

10 Gloria vero & honor & pax, erit cuius recte facienti bonum, tum Judæo imprimis, tum & Græco :

11 Non enim est personarum acceptio apud Deum.

12 Quicumque enim sine lege peccaverunt sine Lege quoque peribunt : & quicumque in Lege peccaverunt per Legem damnabuntur,

13 (Non enim qui audiunt Legem iusti sunt apud Deum, sed qui Legem præstant iustificabuntur.

14 Nam quum gentes quæ Legem non habent, natura quæ Legis sunt faciant, isti Legem non habentes, sibi ipsis sunt Lex :

15 Ut qui ostendant opus Legis scriptum in cordibus suis, una testimonium reddente ipsorum conscientia, & cogitationibus sese mutuo accusantibus, aut etiam defendentibus)

16 In die quo iudicabit Dominus de rebus occultis hominum, ex evangelio meo, per Jesum Christum.

17 Ecce, tu cognominaris Judæus, & acquiescis in Lege & gloriaris in Deo,

18 Et nosti ejus voluntatem, & exploras quæ discrepant, institutus ex Legis auditu,

19 Confidisque te videri ducem esse cæcis, lucem eorum qui sunt in tenebris,

20 Eruditorem desipientium, magistrum infantium, quod habeas informationem cognitionis ac veritatis in Lege.

21 Qui igitur doces alium, teipsum non doces ? qui prædicas non furandum, furaris ?

10 But glory, honour and peace to every man that worketh good, to the Jew first, and also to the Gentile.

11 For there is no respect of persons with God.

12 For as many as have sinned without law, shall also perish without law : and as many as have sinned in the law, shall be judged by the law,

13 (For not the hearers of the law are just before God, but the doers of the law shall be justified.

14 For when the Gentiles which have not the law, do by nature the things contained in the law, these having not the law, are a law unto themselves.

15 Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing, or else excusing one another)

16 In the day when God shall judge the secrets of men by Jesus Christ, according to my Gospel.

17 Behold, thou art called a Jew, and reatest the law, and makest thy boast of God :

18 And knowest his will, and approvest the things that are more excellent, being instructed out of the law,

19 And art confident that thou thy self art a guide of the blind, a light of them which are in darkness,

20 An instructor of the foolish, a teacher of babes, which hast the form of knowledge, and of the truth in the law.

21 Thou therefore which teachest another, teachest thou not thy self ? thou that preachest a man should not steal, dost thou steal ?

22 Thou

22 *Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege?*

23 *Thou that makest thy boast of the law, through breaking the law dishonourest thou God?*

24 *For the Name of God is blasphemed among the Gentiles, through you, as it is written.*

25 *For circumcision verily profiteth, if thou keep the law; but if thou be a breaker of the law, thy circumcision is made uncircumcision.*

26 *Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision?*

27 *And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law?*

28 *For he is not a Jew which is one outwardly, neither is that circumcision, which is outward in the flesh.*

29 *But he is a Jew which is one inwardly, and circumcision is that of the heart in the spirit, and not in the letter, whose praise is not of men, but of God.*

CHAP. III.

WHat advantage then hath the Jew? or what profit is there of circumcision?

2 *Much every way: chiefly because that unto them were committed the oracles of God.*

3 *For what if some did not believe? shall their unbelief make the faith of God without effect?*

4 *God forbid: yea, let God be true, but every man a liar, as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.*

22 *Qui dicis non moechandum, moecharis? qui abominaris idola, sacrilegium admittis?*

23 *Qui de Lege gloriaris, per Legis transgressionem Deum afficis contumelia?*

24 *Nam Dei nomen propter vos blasphematur inter gentes, sicut scriptum est.*

25 *Nam circumcisio quidem prodest si Legem exsequaris: quod si transgressor Legis fueris, circumcisio tua facta est præputium.*

26 *Itaque si præputium ius Legis observaverit, nonne præputium illius pro circumcissione reputabitur?*

27 *Et quod est ex natura præputium, Legem præstans, damnabit te qui per literam & circumcissionem transgressor es Legis?*

28 *Non enim qui est in propatulo Judæus, Judæus est; nec ea quæ est in propatulo circumcisio, id est, in carne, circumcisio est:*

29 *Sed qui in occulto Judæus est, & circumcisio cordis, id est in spiritu, non litera; cujus Judæi laus non est ex hominibus, sed ex Deo.*

CHAP. III.

QUæ est igitur præstantia Judæi? aut quæ utilitas circumcissionis?

2 *Multa per omnem modum. Primarium enim illud est, quod eis credita sunt eloquia Dei.*

3 *Quid tum enim si infidi fuerunt quidam? num ipsorum infidelitas fidem Dei inanem reddet?*

4 *Abstine: imo esto Deus verax, omnis autem homo mendax: sicut scriptum est, Ut justificeris in sermonibus tuis, & vincas quando tu judicas.*

5 *Quod*

5 Quod si iniustitia nostra Dei iustitiam commendat, quid dicemus? num iniustus Deus qui inferat pœnam? (humano more loquor)

6 Absit: alioquin quomodo iudex erit Deus mundi?

7 Etenim si veritas Dei per meum mendacium exundavit in gloriam ipsius, cur amplius ego ut peccator condemnor?

8 Ac non (sicut de nobis male loquuntur, & sicut quidam aiunt nos dicere) faciamus mala ut veniant bona? quorum damnatio iusta est.

9 Quid igitur? præcellimus? nullo modo: nam ante criminati sumus & Judæos & Græcos omnes esse sub peccato;

10 Sicut scriptum est, Non est iustus, ne unus quidem:

11 Non est qui intelligit, non est qui exquirat Deum.

12 Omnes deflexerunt, simul inutiles facti sunt: non est qui faciat quod bonum est, non est usque ad unum.

13 Sepulchrum apertum guttur eorum; linguis suis ad dolum usi sunt; venenum aspidum sub labiis eorum:

14 Quorum os diris & amarulentia plenum est.

15 Veloces pedes eorum ad effundendum sanguinem.

16 Contritio & miseria in vis eorum:

17 Et viam pacis non cognoverunt.

18 Non est timor Dei coram oculis eorum.

19 Scimus autem, quæcumque Lex dicit, iis qui in lege sunt dicere; ut omne os obstruatur, & obnoxius fiat totus mundus condemnationi Dei.

5 But if our unrighteousnesse commend the righteousnesse of God, what shall we say? Is God unrighteous who taketh vengeance? (I speak as a man)

6 God forbid: for then how shall God judge the world?

7 For if the truth of God hath more abounded through my lie unto his glory; why yet am I also judged as a sinner?

8 And not rather as we be slanderously reported, and as some affirm that we say, Let us do evil, that good may come: whose damnation is just.

9 What then? are we better then they? No in no wise: for we have before proved both Jews and Gentiles, that they are all under sin,

10 As it is written, There is none righteous, no not one:

11 There is none that understandeth, there is none that seeketh after God.

12 They are all gone out of the way, they are together become unprofitable, there is none that doth good, no not one.

13 Their throat is an open sepulchre, with their tongues they have used deceit, the poison of asps is under their lips:

14 Whose mouth is full of cursing and bitterness.

15 Their feet are swift to shed blood.

16 Destruction and misery are in their wayes:

17 And the way of peace have they not known.

18 There is no fear of God before their eyes.

19 Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.

20 There

Romans.

Cap. iv.

20 Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.

21 But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets.

22 Even the righteousness of God, which is by faith of Jesus Christ unto all, and upon all them that believe: for there is no difference:

23 For all have sinned, and come short of the glory of God.

24 Being justified freely by his grace, through the redemption that is in Jesus Christ:

25 Whom God hath set forth to be a propitiation on through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God.

26 To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

27 Where is boasting then? It is excluded. By what law? of works? Nay, but by the Law of faith.

28 Therefore we conclude, that a man is justified by faith, without the deeds of the law.

29 Is he the God of the Jews only? Is he not also of the Gentiles? yes, of the Gentiles also:

30 Seeing it is one God which shall justify the circumcision by faith, and uncircumcision through faith.

31 Do we then make void the law through faith? God forbid: yea, we establish the law.

CHAP. IV.

WHat shall we say then, that Abraham our father, as Pertaining to the flesh hath found?

20 Propterea ex operibus Legis nulla caro justificabitur in conspectu ejus: per Legem enim est cognitio peccati.

21 Nunc vero absque Lege justitia Dei manifestata est, comprobata testimonio Legis ac prophetarum.

22 Justitia, inquam, Dei per fidem Jesu Christi in omnes & super omnes qui credunt: non enim est distinctio:

23 Omnes enim peccaverunt, ac deficiuntur gloria Dei;

24 Ut qui justificentur gratis, id est, ejus gratia, per redemptionem factam in Jesu Christo:

25 Quem præstituit Deus ut esset placamentum per fidem in sanguine ipsius, ad demonstrationem justitiæ suæ, propter dissimulationem peccatorum quæ antecesserunt, Deo illa tolerante:

26 Ad demonstrationem justitiæ suæ præsentis tempore; ut sit ipse justus, & justificans eum qui est ex fide Jesu.

27 Ubi igitur gloriatio? exclusa est. Per quam legem? operum? non: sed per legem fidei.

28 Colligimus igitur, fide justificari hominem absque operibus Legis.

29 An Judæorum Deus solum? annon & gentium? certe & gentium.

30 Siquidem Deus unus est qui justificabit circumcisionem ex fide, & præputium per fidem.

31 Legem igitur inutilem reddimus per fidem? absit: imo Legem stabilimus.

CAP. IV.

Quid igitur dicemus Abrahamum patrem illum nostrum natum esse secundum carnem?
a Nam

2 Nam si Abrahamus ex operibus justificatus fuit, habet quod gloriatur, at non apud Deum.

3 Quid enim Scriptura dicit? Credidit autem Abrahamus, Deo, & imputatum est ei ad iustitiam.

4 Atqui ei qui operatur merces non imputatur ex gratia, sed est ex debito :

5 Ei vero qui non operatur, sed credit in eum qui justificat impium, imputatur fides sua ad iustitiam.

6 Sicut etiam David declarat beatum eum hominem, cui Deus imputat iustitiam absque operibus, dicens.

7 Beati quorum remissæ sunt iniquitates, & quorum oblecta sunt peccata.

8 Beatus vir cui non imputavit Dominus peccatum.

9 Ista igitur beatitudinis declaratio in circumcisionem solum, an & in præputium cadit? dicimus enim imputatam fuisse Abrahamo fidem ad iustitiam.

10 Quomodo ergo imputata est? quum esset in circumcissione, an quum esset in præputio? Non in circumcissione, sed in præputio.

11 Et signum accepit circumcisionis, sigillum iustitiæ fidei receptæ in præputio, ut esset pater omnium credentium in præputio, imputata etiam ipsis iustitia;

12 Et pater circumcisionis, iis videlicet qui non solum sunt ex circumcissione, sed qui etiam incedunt per vestigia fidei patris nostri Abrahami, qui fuit in præputio.

2 For if Abraham were justified by works, he hath whereof to glory, but not before God.

3 For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness.

4 Now to him that worketh is the reward not reckoned of grace, but of debt.

5 But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.

6 Even as David also describeth the blessednesse of the man unto whom God imputeth righteousness without works,

7 Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered.

8 Blessed is the man to whom the Lord will not impute sin.

9 Cometh this blessednesse then upon the circumcision onely, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness.

10 How was it then reckoned? when he was in circumcision, or in uncircumcision? not in circumcision, but in uncircumcision,

11 And he received the sign of circumcision, a seal of the righteousness of the faith, which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also:

12 And the father of circumcision to them who are not of the circumcision onely, but also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised.

13 For the promise that he should be the heir of the World, was not to Abraham, or to his seed through the law, but through the righteousness of faith :

14 For if they which are of the law be heirs, faith is made void, and the promise made of none effect.

15 Because the law worketh wrath : for where no law is, there is no transgression.

16 Therefore it is of faith, that it might be by grace ; to the end the promise might be sure to all the seed, not to that onely which is of the law, but to that also which is of the faith of Abraham, who is the father of us all,

17 (As it is written, I have made thee a father of many nations) before him whom he believed, even God who quickneth the dead, and calleth those things which be not as though they were :

18 Who against hope believed in hope, that he might become the father of many nations : according to that which was spoken, So shall thy seed be.

19 And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadnesses of Sarah's womb.

20 He staggered not at the promise of God through unbelief, but was strong in faith, giving glory to God :

21 And being fully persuaded, that what he had promised, he was able also to perform.

22 And therefore it was imputed to him for righteousness.

23 Now it was not written for his sake alone, that it was imputed to him :

13 Non enim per legem promissio cessat Abrahamo, aut semini ejus, ut hæres esset mundi, sed per justitiam fidei.

14 Etenim si ii qui ex lege sunt hæredes sunt, vana facta est fides, & inanis reddita est illa promissio.

15 Nam Lex iram efficit : ubi enim non est Lex, ibi nec transgressio est.

16 Propterea ex fide est hæreditas, ut sit per gratiam, ut firma sit promissio toti semini : id est non solum ei quod est ex Lege, verum etiam ei quod est ex fide Abrahami, qui est pater omnium nostrum,

17 (Sicut scriptum est, Patrem multarum gentium constituti te) coram eo cui credidisti Deo videlicet, vivificante mortuos, & vocante quæ non sunt tamquam sint :

18 Qui Abrahamus contra spem sub spe credidit, fore ut ipse fieret pater multarum gentium, secundum id quod ei dictum fuerat, Ita erit semen tuum.

19 Ac minime infirmus fide, non consideravit suum ipsius corpus jam emortuum, quum centum circiter natus esset annos, nec emortuum uterum Saræ.

20 Ad hanc promissionem autem Dei non addubitavit incredulitate : sed corroboratus fuit fide, tributa gloria Deo ;

21 Ac plene persuasum habens, eum quod promiserat posse etiam efficere.

22 Quapropter etiam hoc imputatum est ei ad justitiam.

23 Non scriptum est autem propter eum solum, quod hoc imputatum fuerat ei ;

24 Sed etiam propter nos , quibus futurum est ut imputetur, *is nimirum* qui credunt in eum qui suscitavit Jesum dominum nostrum à mortuis,

25 Traditum morti propter offensas nostras, & suscitatum ad nostri justificationem.

CAP. V.

Justificari igitur ex fide, pacē habemus erga Deū apud Dominū nostrū Jesum Christum :

2 Per quem etiam fide adducti fuimus in hanc gratiam per quam stamus, & gloriamur sub spe gloriæ Dei.

3 Neque id solum, sed etiam gloriamur de afflictionibus, scientes quod afflictio tolerantiam efficiat,

4 Tolerantia vero experientiam, experientia autem spem.

5 Porro spes non pudefacit, eo quod charitas Dei effusa est in cordibus nostris per Spiritum sanctum qui datus est nobis.

6 Christus enim, cū nullis adhuc viribus essemus, præstito tempore pro impiis mortuus est.

7 Enimvero vix pro justo quisquam moriatur : (nam pro bono viro forsitan aliquis etiam mori sustineat)

8 Commendat autē suā erga nos charitatem Deus, eo quod quum adhuc essemus peccatores, Christus pro nobis mortuus sit.

9 Justificati igitur nunc ejus sanguine, servabimur multo magis per eum ab ira illa.

10 Nam si quum inimici essemus, reconciliati fuimus Deo per mortem filii ejus, multo magis reconciliati servabimur per vitam ipsius.

11 Nequid solū, verū etiā gloriamur de Deo per Dominum nostrū Jesum Christum, per quē nunc reconciliationē recepimus.

24 But for us also to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead,

25 Who was delivered for our offences, and was raised again for our justification.

CHAP. V.

Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ.

2 By whom also we have access by faith into this grace wherein we stand, and rejoyce in hope of the glory of God,

3 And not onely so, but we glory in tribulations also, knowing that tribulation worketh patience :

4 And patience, experience : and experience, hope ;

5 And hope maketh not ashamed, because the love of God is shed abroad in our hearts, by the holy Ghost which is given unto us.

6 For when we were yet without strength, in due time Christ died for the ungodly,

7 For scarcely for a righteous man will one die : yet peradventure for a good man some would even dare to die.

8 But God commendeth his love towards us, in that while we were yet sinners, Christ died for us.

9 Much more then being now justified by his blood, we shall be saved from wrath through him.

10 For if when we were enemies, we were reconciled to God by the death of his Son, much more being reconciled, we shall be saved by his life.

11 And not onely so, but we also joy in God, through our Lord Jesus Christ, by whom we have now received the atonement.

12 Wherefore, as by one man sin entered into the world, and death by sin: and so death passed upon all men, for that all have sinned.

13 For untill the law sin was in the world, but sin is not imputed when there is no law.

14 Nevertheless, death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adams transgression, who is the figure of him that was to come:

15 But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many.

16 And not as it was by one that sinned, so is the gift: for the judgement was by one to condemnation: but the free gift is of many offences unto justification.

17 For if by one mans offence death reigned by one: much more they which receive abundance of grace, and of the gift of righteousness, shall reign in life by one Jesus Christ.

18 Therefore as by the offence of one, judgement came upon all men to condemnation: even so by the righteousness of one, the free gift came upon all men unto justification of life.

19 For as by one mans disobedience many were made sinners: so by the obedience of one, shall many be made righteous.

20 Moreover, the law entered, that the offence might abound: but where sin abounded: grace did much more abound.

12 Propterea sicut per unū hominem peccatum in mundum introiit, ac per peccatum mors, & ita in omnes homines mors pervasit, in quo omnes peccarunt.

13 Nam usque ad Legem peccatum erat in mundo: peccatum vero esse non putatur non existente lege.

14 Regnavit autem mors ab Adamo usque ad Moysen, in eos etiam qui non peccaverunt ad similitudinem transgressionis Adami, qui est typus illius qui erat futurus.

15 At non ut offensa, ita etiam est quod Deus gratificatur: nam si illius unius offensa multi mortui sunt, multo magis gratia Dei & donatio per gratiam, quæ est unius illius hominis Jesu Christi, in multos exundavit.

16 Neque ut illud quod introiit, per unū qui peccavit, ita est beneficiū nam reatus quidē est ex una offensa ad condemnationem; quod autem gratificatur Deus, est ex multis offensis ad justificationem

17 Etenim si per unam offensam mors regnavit per unum multo magis in qui exundantiam, illam gratiæ & doni justitiæ recipiunt, in vita regnabunt per unum Jesum Christum.

18 Nempe igitur sicut per unam offensam reatus venit in omnes homines ad condemnationem, ita per unā justificationem beneficium redundavit in omnes homines ad justificationem vitæ.

19 Sicut enim per contumaciam unius hominis peccatores constituti sunt multi, ita per unius obedientiam iusti constituentur multi.

20 Lex vero præterea introiit, ut amplificaretur offensa illa: sed ubi amplificatum est peccatum, ibi superabundavit gratia:

21 Ut quemadmodum regnauerat peccatum ad mortem, ita etiam gratia regnaret per iustitiam ad vitam æternam, per Jesum Christum Dominum nostrum.

21 That as sin hath reigned unto death; even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

CAP. VI.

CHAP. VI.

Quid igitur dicemus? permanebimus in peccato, ut gratia auctior fiat?

What? shall we say then? shall we continue in sin, that grace may abound?

2 Absit: qui mortui sumus peccato, quomodo adhuc vivemus in eo?

2 God forbid: how shall we that are dead to sin live any longer therein?

3 An ignoratis, nos quotquot baptizati sumus in Christo Jesum, in mortem ejus esse baptizatos?

3 Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death?

4 Consepulti sumus igitur ei per baptismum in mortem, ut sicut suscitatus est Christus ex mortuis in gloriam Patris, ita & nos nova vita ambulemus.

4 Therefore we are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

5 Nam si cum eo plantati coaluimus assimilatione mortis ejus, mirum etiam resurrectionis assimilatione cum eo coalescemus.

5 For if we have been planted together in the likeness of his death: we shall be also in the likeness of his resurrection:

6 Illud scientes, veterem illum nostrum hominem cum eo crucifixum esse, ut aboleatur corpus peccati, ne nos amplius serviamus peccato.

6 Knowing this, that our old man is crucified with him; that the body of sin might be destroyed, that henceforth we should not serve sin.

7 Etenim qui mortuus est, liberatus est à peccato.

7 For he that is dead, is freed from sin.

8 Quod si commortui sumus Christo, credimus fore ut etiam ipsi convivamus:

8 Now if we be dead with Christ, we believe that we shall also live with him:

9 Ut qui sciamus Christum suscitatum ex mortuis, non amplius mori; mortem, inquam, ei non amplius dominari.

9 Knowing that Christ being raised from the dead, dieth no more, death hath no more dominion over him.

10 Nam quod mortuus est, peccato mortuus est semel: quod autem vivit, vivit Deo.

10 For in that he died, he died unto sin once: but in that he liveth, he liveth unto God.

11 Ita etiam vos colligite, vos tum mortuos esse peccato, tum vero vivere Deo per Christum Jesum Dominum nostrum.

11 Likewise reckon ye also your selves to be dead indeed unto sin: but alive unto God through Jesus Christ our Lord.

12 Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.

13 Neither yeild ye your members as instruments of unrighteousnesse unto sin: but yeild your selves unto God, as those that are alive from the dead, & your members as instruments of righteousness unto God.

14 For sin shall not have dominion over you: for ye are not under the law, but under grace.

15 What then? shall we sin, because we are not under the law, but under grace? God forbid.

16 Know ye not, that to whom ye yeild your selves servants to obey, his servants ye are to whom ye obey: whether of sin unto death, or of obedience unto righteousness?

17 But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you.

18 Being then made free from sin, ye became the servants of righteousness.

19 I speak after the manner of men, because of the infirmity of your flesh: for as ye have yeilded your members servants to uncleanness, and to iniquity, unto iniquity, even so now yeild your members servants to righteousness, unto holiness.

20 For when ye were the servants of sin, ye were free from righteousness.

21 What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death.

22 But now being made free from sin, and become servants to God, ye have your fruit unto holiness and the end everlasting life,

12 Ne regnato igitur peccatum in mortali vestro corpore, ut auscultetis ei in cupiditatibus corporis.

13 Neque sistite membra vestra arma injustitiæ peccato: sed sistite vos Deo, ut ex mortuis vivos, & membra vestra arma justitiæ Deo.

14 Peccatum enim vobis non dominabitur; non enim estis sub Lege, sed sub gratia,

15 Quid igitur? peccabimus, quod non simus sub Lege, sed sub gratia? Absit.

16 An nescitis quod cui sistitis vos servos ad obediendum, ejus servi estis cui auscultatis, sive peccati ad mortem, sive obedientiæ ad justitiam?

17 Gratia autem habetor Deo, quod fuistis quidem servi peccati, sed ex corde auscultastis ei formæ doctrinæ in quam estis traditi.

18 Et liberati a peccato, servi facti estis justitiæ.

19 Hominum more loquor, propter infirmitatem carnis vestræ. Nempe sicut sististis membra vestra serva impuritatis & iniquitati, ad patranda iniquitatem: ita nunc sistite membra vestra serva justitiæ ad sanctimoniam.

20 Quum enim servi eratis peccati, liberi eratis justitiæ.

21 Quem igitur fructum habebatis tunc ex iis de quibus nunc erubescitis? nam finis illorum mors est.

22 Nunc vero liberati à peccato, servi autem facti Deo, habetis fructum vestrum in sanctimoniam, finem autem vitam æternam.

23 Nam stipendia peccati mors: donum autem Dei est vita aeterna in Christo Jesu Domino nostro.

23 For the wages of sin is death: but the gift of God is eternal life, through Jesus Christ our Lord.

C A P. VII.

C H A P. VII.

AN ignoratis fratres, (peritos enim Legis alloquar) legem tantisper dominari homini quoad ipse vixerit?

K Now ye not, brethren, (for I speak to them that know the law) how that the law hath dominion over a man, as long as he liveth?

2 Nam viro subjecta mulier, viventi viro devincta est per legem: quod si mortuus fuerit vir, liberata est à lege viri.

2 For the woman which hath an husband, is bound by the law to her husband so long as he liveth, but if the husband be dead, she is loosed from the law of her husband.

3 Proinde vivente viro mœcha vocabitur, si fiat alterius viri: sin autem mortuus fuerit vir ejus, libera est à lege illa, ut non sit mœcha, si fiat alterius viri.

3 So then, if while her husband liveth, she be married to another man, she shall be called an adulteresse: but if her husband be dead, she is free from that law; so that she is no adulteresse, though she be married to another man.

4 Itaque, fratres mei, vos quoque mortificati estis Legge in corpore Christi; ut essetis alterius, ejus videlicet qui ex mortuis suscitatus est, ut fructum feramus Deo.

4 Wherefore my brethren, ye also are become dead to the law by the body of Christ, that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God.

5 Quum enim essemus in carne, affectus peccatorum per Legem existentes vigeabant in membris nostris, ad fructum ferendum morti.

5 For when we were in the flesh, the motions of sins which were by the law, did work in our members, to bring forth fruit unto death.

6 Nunc autem liberati sumus à Lege, mortuo eo in quo detinebamur, ut serviamus in novitate spiritus, ac non in vetustate literæ.

6 But now we are delivered from the law, that being dead wherein we were held, that we should serve in newness of spirit, and not in the oldness of the letter.

7 Quid ergo dicemus? Lex peccatū est? Absit. Imo peccatum non cognovi nisi per Legem: nam ipsam quoque cupiditatem non nossem esse peccatum, nisi Lex dixisset, Non concupisces.

7 What shall we say then? is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet.

8 Sed peccatum occasione per illud præceptum summa effecit in me totam cupiditatem,

8 But sin taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead.

9 For I was alive without the law once, but when the commandment came, sin revived, and I died.

10 And the commandment which was ordained to life, I found to be unto death.

11 For sin taking occasion by the commandment, deceived me, and by it slew me.

12 Wherefore the law is holy, and the commandment holy, and just, and good.

13 Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good: that sin by the commandment might become exceeding sinful.

14 For we know that the law is spiritual: but I am carnal, sold under sin.

15 For that which I do, I allow not: for what I would, that do I not, but what I hate, that do I.

16 If then I do that which I would not, I consent unto the law, that it is good.

17 Now then, it is no more I that do it: but sin that dwelleth in me.

18 For I know that in me (that is, in my flesh) dwelleth no good thing: for to will is present with me, but how to perform that which is good, I find not.

19 For the good that I would, I do not: but the evil which I would not, that I do.

20 Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.

21 I find then a law, that when I would do good, evil is present with me.

9 Nā absq; lege peccatū quidem erat mortuū: ego vero vivus erā absq; lege quondā: præcepti autē illius adventu peccatum quidem revixit, ego vero mortuus sum.

10 Et inventum est illud præceptum quod erat ad vitam, mihi cedere ad mortem.

11 Nam peccatum occasione per illud præceptum sumpta seduxit me, & per illud occidit.

12 Itaque Lex ipsa quidem sancta, & præceptum illud sanctum, ac justum & bonum.

13 Ergo quod bonum est, mihi factum est mors? Absit: imo peccatum mihi factum est mors, ut manifestum fiat quod peccatum mihi per id quod bonum est efficiat mortem; id est, ut peccatum fieret admodum peccans per illud præceptum.

14 Scimus enim legem esse spiritualement: at ego carnalis sum venditus ut subicerer peccato.

15 Quod enim perpetro, non agnosco: non enim quod volo, hoc ago, sed quod odi, hoc facio.

16 Quod si id facio quod nolo, consentio Legi quod bona sit.

17 Nunc itaque non amplius ego id perpetro, sed peccatum quod in me habitat id perpetrat.

18 Novi enim non habitare in me (id est in carne mea) bonum: nam velle adest mihi, sed ut quod bonum est efficiam, non assequor.

19 Non enim facio bonum quod volo: sed malum quod nolo hoc ago.

20 Quod si id facio ego quod ego nolo, non amplius ego id perpetro, sed peccatum quod in me habitat id perpetrat.

21 Invenio igitur volenti mihi facere bonū hanc legē impostam esse, quod mihi malum adjaceat.

22 Delector enim lege Dei quod ad interiorem hominem :

23 Sed cerno aliam legem in membris meis belligerantem adversus legem mentis meae, & captivum reddentem me legi peccati quae est in membris meis :

24 Aerumnosus ego homo : quis me eripiet ex isto corpore mortis ?

25 Gratias ago Deo per Jesum Christum Dominum nostrum. Nempe igitur ipse ego mente quidem servio Legi Dei, carne vero legi peccati.

C A P. VIII.

NUlla igitur nunc est condemnatio iis qui sunt in Christo Jesu, qui non secundum carnem ambulant, sed secundum Spiritum.

2 Nam lex Spiritus vitae qui est in Christo Jesu liberavit me à lege peccati & mortis.

3 Nam quae legis erat impotentia, quā viribus esset destituta in carne, Deus suo ipsius filio misso in forma consimili carni peccato obnoxia, idque pro peccato, condemnavit peccatum in carne :

4 Ut jus illud Legis compleatur in nobis, qui non secundum carnem ambulamus, sed secundum Spiritum.

5 Nam qui secundum carnem sunt, quae carnis sunt sapiunt ; qui vero sunt secundum Spiritum, quae Spiritus sunt.

6 Nam quod sapit caro mors est ; quod autem sapit Spiritus, vita & pax :

7 Quoniam quod sapit caro inimicitia est adversus Deum : Legi enim Dei non subicitur ; nam ne potest quidem.

8 Ergo qui in carne sunt Deo placere non possunt.

9 Vos autē non estis in carne,

22 For I delight in the law of God, after the inward man.

23 But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin, which is in my members.

24 O wretched man that I am, who shall deliver me from the body of this death !

25 I thank God through Jesus Christ our Lord. So then, with the mind I myself serve the law of God: but with the flesh, the law of sin.

C H A P. VIII.

THere is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

2 For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death.

3 For what the law could not do, in that it was weak through the flesh, God sending his own Son, in the likeness of sinful flesh, and for sin condemned sin in the flesh :

4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

5 For they that are after the flesh, do mind the things of the flesh : but they that are after the Spirit, the things of the Spirit.

6 For to be carnally minded, is death: but to be spiritually minded, is life and peace :

7 Because the carnal mind is enmity against God. for it is not subject to the law of God, neither indeed can be.

8 So then, they that are in the flesh cannot please God.

9 But ye are not in the flesh, but

but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

10 And if Christ be in you, the body is dead because of sin: but the Spirit is life, because of righteousness.

11 But if the Spirit of him that raised up Jesus from the dead, dwell in you: he that raised up Christ from the dead, shall also quicken your mortal bodies, by his Spirit that dwelleth in you.

12 Therefore, brethren, we are debtors, not to the flesh, to live after the flesh:

13 For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortifie the deeds of the body, ye shall live.

14 For as many as are led by the Spirit of God, they are the sons of God.

15 For ye have not received the Spirit of bondage again to fear: but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

16 The Spirit it self beareth witness with our spirit, that we are the children of God.

17 And if children, then heirs, heirs of God, and joynt-heirs with Christ: if so be that we suffer with him; that we may be also glorified together.

18 For I reckon, that the sufferings of this present time, are not worthy to be compared with the glory which shall be revealed in us.

19 For the earnest expectation of the creature, waiteth for the manifestation of the sons of God,

20 For the creature was made subject to vanity; not willingly, but by reason of him who hath

sed in Spiritu, siquidem Spiritus Dei habitat in vobis: quod si quis Spiritum Christi non habet, is non est ejus.

10 Porro si Christus in vobis est, corpus quidem mortuum est propter peccatum, spiritus autem vita est propter justitiam.

11 Sed si Spiritus ejus qui suscitavit Jesum ex mortuis habitat in vobis, is qui excitavit Christum ex mortuis, vivificabit etiam mortalia corpora vestra per inhabitantem ipsius Spiritum in vobis.

12 Nempe igitur, fratres, debitores sumus non carni, ut secundum carnem vivamus, sed Spiritui.

13 Nam si secundum carnem vixeritis, futurum est ut moriamini: sed si Spiritu actiones corporis mortificetis, vivetis.

14 Quotquot enim Spiritu Dei aguntur, ii sunt filii Dei.

15 Non enim accepistis Spiritum servitutis rursus ad metum, sed accepistis Spiritum adoptionis, per quem clamamus Abba, id est, Pater.

16 Et ipse Spiritus testatur una cum spiritu nostro, nos esse filios Dei.

17 Quod si filii, etiam heredes: heredes quidem Dei, coheredes autem Christi: si modo cum eo patimur, ut & cum eo glorificemur.

18 Reor enim minime pares esse presentis temporis persecutiones, gloriæ in nobis revelandæ.

19 Etenim mundus hic conditus quasi exserto capite observans expectat revelationem filiorum Dei.

20 Nam vanitati mundus hic conditus subjectus est, non sua sponte, sed propter eum qui sub-

subiecit eum isti vanitati :

21 Sub spe quod & ipse conditus mundus liberabitur ex servitute corruptionis in libertatem gloriæ filiorum Dei.

22 Scimus enim totū mundum conditum una suspirare, & una parturire ad hoc usque tempus.

23 Neque vero ille solum, sed & ipsi qui primitias Spiritus habemus, nos ipsi, inquam, apud nos ipsos suspiramus, adoptionem expectantes, id est, redemptionem corporis nostri.

24 Nam spe servati sumus, Spes autem si cernatur, non est spes : quod enim quis cernit, cur speret ?

25 Si vero quod non cernimus speramus, nempe per tolerantiam expectamus.

26 Itidem autem & Spiritus una subleuat infirmitates nostras : quid enim oremus ut opertet, non novimus ; sed ipse Spiritus intercedit pro nobis suspiriis inenarrabilibus.

27 Qui vero scrutatur corda, novit quid sapiat Spiritus : quia secundum Deum intercedit pro sanctis.

28 Novimus autem, iis qui diligunt Deum omnia simul adjumento esse ad bonum, iis videlicet qui ex præstituto ipsius vocati sunt.

29 Nam quos præcivit, etiam prædestinavit conformandos imagini filii sui, ut is sit primogenitus inter multos fratres :

30 Quos vero prædestinavit, eos etiam vocavit : & quos vocavit, eos etiam justificavit : quos autem justificavit, eos etiam glorificavit.

31 Quid igitur dicemus ad hæc ? si Deus pro nobis,

subjected the same in hope :

21 Because the creature it self also shal be delivered from the bondage of corruption, into the glorious liberty of the children of God.

22 For we know that the whole creation groaneib, and travelleth in pain together until now.

23 And not only they, but our selves also which have the first fruits of the spirit, even we our selves groan within our selves, waiting for the adoption, to wit, the redemption of our body.

24 For we are saved by hope : but hope that is seen, is not hope : for what a man seeth, why doth he yet hope for ?

25 But if we hope for that we see not, then do we with patience wait for it.

26 Likewise the Spirit also helpeth our infirmities : for we know not what we should pray for as we ought: but the spirit it self maketh intercession for us with groanings which cannot be uttered.

27 And he that searcheth the hearts, knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.

28 And we know that all things work together for good to them that love God, to them who are the called according to his purpose.

29 For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren.

30 Moreover, whom he did predestinate, them he also called : and whom he called, them he also justified : and whom he justified, them he also glorified.

31 What shall we then say to these things ? If God be for us,

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who can be against us?

32 He that spared not his own Son, but delivered him up for us all: how shall he not with him also freely give us all things?

33 Who shall lay any thing to the charge of Gods elect? It is God that justifieth:

34 Who is he that condemneth? It is Christ that died, yea rather that is risen again, who is even at the right hand of God, who also maketh intercession for us.

35 Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or perill, or sword?

36 (As it is written, For thy sake we are killed all the day long, we are accounted as sheep for the slaughter)

37 Nay, in all these things we are more than conquerors, through him that loved us.

38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

CHAP. IX.

I Say the truth in Christ, I lie not, my conscience also bearing me witnesse in the holy Ghost,

2 That I have great heaviness and continuall sorrow in my heart.

3 For I could wish that myself were accursed from Christ, for my brethren my kinsmen according to the flesh:

Cap ix:

quis contra nos?

32 Is quidem qui proprio filio non pepercit, sed pro nobis omnibustradidit eum, quomodo non etiam cum eo nobis omnia gratificabitur?

33 Quis intertabit crimina adversus electos Dei? Deus is est qui justificat.

34 Quis est qui condemnet? Christus is est qui mortuus est; imo vero qui etiam suscitatus est qui etiam est ad dextram Dei, qui etiam interpellat pro nobis.

35 Quis nos separabit à charitate Christi? num afflictio, num angustia, num persecutio, num fames, num nuditas, num periculum, num gladius?

36 (Sicut scriptum est, Tui causa occidimur totum diem; reputati sumus velut oves destinatae maculationi)

37 Imo in his omnibus amplius quam victores sumus per eum qui dilexit nos.

38 Nam mihi persuasum est, neque mortem, neque viram, neque angelos, neque principatus, neque potestates, neque presentia, neque futura,

39 Neque sublimitatem, neque profunditatem, neque ullam rem aliam conditam posse nos separare à charitate Dei, quæ est in Christo Jesu Domino nostro.

CAP. IX.

Veritatem dico per Christum non mentior, attestante mihi simul conscientia mea per Spiritum sanctum,

2 Magnam mihi tristitiam esse, & sine intermissione cruciatum cordi meo.

3 Optarim enim ego ipse anathema esse separatam à Christo, pro fratribus meis, cognatis, inquam, meis secundum carnem:

4 Qui

4 Qui sunt Israelitæ : quorum est adoptio, & gloria, & pacta, & Legis constitutio, & cultus, & promissiones :

5 Quorum sunt patres, & ex quibus est Christus quod ad carnem attinet, qui est supra omnes Deus benedictus in secula. Amen.

6 Fieri vero non potest ut exciderit sermo Dei : non enim omnes qui sunt ex patre Israele, sunt Israel ;

7 Neque quia sunt semen Abrahami, ideo omnes sunt filii : sed in Isaac vocabitur tibi semen.

8 Hoc est, non qui filii carnis, ii filii Dei : sed qui sunt filii promissionis reputantur in semine.

9 Promissionis enim sermo hic est, Hoc ipso tempore veniam, & erit Sara filius.

10 Neque hic solum, sed & Rebecca, quum ex uno concepisset, nempe ex Isaaco patre nostro, hæc experta est.

11 Nondum enim natis pueris, quum nihil fecissent boni vel mali, ut præstitutum Dei quod est secundum ipsius electionem, id est, non ex operibus, sed ex vocante, firmum maneret.

12 Dictum est ei, Major serviet minori.

13 Sicut scriptum est, Jacobum dilexi, Esauum autem odio habui.

14 Quid igitur dicemus? Num iniustitia est apud Deum? Absit.

15 Nam Mosi dicit, Miserebor cuius misertus fuero, & commisereror quem commiseratus fuero.

4 Who are Israelites : to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises :

5 Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen.

6 Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel :

7 Neither because they are the seed of Abraham, are they all children : but in Isaac shall thy seed be called.

8 That is, They which are the children of the flesh, these are not the children of God : but the children of the promise are counted for the seed.

9 For this is the word of promise, At this time will I come, and Sara shall have a son.

10 And not onely this, but when Rebecca also had conceived by one, even by our father Isaac,

11 (For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth)

12 It was said unto her, The elder shall serve the younger :

13 As it is written, Jacob have I loved, but Esau have I hated.

14 What shall we say then? Is there unrighteousness with God? God forbid.

15 For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.

16 So then, it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.

17 For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my Name might be declared throughout all the earth.

18 Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth.

19 Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will?

20 Nay but O man, who art thou that repliest against God? shall the thing formed say to him that formed it, Why hast thou made me thus?

21 Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?

22 What if God, willing to shew his wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction:

23 And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory?

24 Even us whom he hath called, not of the Jews only, but also of the Gentiles.

25 As he saith also in Osee, I will call them my people, which were not my people: and her, beloved, which was not beloved.

26 And it shall come to passe, that in the place where it was said unto them, Ye are not my people: there shall they be called the children of the living God.

27 Esaias also cryeth concerning Israel, Though the number

16 Nempe igitur electio non est ejus qui velit, neque ejus qui currat, sed ejus qui miseretur, nempe Dei.

17 Dicit enim Scriptura Pharaoni, Ad hoc ipsum excitavi te, ut ostendam in te potentiam meam, & ut annuncietur nomen meum in tota terra.

18 Itaque cujus vult miseretur, quem autem vult indurat.

19 Dices ergo mihi, Quid adhuc succenset? nam ejus voluntati quis obstitit?

20 Imo vero, & homo, tu quis es qui ex adverso respondas Deo? num dicet figmentum fictori, Cur me tale fecisti?

21 Annon habet potestatem figulus in lutum, ut ex eadem massa faciat aliud quidem vas ad decus, aliud vero ad dedecus?

22 Quid si vero volens ostendere iram, & notam facere potentiam suam, pertulit multa cum iræ cohibitione vasa iræ, compacta ad interitum:

23 Et ut notas faceret divitiis gloriæ suæ erga vasa misericordiæ, quæ præparavit ad gloriam?

24 Quos etiam vocavit, nimirum nos, non solum ex Judæis, verum etiam ex gentibus.

25 Ut etiam apud Oseam dicit, Vocabo populum qui meus non erat, populum meum; & eam quæ dilecta non erat, dilectam.

26 Et erit, in loco ubi dictum fuerat eis, Non populus meus vos, illic vocabuntur filii viventis Dei.

27 Esaias autem clamat super Israel. Etiam si fuerit numerus filiorum

Cap. x.

filiorum Israelis ut arena maris, reliquias servabuntur.

23 Rem enim conficiet & concidet cum iustitia: quoniam rem concisam peraget Dominus in terra.

29 Et sicut prius dixit Esaïas, Nisi Dominus sabaoth reliquisset nobis semen, facti fuissetis ut Sodoma, & Gomorrhæ similes facti fuissetis.

30 Quid igitur dicemus? nempe gentes quæ non sectabantur iustitiam, apprehendisse iustitiam, iustitiam autem eam quæ est ex fide;

31 Israellem vero consecretando Legem iustitiæ, ad Legem iustitiæ non pervenisse.

32 Quare? Quia non ex fide, sed velut ex operibus Legis: impeerunt enim ad lapidem ad quem impingitur.

33 Quemadmodum scriptum est, Ecce, statuo in Sion lapidem ad quem impingetur, & petram offendiculi: & quisquis credit in eum, non pudebit.

CAP. X.

Fratres, propensa quidem est voluntas cordis mei, & deprecatio ad Deum super Israel ad salutem.

2. Testor enim de ipsis eos zelum Dei habere, sed non ex notitia.

3 Nam ignorantes Dei iustitiam, & propriam iustitiam studentes constituere, iustitiæ Dei non fuerunt subiecti.

4 Nam finis Legis est Christus, ad iustitiam cuius credenti.

Romans.

of the children of Israel be as the sand of the sea, a remnant shall be saved.

23 For he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth.

29 And as Esaïas said before, Except the Lord of Sabbath had left us a seed, we had been as Sodom, and been made like unto Gomorrah.

30 What shall we say then? That the Gentiles which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith:

31 But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness.

32 Wherefore? Because they sought it, not by faith, but as it were by the works of the law: for they stumbled at that stumbling stone,

33 As it is written, Behold, I lay in Sion a stumbling stone, and rock of offence, and whosoever believeth on him, shall not be ashamed.

CHAP. X.

Brethren, my hearts desire and prayer to God for Israel is, that they might be saved.

2. For I bear them record, that they have a zeal of God, but not according to knowledge.

3 For they being ignorant of Gods righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.

4 For Christ is the end of the law for righteousness, to every one that believeth.

5 For Moses describeth the righteousness which is of the law, that the man which doeth those things, shall live by them.

6 But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above)

7 Or who shall descend into the deep? (that is, to bring up Christ again from the dead)

8 But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is the word of faith which we preach,

9 That if thou shalt confesse with thy mouth the Lord Jesus, and shalt believe in thine heart, that God hath raised him from the dead, thou shalt be saved.

10 For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation.

11 For by the scripture saith, Whosoever believeth on him, shall not be ashamed.

12 For there is no difference between the Jew and the Greek: for the same Lord over all, is rich unto all that call upon him.

13 For whosoever shall call upon the Name of the Lord, shall be saved.

14 How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?

15 And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, & bring glad tidings of good things?

16 But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report?

5 Moses enim describit iustitiam quæ est ex Lege his verbis, Quod qui præstiterit ea, vivet per illa.

6 At quæ ex fide est iustitia ita dicit, Ne dixeris in corde tuo, Quis ascendet in cælum? hoc est, Christum ex alto reducere:

7 Aut, Quis descendet in abyssum? hoc est, Christum ex mortuis reducere.

8 Sed quid dicit? Prope te verbum est in ore tuo & in corde tuo. Hoc est verbum illud fidei quod prædicamus.

9 Nempe, Si professus fueris ore tuo Dominum Jesum, & credideris in corde tuo quod Deus eum suscitavit ex mortuis, servaberis.

10 Nam corde creditur ad iustitiam, fit autem ore confessio ad salutem.

11 Dicit enim Scriptura, Quisquis credit in eum, non pudebit.

12 Non enim est distinctio vel Judæi vel Græci: nam idem est Dominus omnium, dives in quosvis à quibus invocatur.

13 Quisquis enim invocaverit nomen Domini servabitur.

14 Quomodo igitur invocabunt eum in quem non crediderint? quomodo autem credent ei de quo non audierint? quomodo autem audient absque prædicante?

15 Quomodo autem prædicabunt nisi missi fuerint? sicut scriptum est, Quam speciosi pedes evangelizantium pacem, evangelizantium bona?

16 Sed non omnes auscaltarunt evangelio; Esaias enim dicit, Domine, quis credidit sermōi nostro

17 Ergo.

Cap. xi.

17 Ergo fides ex auditu est, auditus autem per verbum Dei.

18 Sed (inquam ego) an non audierunt? imo vero in omnem terram exivit sonus eorum, & ad ultima orbis terrarum verba eorum.

19 Sed (inquā ego) num Israel non cognovit Deū? Primus Moyses dicit, Ego ad æmulationē provocabo vos per gentē quæ non est gens, per gentē intell gentiæ expertē ad irā vos provocabo.

20 Esaias autem utitur audacia, dicitque, Inventus sum ab iis qui me non quærebant: manifestus factus sum iis qui de me non interrogabant.

21 Adversus Israelē autem dicit, Toto die expandi manus meas ad populum contumacem & contradicentem.

C A P. XI.

NUM igitur (inquam ego) abiecit Deus populum illum suum? Absit: nam & ego Israelita sum, ex semine Abrahami, tribus Benjaminis.

2 Non abiecit Deus populum illum suum quem præcognovit. An nescitis de Elia quid dicit Scriptura? quomodo interpellat Deum adversus Israelē, dicens,

3 Domine, prophetas tuos occiderunt, & altaria tua suffoderunt; & ego relictus sum solus, & petunt animam meam.

4 Sed quid dicit ei divinum responsum? Feci ut remanserint mihi septem millia virorum qui non flexerunt genua imaginī Baalis.

5 Ita igitur & hoc tempore reservatio secundum electionem gratuitam facta est.

Romans.

17 So then, faith cometh by hearing, and hearing by the word of God.

18 But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world.

19 But I say, Did not Israel know? First Moses saith, I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you.

20 But Esaias is very bold, and saith, I was found of them that sought me not: I was made manifest unto them that asked not after me,

21 But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people.

CHAP. XI.

I Say then, Hath God cast away his people? God forbid. For I also am an Israelite of the seed of Abraham, of the tribe of Benjamin.

2 God hath not cast away his people which he foreknew. Wot ye not what the Scripture saith of Elias? how he maketh intercession to God against Israel, saying,

3 Lord, they have killed thy prophets, and digged down thine altars, and I am left alone, and they seek my life.

4 But what saith the answer of God unto him? I have reserved to my self seven thousand men, who have not bowed the knee to the image of Baal.

5 Even so then at this present time also there is a remnant according to the election of grace.

6 And:

6 And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace, otherwise work is no more work.

7 What then? Israel hath not obtained that which he seeketh for: but the election hath obtained it, and the rest were blinded:

8 According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear unto this day.

9 And David saith, Let their table be made a snare, and a trap, and a stumbling block, and a recompense unto them.

10 Let their eyes be darkened, that they may not see, and bow down their back alway.

11 I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy.

12 Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles: how much more their fulness?

13 For I speak to you Gentiles, in as much as I am the apostle of the Gentiles, I magnify mine office:

14 If by any means I may provoke to emulation, them which are my flesh, and might save some of them.

15 For if the casting away of them be the reconciling of the world: what shall the receiving of them be, but life from the dead?

16 For if the first-fruit be holy, the lump is also holy: and if the root be holy, so are the branches.

17 And if some of the branches be broken off, and thou being a wild olive-tree, wert grafted in

6 Quod si per gratiam, non jam ex operibus; alioquin gratia jam non est gratia: sin ex operibus, jam non est gratia; alioquin opus jam non est opus.

7 Quid igitur? quod requirit Israel, hoc non est adeptus: sed electi assequuti sunt, reliqui vero occaluerunt:

8 (Sicut scriptum est, Dedit eis Deus spiritum soporis; oculos ut non cernant, & aures ut non audiant) usque ad hodiernum diem.

9 Et David dicit, Fiat mensa eorum in laqueum, & tendiculum, & offendiculum, & talionem ipsis.

10 Obtenebrentur oculi eorum, ut non cernant; & tergum eorum semper incurva.

11 Num igitur (inquam ego) impegerunt ut caderent? Absit: sed per eorum offensam salus obtigit gentibus, ut eos ad æmulationem provocaret.

12 Quod si eorum offensa est opulencia mundi, & diminutio eorum opulencia gentium; quanto magis plenitudo ipsorum?

13 Nam (quod vobis dico gentibus, quatenus ego quidem sum apostolus gentium) ministerium meum illustro.

14 Ut experiar si quo modo ad æmulationem provocem consanguineos meos, & servem aliquos ex ipsis.

15 Nam si abjectio eorum est reconciliatio mundi, quæ erit assumptio, nisi vita ex mortuis?

16 Quod si primitiæ sanctæ, sancta etiam massa: & si radix sancta est, etiam rami.

17 Quod si nonnulli rami defracti sunt, tu vero quum esses oleaster, insitus es pro

pro ipsis, & particeps radicis ac pinguedinis olea factus es;

18 Ne gloriare adversus ramos: quod si gloriaris, non tu radicem portas, sed radix te.

19 Dices igitur, Defra-cti sunt rami ut ego in-fererem.

20 Bene: per incredulitatem defra-cti sunt, tu vero per fi-dem stas: ne effector animo, sed metue.

21 Nam si Deus naturalibus ramis non pepercit, vide ne tibi quoque non parcat.

22 Vide igitur benignitatem ac præcisam severitatem Dei: in eos quidem qui ceciderunt præcisam severitatem; in te vero benignitatem, si perman-seris in benignitate: alioquin & tu excideris.

23 Sed & illi, si non perman-serint in infidelitate, inferentur: potens enim est Deus rursus eos inferere.

24 Etenim si tu ex na-turali exsectus es oleastro, & præter naturam insitus es in veram oleam: quan-to magis ii qui natura-les sunt inferentur propria olea?

25 Nolim enim vos ignora-re, fratres, mysterium hoc, (ut ne sitis apud vos metipfos sa-pientes) obdurationem ex par-te Israeli evenisse, tantisper dum plentitudo gentium in-troierit.

26 Et ita totus Israel ser-vabitur: sicut scriptum est, Veniet ex Sion ille liberator, & avertet impietates à Ja-cob.

27 Et hoc est illis à me pa-cem, quum abstulero peccata ipsorum.

amongst them, and with them partake of the root and fatness of the olive-tree:

18 Boast not against the bran-ches: but if thou boast, thou bea-rest not the root, but the root thee.

19 Thou wilt say then, The branches were broken off, that I might be grafted in.

20 Well: because of unbelief they were broken off, and thou standest by faith. Be not high minded, but fear.

21 For if God spared not the natural branches, take heed lest he also spare not thee.

22 Behold therefore the good-ness, and severity of God: on them which fell, severity; but towards thee, goodness, if thou continue in his goodness: other-wise thou also shalt be cut off.

23 And they also, if they bide not still in unbelief, shall be gra-fied in: for God is able to graffe them in again.

24 For if thou wert cut out of the olive-tree which is wilde by nature, and wert grafted contrary to nature, into a good olive-tree, how much more shall these which be the natural branches, be gra-fied into their own olive-tree?

25 For I would not brethren, that ye should be ignorant of this mystery (lest ye should be wise in your own conceits) that blind-ness in part is hapned to Israel, until the fulness of the Gentiles be come in.

26 And so all Israel shall be saved, as it is written, There shall come out of Sion the deliverer, and shall turn away ungodliness from Jacob.

27 For this is my covenant unto them, when I shall take away their sins.

Romans.

28 *As concerning the gospel, they are enemies for your sake: but as touching the election, they are beloved for the fathers sakes.*

29 *For the gifts and calling of God are without repentance.*

30 *For as ye in times past have not believed God, yet have now obtained mercy through their unbelief:*

31 *Even so have these also now not believed, that through your mercy they also may obtain mercy.*

32 *For God hath concluded them all in unbelief, that he might have mercy upon all.*

33 *O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgements, and his wayes past finding out!*

34 *For who hath known the mind of the Lord? or who hath been his counsellor?*

35 *Or who hath first given to him, and it shall be recompensed unto him again?*

36 *For of him, and through him, and to him are all things; to whom be glory for ever. Amen.*

CHAP. XII.

I Beseech you therefore brethren, by the mercies of God: that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

2 *And be not conformed to this world: but be ye transformed by the renewing of your minde, that ye may prove what is that good and acceptable, and perfect will of God.*

3 *For I say, through the grace given unto me, to every man that is among you, not to think of himself*

Cap. xii.

28 *Itaque quod ad evangelium attinet, sunt inimici propter vos: quod ad electionem autem, dilecti propter patres.*

29 *Nam dona illa & illa vocatio Dei ejusmodi sunt, ut eorum ipsum poenitere non possit.*

30 *Sicut enim & vos quondam inobedientes fuistis Deo, nunc autem estis misericordiam consequuti per istorum contumaciam:*

31 *Sic & isti nunc inobedientes fuerunt, ut per vestram misericordiam & ipsi misericordiam consequantur.*

32 *Conclussit enim Deus omnes illos in inobedientiam, ut omnium illorum miseretur.*

33 *O profundas divitias tum sapientiae tum cognitionis Dei! quam inscrutabilia sunt ejus judicia, & ejus viae impervestigabiles!*

34 *Quis enim cognovit mentem Domini? aut quis ei fuit a consilio?*

35 *Aut quis prior dedit ei, & reddetur ei?*

36 *Nam ex eo, & per eum, & in ipsum sunt omnia: ipsi sunt gloria in secula. Amen.*

CAP. XII.

Adhortor igitur vos, fratres, per miserationes Dei, ut listatis corpora vestra hostiam vivam, sanctam, placentem Deo, rationalem illum cultum vestrum.

2 *Et ne vos configurate seculo isti: sed transformate vos per renovationem mentis vestrae, ad hoc ut probetis quae sit voluntas Dei bona illa, placens ac perfecta.*

3 *Enimvero per gratiam quae mihi data est, edico cuiusvis versanti inter vos, ne*
supra

Supra modum sapiat ultra quam oportet sapere: sed sapiat ad sobrietatem, prout cuiq; Deus par titus est mensuram fidei.

4 Quemadmodum enim in uno corpore membra multa habemus, membra vero omnia eandem non habent actionem:

5 Ita multi unum corpus sumus in Christo, singulat in autem alij aliorum membra.

6 Habentes autem diversa dona pro gratia quæ nobis data est, sive prophetiam, prophetemus pro proportionem fidei:

7 Sive ministerium, *versum* in ministrando: tum is qui docet, in docendo:

8 Tum qui exhortatur, in exhortatione: qui distribuit, cum simplicitate: qui præst, cum diligentia: qui miseretur, cum hilaritate.

9 Charitas esto minime simulata. *Estate* abhorrentes à malo, agglutinati bono;

10 Fraternali charitate alii ad alios amandos propensi; honore alii aliis præcuntes;

11 Studio minime ignavi; spiritu ferventes; Domino fervientes;

12 Spe gaudentes; in afflictione subsistentes; in oratione perdurantes;

13 Usibus sanctorum communicantes; hospitalitatem sectantes.

14 Benedicite iis qui vos insectantur: benedicite, inquam, & ne imprecamini.

15 Gaudere cum gaudentibus, & flere cum flentibus;

16 Itidem alii in alios affecti; non elate de vobis ipsis sentientes, sed humilibus obsecundantes. Ne estote prudentes apud vos metipsos.

more highly then he ought to think, but to think soberly according as God hath dealt to every man the measure of faith.

4 For as we have many members in one body, and all members have not the same office:

5 So we being many are one body in Christ, and every one members one of another.

6 Having then gifts differing according to the grace that is given to us, whether prophesie, let us prophesie according to the proportion of faith:

7 Or ministry, let us wait on our ministring: or he that teacheth, on teaching:

8 Or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity: he that ruleth with diligence: he that sheweth mercy, with cheerfulness.

9 Let love be without dissimulation: abhorre that which is evil, cleave to that which is good.

10 Be kindly affectioned one to another, with brotherly love, in honour preferring one another.

11 Not slothful in business: fervent in spirit, serving the Lord.

12 Rejoycing in hope, patient in tribulation, continuing instant in prayer.

13 Distributing to the necessity of saints, given to hospitality.

14 Bless them which persecute you, bless and curse not.

15 Rejoyce with them that do rejoyce, and weep with them that weep.

16 Be of the same mind one towards another. Minde not high things, but condescend to men of low state. Be not wise in your own conceits.

Romans.

17 Recompense to no man
evill for evill. Provide
things honest in the sight of
all men.

18 If it be possible, as much as
lieth in you, live peaceably with
all men.

19 Dearly beloved, avenge not
your selves, but rather give place
unto wrath: for it is written,
Vengeance is mine, I will repay,
saith the Lord.

20 Therefore if thine enemy
hunger, feed him: if he thirst,
give him drink: for in so doing
thou shalt heap coals of fire on his
head.

21 Be not overcome of evil, but
overcome evil with good.

CHAP. XIII.

LEt every soul be subject unto
the higher powers, For there
is no power but of God: the
powers that be, are ordained of
God.

2 Whosoever therefore resisteth the
power, resisteth the ordinance of
God: and they that resist, shall re-
ceive to themselves damnation.

3 For rulers are not a terror
to good works, but to the evil:
wilt thou then not be afraid of the
power? do that which is good, and
thou shalt have praise of the same.

4 For he is the minister of God
to thee for good: but if thou do
that which is evil, be afraid: for
he beareth not the sword in vain:
for he is the minister of God, a
revenger to execute wrath upon
him that doth evil.

5 Wherefore ye must needs be
subject, not onely for wrath, but
also for conscience sake.

6 For, for this cause pay you tri-
bute also: for they are Gods mi-
nisters, attending continually upon
this very thing.

Cap. xiii.

17 Nemini malum pro malo
vicissim reddentes, procuran-
tes honesta in omnium homi-
num conspectu:

18 Si fieri potest, quantum in
vobis est, cum omnibus homini-
bus in pace vivenres:

19 Non ipsi vosmet ulciscen-
tes, dilecti, sed dare locum iræ:
scriptum est enim, *Meum est*
ulcisci; ego rependam, dicit
Dominus.

20 Itaque si esurit inimicus
tuus, ciba eum; si sitit, da ei
potum: hoc enim si feceris,
carbones ignis coacervabis in
caput ejus.

21 Ne vincitor à malo, sed
vince bono malum.

CAP. XIII.

OVnis anima potestatibus su-
pereminentibus subiecta
esto: non enim est potestas nisi
à Deo & quæ sunt potestates,
sunt à Deo ordinatæ.

2 Itaque quisquis obstitit po-
testati, Dei ordinationi obstitit;
qui autem obstant, ipsi sibi
condemnationem auferent.

3 Nam magistratus non sunt
metui bonis operibus, sed malis.
Vis autem non metuere pote-
statem? quod bonum est facito,
& laudem ab ipso obtinebis.

4 Dei enim minister est tuo
bono. Quod si feceris quod
malum est, metue; non enim
frustra gladium gerit: nam
Dei minister est, vindex ad
iram ei qui quod malum est fe-
cerit.

5 Quapropter necesse est sub-
jici, non solum propter iram,
sed etiã propter conscientiam.

6 Propter hoc enim etiam
tributa solvitis: siquidem mi-
nistri Dei sunt in hoc ipsum
incumbentes,

7 Reddite igitur omnibus quod debetis : cui tributum debetur, tributum ; cui vectigal vectigal ; cui timor, timorem ; cui honor, honorem.

8 Nemini quicquam debeto, nisi hoc, ut alii alios diligatis : nam qui diligit alterum Legem implevit.

9 Siquidem illud, Non mœchaberis, Non occides, Non furaberis, Non falsum testimonium dices, Non concupisces, & si quod aliud est præceptum, in hoc sermone summam comprehenditur, nempe, Diliges proximum tuum sicut teipsum.

10 Caritas proximum non afficit malo : itaque caritas est completio Legis.

11 Idque perspecta opportunitate, quod videlicet tempus jam sit nostri à somno expergefiendi: nunc enim propius nos est salus, quam quum credidimus.

12 Nox processit, dies autem propinquat : abjiciamus igitur opera tenebrarum, & induamur habitu qui luci conveniat.

13 Ut interdiu, composite ambulemus : non in comestationibus & ebrietatibus, non cubilibus ac lasciviis, non lite & invidia.

14 Sed induimini Domino Jesu Christo, & carnis curam ne habete ad explendas cupiditates.

CAP. XIV.

Eum vero qui fide est infirmus assumite, non tamen ad altercationes disceptationum.

2 Alius quidem credit edidicere quidvis : alius autem fide infirmus edit olea.

7 Render therefore to all their dues, tribute to whom tribute is due, custom to whom custom, fear to whom fear, honour to whom honour.

8 Owe no man any thing, but to love one another : for he that loveth another, hath fulfilled the law.

9 For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet : and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thy self.

10 Love worketh no ill to his neighbour, therefore love is the fulfilling of the law.

11 And that knowing the time, that now it is high time to awake out of sleep : for now is our salvation nearer then when we believed.

12 The night is far spent, the day is at hand : let us therefore cast off the works of darkness, and let us put on the armour of light.

13 Let us walk honestly as in the day, not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying.

14 But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

CHAP. XIV.

Him that is weak in the faith receive you, but not to doubtful disputations.

2 For one believeth that he may eat all things : another who is weak, eateth herbs,

3 Let not him that eateth, despise him that eateth not : and let not him which eateth not, judge him that eateth. For God hath received him.

4 Who art thou that judgest another mans servant ? to his own master he standeth or falleth. Yea, he shall be holden up : For God is able to make him stand.

5 One man esteemeth one day above another : another esteemeth every day alike. Let every man be fully persuaded in his own mind.

6 He that regardeth the day, regardeth it unto the Lord ; and he that regardeth not the day, to the Lord, he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks : and he that eateth not, to the Lord he eateth not, and giveth God thanks.

7 For none of us liveth to himself, and no man dieth to himself.

8 For whether we live, we live unto the Lord : and whether we die, we die unto the Lord : whether we live therefore, or die, we are the Lords.

9 For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.

10 But why dost thou judge thy brother ? or why dost thou set at nought thy brother ? we shall all stand before the judgment seat of Christ.

11 For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confesse to God.

12 So then every one of us shall give account of himself to God.

3 Qui edit non edentem ne pro nihilo habeto : & qui non edit edentem ne condemnato ; Deus enim eum adsumsit.

4 Tu quis es qui condemas alienum famulum ? proprio Domino perstat aut cadit : stabilietur autem ; potest enim Deus eam stabilire.

5 Alius quidem æstimat diem præ die ; alius autem peræque æstimat quemvis diem. Unusquisque in animo suo plene certus esto.

6 Qui curat diem, Domino curat ; & qui non curat diem, Domino, non curat. Qui edit, Domino edit ; gratias enim agit Deo : & qui non edit, Domino non edit, & gratias agit Deo.

7 Nullus enim nostrum sibi ipsi vivit, & nullus sibi ipsi moritur.

8 Nam sive vivimus, Domino vivimus, sive morimur, Domino morimur : sive igitur vivamus, sive moriamur, Domini sumus.

9 Ad hoc enim Christus & mortuus est, & resurrexit, & revixit, ut & mortuis & viventibus dominetur.

10 Tu vero cur condemas fratrem tuum ? aut etiam tu cur pro nihilo habes fratrem tuum ? Omnes enim sistemur apud tribunal Christi.

11 Scriptum est enim, Vivo ego, dicit Dominus, certe mihi sese flectet omne genu, & omnis lingua palam agnoscet Deum.

12 Nempe ergo unusquisque nostrum de seipso rationem reddet Deo.

13 Ne amplius igitur alii alios judicemus : sed hic potius adhibete iudicium, ut ne fratri proponatis quidpiam ad quod impingat vel offendant.

14 Novi, & persuasum habeo per Dominum Jesum, nihil esse impurum per se: sed ei qui reputat aliquid esse impurum, id ei impurum esse.

15 Verum si propter escam frater tuus tristitia afficitur, non jam secundum charitatem ambulat. Ne esca tua illum perditio pro quo Christus mortuus est.

16 Ne vestram igitur bonum blasphemator.

17 Non enim est regnum Dei esca & potus, sed iustitia & pax & gaudium per Spiritum sanctum.

18 Nam qui per hæc servit Christo, placet Deo, & probatus est hominibus.

19 Nempe igitur quæ ad pacem faciunt sectemur, & quæ ad mutuam ædificationem.

20 Ne cibi causa destruas opus Dei. Omnia quidem munda: sed malum est homini qui edens impingit.

21 Bonum est non edere carne, neque bibere vinum, neque quicquam facere in quo frater tuus impingit, vel offenditur, vel infirmus est.

22 Tu fidem habes: apud te ipsum habere in conspectu Dei. Beatus qui non condemnat seipsum in eo quod approbat.

23 Qui vero dubitat,

13 Let us not therefore judge one another any more: but judge this rather, that no man put a stumbling block, or an occasion to fall in his brothers way.

14 I know, and am persuaded by the Lord Jesus, that there is nothing unclean of it self: but to him that esteemeth any thing to be unclean, to him it is unclean.

15 But if thy brother be grieved with thy meat: now walkest thou not charitably, Destroy not him with thy meat, for whom Christ died.

16 Let not then your good be evil spoken of.

17 For the Kingdome of God is not meat and drink, but righteousness and peace, and joy in the holy Ghost.

18 For he that in these things serveth Christ, is acceptable to God, and approved of men.

19 Let us therefore follow after the things which make for peace, and things wherewith one may edifie another.

20 For meat destroy not the work of God. All things indeed are pure; but it is evil for that man who eateth with offence.

21 It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak.

22 Hast thou faith? have it to thy self before God. Happy is he that condemneth not himself in that thing which he alloweth.

23 And he that doubteth,

is damned if he eat, because he eateth not of faith: for whatsoever is not of faith, is sin.

CHAP. XV.

WE then that are strong, ought to bear the infirmities of the weak, and not to please our selves.

2 Let every one of us please his neighbour for his good to edification.

3 For even Christ pleased not himself, but as it is written, The reproaches of them that reproached thee fell on me.

4 For whatsoever things were written aforetime, were written for our learning, that we through patience and comfort of the scriptures might have hope.

5 Now the God of patience and consolation, grant you to be like minded one towards another, according to Christ Jesus.

6 That ye may with one minde and one mouth glorifie God, even the Father of our Lord Jesus Christ.

7 Wherefore receive you one another, as Christ also received us to the glory of God.

8 Now I say, that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers:

9 And that the Gentiles might glorifie God for his mercy, as it is written, For this cause I will confesse to thee among the Gentiles, and sing unto thy Name.

10 And again he saith, Rejoyce ye Gentiles with his people.

11 And again, Praise the Lord all ye Gentiles, and laud him all ye people.

12 And again Esaias saith, There shall be a root of Jesse, and

si ederit, condemnatus est quoniam non edit ex fide: quicquid vero ex fide non est, peccatum est.

CAP. XV.

DEbemus autem nos, qui firmi sumus, infirmitates imbecillorum portare, ac non indulgere nobis ipsis.

2 Itaque unusquisque nostrum proximo placeat in bonum, id est, ad ejus ædificationem.

3 Etenim Christus non placuit sibi ipsis; sed sicut scriptum est, Convicia eorum qui conviciantur tibi inciderunt in me.

4 Nam quæ ante scripta sunt ad nostram doctrinam ante scripta sunt; ut per tolerantiam & consolationem Scripturarum spem habeamus.

5 Deus autem auctor tolerantie & consolationis det vobis ut itidem alii in alios affecti sitis, secundum Christum Jesum:

6 Ut concorditer uno ore glorificetis Deum ac Patrem Domini nostri Jesu Christi.

7 Propterea assumite alii alios, sicut & Christus assumpsit nos in gloriam Dei.

8 Illud autem dico, Jesum Christum ministrum fuisse circumcisionis, pro Dei veritate, ut confirmaret promissiones patrum:

9 Et ut gentes pro misericordia glorificent Deum; sicut scriptum est, Propterea celebrabo te inter gentes, & nomini tuo psallam.

10 Et rursum dicit, Hilares estote gentes cum populo ejus:

11 Et rursum, Laudate Dominum omnes gentes, & colaudate eum omnes populi.

12 Et rursum Esaias dicit, Erit radix Jesse, &

qui exsurgat ad imperandum gentibus ; in ipso gentes sperabunt.

13 Utinam vero Deus spei impleat vos omni gaudio & pace credendo, ut spe exundetis per virtutem Spiritus sancti.

14 Persuasum autem habeo & ipse ego de vobis, fratres mei, quod ipsi per vos pleni sitis bonitate, impleti omni cognitione, & qui possitis etiam vos mutuo admonere.

15 Audacule vero scripsi vobis, fratres, aliquatenus, veluti commonefaciens vos, propter gratiam quæ data est mihi à Deo,

16 Ad hoc ut sim minister Jesu Christi apud gentes, operans evangelio Dei, ut oblatio gentium fiat accepta, sanctificata per Spiritum sanctum.

17 Habeo igitur quod glorier per Christum Jesum in iis quæ ad Deum pertinent.

18 Non enim sustinuerim quicquam loqui quod non effecerit Christus per me, adducendis ad obedientiam gentibus, verbis & factis,

19 Virtute signorum ac prodigiorum, virtute Spiritus Dei : adeo ut ab Hierosolyma & circumjacentibus regionibus, usque ad Illyricum impleverim prædicandi evangelii Christi munus.

20 Ita porro contendens evangelizare, non ubi nominatus esset Christus, ut ne super alienum fundamentum ædificarem :

21 Sed sicut scriptum est, Quibus non est annunciatum de eo, videbunt ; & qui non audierunt intelligent.

he that shall rise to reign over the Gentiles, in him shall the Gentiles trust.

13 Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope through the power of the holy Ghost.

14 And I my self also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another.

15 Nevertheless, brethren ; I have written the more boldly unto you, in some sort, as putting you in minde, because of the grace that is given to me of God.

16 That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the holy Ghost.

17 I have therefore whereof I may glory through Jesus Christ, in those things which pertain to God.

18 For I will not dare to speak of any of those things, which Christ hath not wrought by me, to make the Gentiles obedient by word and deed,

19 Through mighty signes and wonders, by the power of the Spirit of God, so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ.

20 Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another mans foundation :

21 But as it is written, To whom he was not spoken of, they shall see : and they that have not heard, shall understand.

22 For which cause also I have been much hindered from coming to you.

23 But now having no more place in these parts, and having a great desire these many years to come unto you :

24 Whensoever I take my journey into Spain, I will come to you : for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled with your company.

25 But now I go unto Jerusalem, to minister unto the saints.

26 For it hath pleased them of Macedonia and Achaia, to make a certain contribution for the poor saints which are at Jerusalem.

27 It hath pleased them verily, and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things.

28 When therefore I have performed this, and have sealed to them this fruit, I will come by you into Spain.

29 And I am sure that when I come unto you, I shall come in the fulnesse of the blessing of the gospel of Christ.

30 Now I beseech you, brethren, for the Lord Jesus Christs sake, and for the love of the Spirit, that ye strive together with me, in your prayers to God for me.

31 That I may be delivered from them that do not believe in Judea, and that my service which I have for Jerusalem, may be accepted of the saints :

32 That I may come unto you with joy by the will of God, and may with you be refreshed.

22 Quapropter etiam saepe inhibitus sum venire ad vos.

23 Nunc vero, quum non amplius habeam locum in his regionibus, summum autem desiderium habeam veniendi ad vos à multis annis,

24 Quando proficiscar in Hispaniam, veniam ad vos : spero enim fore, ut isthac præteriens conspiciam vos, & à vobis deducar illuc ; si tamen vestra consuetudine prius ex parte expletus fuero.

25 Nunc autem proficiscor Hierosolymam, ministrans sanctis.

26 Libuit enim Macedoniae & Achaiae conferre aliquid in pauperes sanctos qui sunt Hierosolymis.

27 Libuit enim eis, inquam & debitores eorum sunt : nam si spiritualia ipsorum bona gentibus communicata sunt, debent etiam ipsæ in carnalibus eis ministerio suo adesse.

28 Hoc igitur ubi perfecero, & eis consignavero hunc fructum, abibo isthac in Hispaniam,

29 Scio vero me, quum veniam ad vos, cum plena benedictione evangelii Christi venturum.

30 Precor autem vos, fratres, per Dominum nostrum Jesum Christum, & per charitatem Spiritus, ut mecum certetis vestris pro me apud Deum precibus ;

31 Ut liberer à contumacibus in Judæa, utque ministerium hoc meum erga Hierusalem acceptum sit sanctis.

32 Ut cum gaudio veniam ad vos per voluntatem Dei, unaque vobiscum refociller.

Cap. xvi.

33 Deus autem pacis sit cum omnibus vobis. Amen.

C A P. XVI.

Commando autē vobis Phœben sororem nostram, quæ est ministra ecclesiæ Cenchrensis ;

2 Ut eam excipiat in Domino convenienter sanctis, & ad sitis ei quacumq; in re ipsi usus fuerit vobis : nam hæc tum multis hospitium præbuit, tum mihi etiam ipsi.

3 Salutate Priscillam & Aquilam, adjuutores meos in Christo Jesu,

4 (Qui pro anima mea suam ipsorum cervicem supposuerunt : quibus non ego solus gratias ago, sed etiam omnes ecclesiæ gentium)

5 Item ecclesiam quæ in domo eorum est. Salutate Epænetum mihi dilectum, primitias Achaïæ in Christo.

6 Salutate Mariam, quæ multum laboravit erga nos.

7 Salutate Andronicum & Juniam, cognatos meos, & concaptivos meos, qui sunt insignes inter apostolos, qui etiam ante me fuerunt in Christo.

8 Salutate Ampliam dilectum mihi in Domino.

9 Salutate Urbanum, adjuctorem nostrum in Christo, & Stachyn mihi dilectum.

10 Salutate Apellem, probatū in Christo : salutate eos qui sunt ex Aristobuli familiaribus.

11 Salutate Herodionem cognatum meum : salutate eos qui sunt ex Narcissi familiaribus, eos, inquam, qui sunt in Domino.

12 Salutate Tryphenam & Tryphosam, quæ laborant in Domino : salutate Persida mihi dilectam, quæ multum laboravit in Domino.

Romans.

33 Now the God of peace be with you all. Amen.

C H A P. XVI.

I Commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea :

2 That ye receive her in the Lord as becometh saints, and that ye assist her in whatsoever business she hath need of you : for she hath been a succourer of many, and of my self also.

3 Greet Priscilla and Aquila my helpers in Christ Jesus :

4 (Who have for my life laid down their own necks : unto whom not onely I give thanks, but also all the churches of the Gentiles)

5 Likewise greet the church that is in their house. Salute my wellbeloved Epeneus, who is the first-fruits of Achaia unto Christ.

6 Greet Mary, who bestowed much labour on us.

7 Salute Andronicus and Junia my kinsmen, and my fellow-prisoners, who are of note among the apostles, who also were in Christ before me.

8 Greet Amplias my beloved in the Lord.

9 Salute Urbane our helper in Christ, and Stachys my beloved.

10 Salute Apelles approved in Christ. Salute them which are of Aristobulus household.

11 Salute Herodion my kinsman. Greet them that be of the household of Narcissus, which are in the Lord.

12 Salute Tryphena and Tryphosa, who labour in the Lord. Salute the beloved Persis, which laboured much in the Lord.

13 Salute

Romans.

13 Salute Rufus chosen in the Lord, and his mother and mine.

14 Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them.

15 Salute Philologus and Julia, Nereus, and his sister, and Olympas, and all the saints which are with them.

16 Salute one another with an holy kisse. The churches of Christ salute you.

17 Now I beseech you, brethren, mark them which cause divisions and offences, contrary to the doctrine which ye have learned, and avoid them.

18 For they that are such, serve not our Lord Jesus Christ, but their own belly, and by good words and fair speeches deceive the hearts of the simple.

19 For your obedience is come abroad unto all men, I am glad therefore on your behalf: but yet I would have you wise unto that which is good, and simple concerning evil.

20 And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you, Amen.

21 Timotheus my work-fellow, and Lucius, and Jason, and Sosipater my kinsmen salute you.

22 I Tertius, who wrote this epistle, salute you in the Lord.

23 Gaius mine host, and of the whole church, saluteth you. Erastus the chamberlain of the city saluteth you, and Quartus a brother.

24 The grace of our Lord Jesus Christ be with you all, Amen.

25 Now to him that is of power to stablish you according to my gospel and the preaching of Jesus

Cap. xvi.

13 Salute Rufum selectum in Domino, & matrem ejus ac meam.

14 Salute Asyucritum, Phlegontem, Hermam, Patrobam, Hermen, & qui cum iis sunt fratres.

15 Salute Philologum, & Juliam, Nereum & sororem ejus, & Olympam, & qui cum iis sunt omnes sanctos.

16 Salute alij alios osculo sancto. Salutant vos ecclesia Christi.

17 Precor autem vos, fratres, ut observetis dissidiorum & offenculorum auctores, contra doctrinam quam vos didicistis; & declinetis ab eis.

18 Nam qui ejusmodi sunt, Domino nostro Jesu Christo non serviunt, sed suo ventri: & per blandiloquentiam & assentationem corda hominum minime malorum seducunt.

19 Vestra enim obedientia ad omnes pervenit. Gaudeo igitur quod ad vos attinet: sed volo vos sapientes quidem esse in rebus bonis, simplices vero in malis.

20 Porro Deus pacis conteret satanam sub pedes vestros cito. Gratia Domini nostri Jesu Christi sit vobiscum. Amen.

21 Salutat vos Timotheus adjutor meus, & Lucius, & Jason & Sosipater, cognati mei.

22 Saluto vos in Domino ego Tertius, qui descripsi epistolam.

23 Salutat vos Gaius hospes meus & ecclesiae totius: salutat vos Erastus procurator urbis, & Quartus frater.

24 Gratia Domini nostri Jesu Christi sit cum omnibus vobis. Amen.

25 Ei vero qui potest vos stabilire, secundum evangelium meum & praconium Jesu Christi

Cap. i.

Christi, ex revelatione mysterii quod à temporibus secularibus tacitum fuit ;

26 Nunc vero factum est manifestum, & per Scripturas propheticas, ex imperio æterni Dei, ad obedientiam fidei, omnibus gentibus notificatum ;

27 Soli, inquam, sapienti Deo gloria per Jesum Christum in secula. Amen.

Ad Romanos scripta fuit Corintho, per Phœbem ministram Cenchreenſis ecclesiæ.

I. Corinthians.

Christ, (according to the revelation of the mystery, which was kept secret since the world began,

26 But now is made manifest, and by the scriptures of the prophets according to the commandment of the everlasting God, made known to all nations for the obedience of faith)

27 To God onely wise, be glory through Jesus Christ for ever. Amen.

¶ Written to the Romans from Corinthus, and sent by Phœbe servant of the church at Cenchrea.

PAULI Apostoli
Epistola ad
CORINTHIOS I.

The first Epistle of PAUL
the Apostle to the
CORINTHIANS.

CAPUT I.

PAulus vocatione apostolus Jesu Christi per voluntatem Dei, & Sosthenes frater,

2 Ecclesiæ Dei quæ est Corinthi, sanctificatis in Christo Jesu, vocatis sanctis, cum omnibus qui invocant nomen Domini vestri Jesu Christi quovis loco, Domini, inquam, tum ipsorum, tum nostris;

3 Gratia vobis & pax à Deo Patre nostro, & Domino Jesu Christo.

4 Gratias ago Deo meo semper de vobis, ob gratiam Dei quæ data est vobis in Christo Jesu :

CHAP. I.

PAul called to be an apostle of Jesus Christ, through the will of God, and Sosthenes our brother,

2 Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the Name of Jesus Christ our Lord, both theirs and ours.

3 Grace be unto you and peace from God our Father and from the Lord Jesus Christ

4 I thank my God alwayes on your behalf, for the grace of God which is given you by Jesus Christ.

I. Corinthians.

Cap. i.

5 That in every thing ye are enriched by him, in all utterance, and in all knowledge :

6 Even as the testimony of Christ was confirmed in you.

7 So that ye come bebind in no gift, waiting for the coming of our Lord Jesus Christ,

8 Who shall also confirm you unto the end, that ye may be blamelesse in the day of our Lord Jesus Christ.

9 God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.

10 Now I beseech you brethren, by the Name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you : but that ye be perfectly joyned together in the same mind, and in the same judgement.

11 For it hath been declared unto me of you, my brethren, by them which are of the house of Cloe, that there are contentions among you.

12 Now this I say, that every one of you saith, I am of Paul, and I of Apollo, and I of Cephas, and I of Christ.

13 Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?

14 I thank God that I baptized none of you, but Crispus and Gaius.

15 Lest any should say, that I had baptized in mine own name.

16 And I baptized also the household of Stephanas : besides I know not whether I baptized any other.

17 For Christ sent me not to baptize, but to preach the gospel : not with wisdom of words, lest the crosse of Christ should be made of none effect.

5 Quod in omnibus ditati sitis in ipso, omni loquendi facultate, omnique cognitione ;

6 Prout testimonium Christi confirmatum fuit in vobis.

7 Adeo ut nullo dono deficiamini, expectantes dum reveletur Dominus noster Jesus Christus.

8 Qui Deus etiam confirmabit vos usque ad finem inculpato, in diem Domini nostri Jesu Christi.

9 Fidelis est Deus, per quem vocati estis in communionem filii ipsius Jesu Christi Domini nostri.

10 Precor autem vos, fratres, per nomen Domini nostri Jesu Christi, ut idem loquamini omnes, & non sint inter vos dissidia, sed sitis impacti eadem mente & eadem sententia.

11 Declaratum est enim mihi de vobis, fratres mei, à domesticis Chloes, quod lites sint inter vos.

12 Hoc autem dico, singulos vestrum dicere, Ego quidem sum Pauli, ego autem Apollo, ego vero Cepha, at ego Christi.

13 Num dispertitus est Christus? num Paulus crucifixus est pro vobis? aut in nomen Pauli baptizati fuistis?

14 Gratias ago Deo meo, quod neminem vestrum baptizaverim, nisi Crispum & Gaium :

15 Ut nequis dicat me in meum nomen baptizasse.

16 Baptizavi autem etiam Stephanæ familiam : cæterum haud scio num quæ aliū baptizaverim.

17 Non enim misit me Christus ut baptizarem, sed ut evangelizarem : non tamen cum dicendi peritia, ne inanis reddatur crux Christi.

Cap. i.

18 Nam sermo ille de cruce
iis quidem qui pereunt stultitia
est; iis autem qui servantur, id
est, nobis, potentia Dei est.

19 Scriptum est enim, Abolebo
sapientiam sapientum, & intelli-
gentiam intelligentium tollam
e medio.

20 Ubi sapiens? ubi Scri-
ba? ubi disquisitor secu-
li istius? nonne infatuavit
Deus sapientiam mundi hu-
jus?

21 Nam postquam in Dei sa-
pientia mundus non cognovit
Deum per istam sapientiam, li-
buit Deo per stultitiam prædi-
cationis servare credentes.

22 Quandoquidem & Judæi
signum petunt, & Græci sapien-
tiam quærunt.

23 Nos autem prædicamus
Christum crucifixum, Judæis
quidem offendiculum, Græcis
vero stultitiam:

24 Iphis autem vocatis, tum
Judæis, tum Græcis, Christum
Dei potentiam ac Dei sapien-
tiam.

25 Nam stultitia Dei sapien-
tior est quam homines; & in-
firmitas Dei validior est quam
homines.

26 Cernitis enim vocationem
vestram, fratres; vos videlicet non
esse multos sapientes secundum
carnem, non multos potentes,
non multos nobiles.

27 Verum quæ stulta sunt
mundo elegit Deus, ut pu-
defaciat sapientes: & quæ
sunt infirma mundi elegit
Deus, ut pudefaciat va-
lida:

28 Et quæ ignobilia sunt
in mundo; & pro nihilo ha-
bita, elegit Deus; & ea quæ
non sunt, ut ea quæ sunt
aboleat:

I. Corinthians.

18 For the preaching of the
crosse is to them that perish, foo-
lishnesse: but unto us which are
saved, it is the power of God.

19 For it is written, I will de-
stroy the wisdom of the wise, and
wil bring to nothing the under-
standing of the prudent.

20 Where is the wise? where
is the scribe? where is the dis-
puter of this world? hath not
God made foolish the wisdom of
this world?

21 For after that, in the wisdom
of God, the world by wisdom knew
not God, it pleased God by the
foolishnesse of preaching to save
them that believe.

22 For the Jews require a
sign, and the Greeks seek after
wisdom.

23 But we preach Christ cru-
cified, unto the Jews a stumbling-
block, and unto the Greeks,
foolishnesse:

24 But unto them which are
called, both Jews and Greeks,
Christ, the power of God, and the
wisdom of God.

25 Because the foolishnesse of
God is wiser then men: and the
weaknesse of God is stronger then
men.

26 For ye see your calling,
brethren, how that not many wise
men after the flesh, not many
mighty, not many noble are
called.

27 But God hath chosen the
foolish things of the world to con-
found the wise: and God hath
chosen the weak things of the
world, to confound the things
which are mighty:

28 And base things of the
world, and things which are despi-
sed, hath God chosen, yea, and
things which are not, to bring to
nought things that are.

I. Corinthians.

Cap ii.

29 That no flesh should glory in his presence.

30 But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:

31 That according as it is written, He that glorieth, let him glory in the Lord.

CHAP. II.

AND I, brethren, when I came to you, came not with excellency of speech, or of wisdom, declaring unto you the testimony of God.

2 For I determined not to know any thing among you, save Jesus Christ, and him crucified.

3 And I was with you in weakness, and in fear, and in much trembling.

4 And my speech, and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit, and of power:

5 That your faith should not stand in the wisdom of men, but in the power of God.

6 Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought.

7 But we speak the wisdom of God in a mystery, even the hidden wisdom which God ordained before the world unto our glory,

8 Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory.

9 But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him,

29 Ut ne gloriatur ulla caro in ejus conspectu.

30 Sed ex ipso vos estis in Christo Jesu, qui factus est nobis sapientia à Deo, justitiaque, & sanctificatio, & redemptio.

31 Ut fiat sicut scriptum est, Qui gloriatur, in Domino gloriator.

CAP. II.

EGO igitur quum venirem ad vos, fratres, veni non cum eminentia orationis aut sapientiæ, annuncians vobis testimonium Dei.

2 Non enim statui quicquam scire inter vos, nisi Jesum Christum, eumque crucifixum.

3 Sed fui ego cum infirmitate & timore ac tremore multo apud vos.

4 Neque oratio mea & præconium meum versatum est in persuasoriis, humanæ sapientiæ verbis, sed in demonstratione spirituali & potente.

5 Ne fides vestra consistat in sapientia hominum, sed in potentia Dei.

6 Sapientiam vero loquimur inter adultos; sapientiam autem non seculi hujus, neque principum seculi hujus qui abolentur:

7 Sed loquimur sapientiam Dei latentem in mysterio, id est, occultam illam quam præinierat Deus ante secula ad gloriam nostram:

8 Quam nemo principum seculi hujus cognovit: nam si cognovissent, nequaquam Dominum gloria crucifixissent.

9 Sed prædicamus, sicut scriptum est, quæ oculus non vidit, nec auris audivit, nec in mentem hominis venerunt, quæ paravit Deus iis à quibus ipse diligitur.

10 Nobis

Cap. iii.

10 Nobis autem Deus ea re-
textit per Spiritum suum : Spiritus enim omnia scrutatur, etiam profunditates Dei.

11 Quis enim hominum novit ea quæ sunt hominis, nisi spiritus hominis qui est in eo ? ita etiam ea quæ sunt Dei nemo novit nisi Spiritus Dei.

12 Nos vero non spiritum mundi accepimus, sed spiritum qui est ex Deo ; ut sciamus quæ Deus est nobis gratificatus :

13 Quæ etiam loquimur, non sermonibus quos docet humana sapientia, sed quos docet Spiritus sanctus, spiritualia cum iis quæ spiritualia sunt conferentes.

14 Animalis autem homo non est capax eorum quæ sunt Spiritus Dei : sunt enim ei stultitia, nec potest ea cognoscere, quia spiritualiter dijudicantur.

15 At spiritualis dijudicatur quidem omnia, ipse vero à ne mine dijudicatur.

16 Quis enim novit mentem Domini, qui instruitur sit eum ? nos autem mentem Christi habemus.

C A P. III.

Ego porro, fratres, non potui loqui vobis ut spiritualibus, sed loquutus sum ut carnalibus, id est, ut infantibus in Christo.

2 Lactis potu vos alui, & non esca : nondum enim poteratis id ferre ; imo ne nunc quidem adhuc potestis.

3 Nam adhuc carnales estis : quum enim inter vos sint invidia, & contentio & dissidia, nonne carnales estis, & secundum hominem ambulatis ?

I. Corinthians.

10 But God hath revealed them unto us by his Spirit : for the Spirit searcheth all things, yea, the deep things of God.

11 For what man knoweth the things of a man, save the spirit of man which is in him ? even so the things of God knoweth no man but the Spirit of God.

12 Now we have received, not the spirit of the world, but the Spirit which is of God, that we might know the things that are freely given to us of God.

13 Which things also we speak, not in the words which mans wisdom teacheth, but which the holy Ghost teacheth, comparing spiritual things with spiritual.

14 But the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him : neither can he know them, because they are spiritually discerned.

15 But he that is spiritual, judgeth all things, yet he himself is judged of man.

16 For who hath known the mind of the Lord, that he may instruct him ? But we have the mind of Christ.

C H A P. III.

ANd I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ.

2 I have fed you with milk, and not with meat : for hitherto ye were not able to bear it, neither yet now are ye able.

3 For ye are yet carnal : for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men ?

4 For while one saith, I am of Paul, and another, I am of Apollo, are ye not carnal?

5 Who then is Paul, and who is Apollo, but ministers by whom ye believed, even as the Lord gave to every man?

6 I have planted, Apollo watered: but God gave the increase.

7 So then, neither is he that planteth any thing, neither he that watereth: but God that giveth the increase.

8 Now he that planteth, and he that watereth, are one: and every man shall receive his own reward according to his own labour.

9 For we are labourers together with God, ye are Gods husbandry, ye are Gods building.

10 According to the grace of God which is given unto me, as a wise master-builder I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.

11 For other foundations can no man lay, then that is laid, which is Jesus Christ.

12 Now if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble.

12 Every mans work shall be made manifest. For the day shall declare it, because it shall be revealed by fire, and the fire shall try every mans work, of what sort it is.

14 If any mans works abide, which he hath built thereupon, he shall receive a reward.

15 If any mans work shall be burnt, he shall suffer loss: but he himself shall be saved, yet so as by fire.

16 Know ye not that ye are the temple of God; and that the Spirit of God dwelleth in you?

4 Etenim quum dicit aliquis, Ego quidem sum Pauli; alter vero, Ego sum Apollo; nonne carnales estis?

5 Quis igitur est Paulus, quis autem Apollos, nisi ministri per quos credidistis, & ut cuique Dominus dedit?

6 Ego plantavi, Apollos rigavit: sed Deus dedit crescendi vim.

7 Itaque neque is qui plantat est aliquid, neque qui rigat; sed Deus, qui dat crescendi vim.

8 Is vero qui plantat & is qui rigat unum sunt: unusquisque vero suam mercedem accipiet secundum suum laborem.

9 Etenim Dei sumus ministri: Dei arvom, Dei ad ficium estis.

10 Secundum gratiam Dei quæ data est mihi, ut peritus architectus fundamentum statuis; alius autem superædificat. Porro quisque videat quomodo superædificet.

11 Nam fundamentum aliud nemo potest statuere præter id quod positum est, quod est Jesus Christus.

12 Quod si quis superædificet super fundamentum hoc aurum, argentum, lapides pretiosos, ligna, fœnum, stipulam,

13 Cuiusque opus manifestum fiet; dies enim id declarabit: nam per ignem revelabitur; & cuiusque opus quale sit ignis probabit.

14 Si cuius opus manserit quod superædificaverit, mercedem accipiet.

15 Si cuius opus exustum fuerit, damnum faciet: ipse vero servabitur; ita tamen ut per ignem.

16 An nescitis vos esse templum Dei, & Spiritum Dei habitare in vobis?

Cap. iv.

17 Si quis templum Dei violat, hunc perdet Deus : nam templum Dei sanctum est, quod estis vos.

18 Nullus seipsum seducat : si quis sibi videtur esse sapiens inter vos in hoc seculo, stultus fiat ut fiat sapiens.

19 Sapientia enim mundi huius stultitia est apud Deum : scriptum enim est, Carpit sapientes in versutia ipsorum :

20 Et rursum, Dominus novit disceptationes sapientum esse vanas.

21 Itaque nullus glorietur in hominibus : omnia namque vestra sunt :

22 Et Paulus, & Apollos, & Cephas, & mundus, & vita, & mors, & presentia, & futura ; omnia inquam, vestra sunt :

23 Vos autem Christi ; Christus vero Dei.

C A P. IV.

Sic de nobis reputet homo ut de ministris Christi, & dispensatoribus mysteriorum Dei.

2 Quod reliquum est autem, illud requiritur in dispensatoribus, ut quis fidus inveniatur.

3 Mihi vero pro minimo est quod à vobis dijudicet, aut ab humano iudicio : imo nec ipse me dijudico.

4 Nullius enim rei mihi conscius sum : sed non per hoc iustificatus sum : Dominus autem is est qui me dijudicat.

5 Proinde ne ante præstitutum tempus quicquam iudicate, id est, usquedum venerit Dominus, qui & illustraturus est res tenebris occultatas, & manifesta faciet consilia cordium : ac tunc laus erit unicuique à Deo.

I. Corinthians.

17 If any man defile the temple of God, him shall God destroy : for the temple of God is holy, which temple ye are.

18 Let no man deceive himself: If any man among you seemeth to be wise in this world, let him become a fool that he may be wise.

19 For the wisdom of this world is foolshness with God : for it is written, He taketh the wise in their own craftinesse.

20 And again, The Lord knoweth the thoughts of the wise, that they are vain.

21 Therefore let no man glory in men, for all things are yours.

22 Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come, all are yours :

23 And ye are Christs, and Christ is Gods.

C H A P. IV.

Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God.

2 Moreover it is required in stewards, that a man be found faithful.

3 But with me it is a very small thing that I should be judged of you, or of mans judgment : yea, I judge not mine own self.

4 For I know nothing by myself, yet am I not hereby justified : but he that judgeth me is the Lord.

5 Therefore judge nothing before the time, untill the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts : and then shall every man have praise of God.

6 And these things, brethren, I have in a figure transferred to myself, and to Apollo, for your sakes: that ye might learn in us not to think of men, above that which is written, that no one of you be puffed up for one against another.

7 For who maketh thee to differ from another? And what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory as if thou hadst not received it?

8 Now ye are full, now ye are rich, ye have reigned as kings without us, and I would to God ye did reign, that we also might reign with you.

9 For I think that God hath set forth us the apostles last, as it were appointed to death. For we are made a spectacle unto the world, and to angels, and to men.

10 We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye are honorable, but we are despised.

11 Even unto this present hour we both hunger and thirst, and are naked, and are buffeted, and have no certain dwelling place:

12 And labour, working with our own hands, being reviled, we bless: being persecuted, we suffer it:

13 Being defamed, we intreat: we are made as the filth of the world, and are the off-scouring of all things unto this day.

14 I write not these things to shame you, but as my beloved sons I warn you.

15 For though you have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel.

6 Hæc autem, fratres, figurâ quadam transtuli ad meipsum & Apollo propter vos; ut in nobis discatis supra id quod scriptum est non sapere; ut ne alius pro alio inflemini adversus alium.

7 Quis enim te ab aliis discernit? quid autem habes quod non receperis? quod si etiam accepisti, quid gloriaris quasi non acceperis?

8 Jam saturati estis, jam ditati estis, absque nobis regnum adepti estis: atque utinam sane regnum adepti sitis, ut & nos vobis conregnemus.

9 Deus enim, puto, nos ultimos apostolos spectandos proposuit, ut morti addictos: nam spectaculum facti sumus mundo, & angelis, & hominibus.

10 Nos stulti propter Christum, vos autem prudentes in Christo; nos infirmi, vos autem validi; vos gloriosi, nos ignominiosi.

11 Ad hoc usque tempus & esurimus, & sitimus, & nudi sumus, & colaphis cædimur, & incertis sedibus erramus,

12 Et laboramus, operantes propriis manibus: conviciis affecti, bene precamur: si qui nos pe sequantur, sufferimus:

13 Infamati precamur: tanquam purgamenta mundi facti sumus, & tanquam omnium ramentum nunc usque.

14 Non ut vos pudore suffundam hæc scribo, sed ut filios meos dilectos admoneo.

15 Nam etsi decem millia pedagogorum habeatis in Christo; at non multos patres habetis: in Christo scilicet Jesu per evangelium ego vos genui.

Cap. v.

16 Precor vos igitur, imitatores mei estote.

17 Propterea misi vobis Timotheum, qui est filius meus dilectus & fidelis in Domino, qui vobis in memoriam revocabit quæ sint viæ meæ in Christo, sicut ubique in omnibus ecclesiis doceo.

18 Cæterum perinde quasi ego non sim venturus ad vos, inflati sunt quidam.

19 Sed veniam cito ad vos, si Dominus voluerit, & cognoscam non verba istorum inflatorum, sed spirituales potentiam.

20 Non enim in verbis situm est regnum Dei, sed in Spiritus potentia.

21 Quid vultis? cum virga veniam ad vos, an cum charitate, & spiritu lenitatis?

CAP. V.

OMnino auditur esse inter vos scortatio, & ejusmodi scortatio quæ ne inter gentes quidem nominatur, adeo ut quis uxorem patris habeat.

2 Et vos inflati estis, ac non potius luxistis, ut tolleretur è medio vestri qui facinus hoc patravit.

3 Enim vero ego ut absens corpore, præsens autem spiritu, jam ut præsens judicavi, ut is qui hoc ita perpetravit,

4 Vobis & meo spiritu in nomine Domini nostri Jesu Christi congregatis, cum potestate Domini nostri Jesu Christi;

5 Ejusmodi, inquam, homo tradatur satanæ ad exitum carnis, ut spiritus salvus sit die illo Domini Jesu.

6 Non est bona gloriatio vestra: an nescitis paululo fermenti totam massam fermentari?

I. Corinthians.

16 Wherefore I beseech you, be ye followers of me.

17 For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my waies which be in Christ, as I teach every where in every church.

18 Now some are puffed up as though I would not come to you.

19 But I will come to you shortly, if the Lord will, and wil know, not the speech of them which are puffed up, but the power.

20 For the kingdome of God is not in word, but in power.

21 What will ye? shall I come unto you with a rod, or in love, and in the spirit of meeknesse?

CHAP. V.

It is reported commonly that there is fornication among you, and such fornication, as is not so much as named amongst the Gentiles, that one should have his fathers wife.

2 And ye are puffed up, and have not rather mourned, that he that hath done this deed, might be taken away from among you.

3 For I verily as absent in body, but present in spirit, have judged already, as though I were present, concerning him that hath so done this deed;

4 In the Name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ,

5 To deliver such a one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

6 Your glorying is not good: know ye not that a little leaven leaveneth the whole lump:

I. Corinthians.

7 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passeeover is sacrificed for us.

8 Therefore let us keep the feast, not with old leaven, neither with the leaven of malice, and wickedness: but with the unleavened bread of sincerity and truth.

9 I wrote unto you in an epistle, not to company with fornicators.

10 Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters, for then must ye needs go out of the world.

11 But now I have written unto you, not to keep company, if any man that is called a brother, be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner, with such a one, no not to eat.

12 For what have I to do to judge them also that are without? do not ye judge them that are within?

13 But them that are without, God judgeth. Therefore put away from among you selves that wicked person.

CHAP. VI.

DAre any of you having a matter against another, go to law before the unjust, and not before the saints?

2 Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters?

3 Know ye not that ye shall judge angels? how much more things that pertain to this life?

4 If then ye have judgements

Cap. vi.

7 Expurgate igitur vetus fermentum, ut sitis nova massa, sicut estis fermenti expertes: etenim pascha nostrum pro nobis sacrificatum est, nempe Christus.

8 Itaque festum agitemus, non fermento veteri, nec fermento malitiæ & nequitiae; sed non fermentatis panibus sinceritatis & veritatis.

9 Scripsi vobis in epistola, ne commisceamini cum scortatoribus.

10 At non omnino cum scortatoribus mundi hujus, aut avaris, aut rapacibus, aut idololatriis; alioquin debetis scilicet è mundo exire,

11 Nunc autem scripsi vobis ne cõmisceamini, id est, si quis quum frater nominetur, sit scortator, aut alieni avidus, aut idololatra, aut conviciator, aut ebriosus, aut rapax, cum ejusmodi, inquam, ne edatis quidem.

12 Quid enim mea interest etiam de extraneis judicare? nonne de iis qui intus sunt vos judicatis?

13 De extraneis vero Deus judicat. Tollite igitur istum improbum ex vobis ipsis.

CAP. VI.

Sistinet aliquis vestrum, negotium habens adversus alterum, judicio experiri sub injustis, ac non sub sanctis?

2 An ignoratis sanctos mundum judicatuuros? quod si per vos judicabitur mundus, indigni estis minimis judiciis?

3 An ignoratis fore ut angelos judicemus? nedum ut quæ ad hujus vitæ usum pertinent non judicemus?

4 Itaque si judicia habeatis

de iis quæ ad hujus vitæ usum pertinent, eos qui nullo loco habentur in ecclesia, eos, inquam, in subsellis collocare.

5 Ad pudorem vobis incutendum loquor. Itane non est inter vos sapiens, ne unus quidem, qui possit decernere inter fratres suos?

6 Sed frater cum fratre iudicio experitur, idque sub infidelibus.

7 Jam igitur omnino defectu in vobis est, quod iudicia habeatis inter vosmetipsos: quare non potius injuriam patimini? cur non potius damnum accipitis?

8 At vos injuria afficitis, & fraudatis, idque fratres.

9 An ignoratis injustos non esse Dei hæreditatem possessuros? Ne errate: neque scortatores, neque idololatæ, neque mæchi, neque molles, neque qui concumbunt cum masculis,

10 Neque fures, neque avari, neque ebriosi, neque convicatorum, neque rapaces, regni Dei hæreditatem possidebunt.

11 Et hæc eratis quidam: sed abluti estis, sed sanctificati estis, sed justificati estis in nomine Domini Jesu, & per Spiritum Dei nostri.

12 Omnia mihi licent, at non omnia conducunt: omnia mihi licent, at ego non redigar sub ullius rei potestatem.

13 Escæ ventri destinatae sunt, & venter eis: Deus autem & hunc & eas abolebit. Corpus vero non scortationi, sed Domino, & Dominus corpori.

14 Deus autem & Dominum suscitavit, & nos suscitabit potentia sua.

of things pertaining to this life, set them to judge who are least esteemed in the church.

5 I speake to your shame, Is it so but there is not a wise man amongst you? no not one that shall be able to judge between his brethren?

6 But brother goeth to law with brother, and that before the unbelievers.

7 Now therefore there is utterly a fault among you, because ye go to law one with another: why do ye not rather take wrong? why do ye not rather suffer yourselves to be defrauded?

8 Nay, you do wrong and defraud, and that your brethren.

9 Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived, neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind,

10 Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

11 And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

12 All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any.

13 Meats for the belly, & the belly for meats: but God shall destroy both it and them. Now the body is not for fornication, but for the Lord: and the Lord for the body.

14 And God hath both raised up the Lord, and will also raise up us by his own power.

15 Know ye not, that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of an harlot? God forbid.

16 What, know ye not that he which is joyned to an harlot, is one body? for two (saith he) shall be one flesh.

17 But he that is joyned unto the Lord, is one spirit.

18 Flee fornication. Every sin that a man doth is without the body: but he, that committeth fornication, sinneth against his own body.

19 What, know ye not that your body is the temple of the holy Ghost, which is in you, which ye have of God, and ye are not your own?

20 For ye are bought with a price: therefore glorifie God in your body, and in your spirit, which are Gods.

CHAP. VII.

NOW concerning the things whereof ye wrote unto me: it is good for a man not to touch a woman.

2 Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband.

3 Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband.

4 The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife.

5 Defraud you not one the other, except it be with consent for a time, that ye may give your selves to fasting and prayer, and come together again, that Satan tempt you not for your incontinencie.

15 An-ignoratis corpora vestra esse membra Christi? Num igitur sublata membra Christi faciám scorti membra? Absit.

16 An-ignoratis eum qui agglutinatur scorto, unum esse corpus cum scorto? Erunt enim, inquit, qui duo erant, caro una.

17 Qui vero agglutinatur Domino, unus cum eo spiritus est.

18 Fugite scortationem. Omne peccatum quod fecerit homo, extra corpus est: sed qui scortatur, in proprium corpus peccat.

19 An-ignoratis corpus vestrum esse templum Spiritus sancti, qui est in vobis, quem habetis à Deo, neque vos esse vestri juris?

20 Nam emti estis pretio: glorificate igitur Deum in corpore vestro, & in spiritu vestro, quæ sunt Dei.

CAP. VII.

CÆterum de quibus mihi scripsistis, bonum fuerit viro mulierem non attingere.

2 Sed propter scortationes suam quisque uxorem habeto, & proprium quæque virum habeto.

3 Uxori vir debitam benevolentiam reddito: similiter autem & uxor viro.

4 Uxor proprium corpus non habet in potestate, sed vir: similiter autem & vir proprium corpus non habet in potestate, sed uxor.

5 Ne fraudate alter alterum, nisi siquid ex consensu ad tempus, ut vacetis jejunio & precibus: & rursus simul convenite, ne tentet vos Satanas propter incontinentiam vestram.

Cap. vii.

6 Hoc autem dico ex concessione, non ex imperio.

7 Nam velim omnes homines esse ut & ipse sum : sed unusquisque proprium donum habet ex Deo ; alius quidem ita, alius autem ita,

8 Dico autem cælibus & viduis, bonum eis est si sic manserint ut & ego maneo.

9 Quod si se non continent, matrimonium contrahant : nam melius est matrimonium contrahere, quam uri.

10 His autem qui matrimonio juncti sunt mando, non ego, sed Dominus, Uxor, à viro ne sese ipsa separato.

11 Quod si se separarit, maneat cælebs, aut viro reconciliator : & vir uxorem ne dimittito.

12 Reliquis autem ego dico, non Dominus, Si quis uxorem habeat infidelem, quæ consentiat ad habitandum cum eo, ne eam dimittito.

13 Et uxor quæ habet virum infidelem, qui consentiat ad habitandum cum ea, ne eum dimittito.

14 Maritus enim infidelis sanctificatus est in uxore, & uxor infidelis sanctificata est in viro : alioqui certe liberi vestri impuri essent ; nunc autem sancti sunt.

15 At si infidelis sese separet, separatus esto : non esto servituti subjectus frater aut soror in hujusmodi rebus : sed ad pacem vocavit nos Deus.

16 Ecquid enim nosti, uxor, an virum sis servatura ? aut ecquid nosti, vir, an uxorem sis servaturus ?

17 Sed ut unicuique donum partitus est Deus, ut unumquemque vocavit Dominus, ita

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6 But I speak this by permission, and not of commandment.

7 For I would that all men were even as I myself : but every man hath his proper gift of God, one after this manner, and another after that.

8 I say therefore to the unmarried and widows, It is good for them if they abide even as I.

9 But if they cannot contain, let them marry : for it is better to marry, then to burn.

10 And unto the married I command, yet not I, but the Lord, Let not the wife depart from her husband :

11 But and if she depart, let her remain unmarried, or be reconciled to her husband : and let not the husband put away his wife.

12 But to the rest speak I, not the Lord, If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away.

13 And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him.

14 For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband : else were your children unclean, but now are they holy.

15 But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases : but God hath called us to peace.

16 For what knowest thou, O wife, whether thou shalt save thy husband ? or how knowest thou, O man, whether thou shalt save thy wife ?

17 But as God hath distributed to every man, as the Lord hath called every one, so let him walk :

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Cap. vii.

walk: and so ordain I in all churches.

18 Is any man called being circumcised, let him not become uncircumcised: is any called in uncircumcision? let him not become circumcised.

19 Circumcision is nothing, and uncircumcision is nothing: but the keeping of the commandments of God.

20 Let every man abide in the same calling wherein he was called.

21 Art thou called, being a servant? care not for it; but if thou mayest be made free, use it rather.

22 For he that is called in the Lord, being a servant, is the Lords freeman: likewise also he that is called, being free, is Christs servant.

23 Ye are bought with a price, be not ye the servants of men.

24 Brethren, let every man wherein he is called, therein abide with God.

25 Now concerning virgins, I have no commandment of the Lord: yet I give my judgement as one that hath obtained mercy of the Lord, to be faithful.

26 I suppose therefore that this is good for the present distresse, I say, that it is good for a man so to be.

27 Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife.

28 But and if thou marry, thou hast not sinned, and if a virgin marry, she hath not sinned: nevertheless, such shall have trouble in the flesh: but I spare you.

29 But this I say, brethren, the time is short. It remaineth, that both they that have wives, be as though they had none:

ambulet, & ita in ecclesiis omnibus constituo.

18 Circumcisus aliquis vocatus est? ne attrahat præputium: in præputio aliquis vocatus est? ne circumcidatur.

I Circumcisio nihil est, & præputium nihil est, sed observatio præceptorum Dei.

20 Unusquisque in qua vocatione vocatus fuit, in ea maneat.

21 Servus vocatus es? ne sit tibi cura: sed si potes etiam liber fieri, potius eo utere.

22 Etenim qui in domino vocatus est servus, libertus Domini est: similiter & qui liber vocatus est, servus est Christi.

23 Pretio emti estis: ne estote servi hominum.

24 Unusquisque in quo vocatus fuit, fratres, in hoc maneat apud Deum.

25 De virginibus autem imperium Domini non habeo: sed sententiam in hac re meam dico, ut cui Dominus per misericordiam dederit fidum esse.

26 Existimo igitur hoc bonum esse propter instantem necessitatem, bonum, inquam, esse homini ita esse.

27 Alligatus es uxori? ne quaere dissolutionem: solutus es ab uxore? ne quaere uxorem.

28 Quod si etiam duxeris uxorem, non peccasti: & si nupserit virgo, non peccavit: sed afflictionem in carne habituri sunt qui sunt huiusmodi. Ego vero vobis parco.

29 Hoc autem aio, fratres, quoniam opportunum tempus est angustum in posterum: ut & qui habent uxores, sint ut non habentes:

Cap. vii.

30 Et qui fient, ut non fientes, & qui gaudent, ut non gaudentes, & qui emunt, ut non obtinentes,

31 Et qui utuntur hoc mundo, ut non abutentes: praterit enim habitus huius mundi.

32 Velim autem vos absque sollicitudine esse. Qui caelebs est, sollicitus est de iis quæ sunt Domini, quomodo placiturus sit Domino.

33 At qui duxit uxorem, sollicitus est de iis quæ sunt mundi, quomodo placiturus sit uxori.

34 Discretæ sunt, ea quæ est uxor & ea quæ est virgo: quæ est caelebs sollicita est de iis quæ sunt Domini, ut sit sancta cum corpore tum spiritu: quæ vero nupta est, sollicita est de iis quæ sunt mundi, quomodo placitura sit viro.

35 Hoc autem dico vestro commodum: non ut laqueum vobis injiciam, sed ut decenter, & apte adhærescatis Domino, absque ulla distractione.

36 Caterum si quis sese existimat indecorum in virginem suam committere si florem ætatis excedat, & ita debet fieri; quod vult faciat, non peccat; iungantur matrimonio,

37 Qui vero stabilis perstat in corde, nec adigitur necessitate, sed in potestate habet propriam voluntatem, & hoc decrevit in corde suo, ut servet suam virginem; bene facit.

38 Itaque qui dat nuptum, bene facit: qui vero non dat nuptum, melius facit.

39 Uxor alligata est lege quamdiu vivit vir ipsius: quod si obdormierit vir ipsius,

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30 And they that weep, as though they wept not: and they that rejoyce, as though they rejoyced not: and they that buy, as though they possessed not:

31 And they that use this world, as not abusing it: for the fashion of this world passeth away.

32. But I would have you without carefulnesse. He that is unmarried, careth for the things that belong to the Lord, how he may please the Lord:

33 But he that is married, careth for the things that are of the world, how he may please his wife.

34. There is difference also between a wife and a virgin: the unmarried woman careth for the things of the Lord, that she may be holy, both in body and in spirit: but she that is married, careth for the things of the world, how she may please her husband.

35. And this I speak for your own profit, not that I may cast a snare upon you, but for that which is comely, and that you may attend upon the Lord without distraction.

36. But if any man think that he behaveth himself uncomely toward his virgin, if she passe the flower of her age, and need so require, let him do what he will, he sinneeth not: let them marry.

37. Nevertheless, he that standeth steadfast in his heart, having no necessity, but hath power over his own will, and hath so decreed in his heart, that he will keep his virgin, doth well.

38. So then he that giveth her in marriage, doth well: but he that giveth her not in marriage, doth better.

39. The wife is bound by the law as long as her husband liveth: but if her husband be dead,

she

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Cap. viii.

she is at liberty to be married to whom she will, onely in the Lord.

40 But she is happier if she so abide, after my judgement, and I think also that I have the Spirit of God.

CHAP. VIII.

Now as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth.

2 And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know.

3 But if any man love God, the same is known of him.

4 As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that there is none other God but one.

5 For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many)

6 But to us there is but one God, the Father, of whom are all things, and we in him, and one Lord Jesus Christ, by whom are all things, and we by him.

7 Howbeit there is not in every man that knowledge: for some with conscience of the idol unto this hour, eat it as a thing offered unto an idol, and their conscience being weak, is defiled.

8 But meat commendeth us not to God: for neither if we eat, are we the better: neither if we eat not, are we the worse.

9 But take heed lest by any means this liberty of yours become a stumbling block to them that are weak.

10 For if any man see thee

libera est ad cui velit nubendū; tantum in Domino.

40 Sed beatior est si ira maneat, secundum meam sententiam: videor autem mihi & ego Spiritum Dei habere.

CAP. VIII.

Cæterum de iis quæ idolis immolantur, scimus nos omnes cognitione esse præditos. Cognitio inflat, charitas vero ædificat.

2 Quod si quis sibi videtur aliquid scire, nondum quidquam novit sicut oportet nosse.

3 Sed si quis diligit Deum, hic cognitus fuit ab eo.

4 De esu igitur eorum quæ idolis immolantur, scimus idolum nihil esse in mundo, & nullum esse Deum alium nisi unum,

5 Nam etiam si sint qui dicantur dii, & in cælo & in terra: (sicut sunt dii multi, & domini multi)

6 Nobis tamen unus est Deus, Pater ille à quo omnia, & nos in ipso, & unus Dominus Jesus Christus, per quem omnia, & nos per ipsum.

7 Sed non in omnibus est ea cognitio: nonnulli enim cum conscientia idoli usque ad hoc tempus, ut idolis immolatum edunt; & conscientia eorum, infirma quum sit, inquinatur.

8 Cæterum esca nos non commendat Deo: neque enim si edamus amplius habemus; neque si non edamus minus habemus.

9 Sed videre ne quo modo facultas illa vestra impingendi causa sit infirmis.

10 Etenim si quis viderit te illa.

Cap. ix.

illa cognitione præditum in idoleio accumbere, nonne conscientia ipsius qui infirmus est instruetur ad edendum ea quæ sunt idolis mactata?

11 Et tua ista cognitione frater infirmus, propter quem Christus est mortuus, peribit?

12 Ita autem peccantes in fratres, & vulnerantes ipsorum conscientiam infirmam, in Christum peccatis.

13 Quapropter si esca offendiculo est fratri meo, non edam carnes in æternum, ne sim offendiculo fratri meo.

CAP. IX.

None sum apostolus? nonne sum liber? nonne Jesum Christum Dominum illum nostrum vidi? nonne opus meum vos estis in Domino?

2 Si aliis non sum apostolus, at certe vobis sum: nam sigillum apostolatus mei vos estis in Domino.

3 Mea defensio apud eos, qui in me inquirunt, hæc est,

4 Annon habemus potestatem edendi ac bibendi?

5 Annon habemus facultatem sororem uxorem circumducendi, ut & reliqui apostoli, & fratres Domini, & Cephas?

6 An solus ego & Barnabas non habemus facultatē nō operandi?

7 Quis militat propriis stipendiis unquam? quis plantat vineam, & de fructu ejus non edit? aut quis pascit gregem, & de lacte gregis non edit?

8 Num secundū hominē hæc dico? nonne etiā Lex hæc dicit?

9 Nam in Mosis lege scriptum est, Non obligabis os bovi trituranti, Num boves curæ sunt Deo?

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which hath knowledge sit at meat in the idols temple, shall not the conscience of him which is weak be emboldned to eat those things which are offered to idols?

11 And through thy knowledge shall the weak brother perish, for whom Christ died?

12 But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ.

13 Wherefore if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.

CHAP. IX.

AM I not an apostle? am I not free? have I not seen Jesus Christ our Lord? are not you my work in the Lord?

2 If I be not an apostle unto others, yet doubtlesse I am to you, for the seal of mine apostleship are ye in the Lord.

3 Mine answer to them that do examine me, is this,

4 Have we not power to eat and to drink?

5 Have we not power to lead about a sister a wife as well as other apostles, and as the brethren of the Lord, and Cephas?

6 Or I only and Barnabas, have not we power to forbear working?

7 Who goeth a warfare any time at his own charges: who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?

8 Say I these things as a man? or saith not the law the same also?

9 For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen?

10 Or saith he it altogether for our sakes? for our sakes no doubt, this is written: that he that ploweth, should plow in hope: and that he that thresheth in hope, should be partaker of his hope.

11 If we have sown unto you spiritual things, is it a great thing, if we shall reap your carnal things?

12 If others be partakers of this power over you: are not we rather? Neverthelesse, we have not used this power: but suffer all things, lest we should hinder the gospel of Christ.

13 Doye not know that they which minister about holy things, live of the things of the temple? and they which wait at the altar, are partakers with the altar?

14 Even so hath the Lord ordained, that they which preach the gospel, should live of the Gospel.

15 But I have used none of these things. Neither have I written these things, that it should be so done unto me: for it were better for me to die, then that any man should make my glorying void.

16 For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me, yea, wo is unto me, if I preach not the gospel.

17 For if I do this thing willingly, I have a reward: but if against my wil, a dispensation of the gospel is committed unto me.

18 What is my reward then? verily, that when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel.

19 For though I be free from all men, yet have I made myself servant unto all, that I might gain the more.

20 And unto the Jews, I became as a Jew, that I might

10 An hoc propter nos omnino dicit? propter nos enim hoc scriptum est: nam sub spe debet: is qui arat, arare; & qui triturat sub spe, spei sui particeps esse.

11 Si nos vobis spiritualia seminavimus, magnum est si nos vestra carnalia messuerimus?

12 Si alii sui in vos juris participes sunt, an non potius nos? atqui non usi fuimus jure isto: sed omnia tegimus, ne interrumpamus evangelium Christi.

13 An nescitis eos qui sacris operantur ea quæ ex sacrario sunt edere; & qui altari assident, cum altari participare?

14 Ita etiam Dominus constituit iis qui evangelium annunciant, ut ex evangelio vivant.

15 Ego tamen nullo istorum sum usus. Neque vero hæc scripsi, ut ita fiat in me: nam bonum est mihi mori potius, quam ut gloriationem meam aliquis inanem reddat.

16 Etenim si evangelizem, non est quod glorier; necessitas enim mihi incumbit: vix autem mihi est nisi evangelizem.

17 Nam si volens hoc faciam, mercedem habeo: si invitatus, dispensatio credita est mihi.

18 Quæ igitur mihi est merces? ut quum evangelizem, gratuitum constituam evangelium Christi, ut ne abutar facultate mea in evangelio.

19 Nam quamvis liber sum ab omnibus, omnibus meipsum servum feci, ut plures lucrificerem.

20 Et factus sum Judæis ut Judæus, ut Judæos lucrif-

Cap. x.

lucrificerem; iis qui sub Lege sunt, ut si essem sub Lege, ut eos qui sub Lege sunt lucrificerem.

21 Exlegibus ut exlex, (non tamen exlex Deo, sed sublex Christo) ut lucrificerem exleges :

22 Factus sum infirmis ut infirmus ut infirmos lucrificerem: omnibus factus sum omnia, ut omnino aliquos servarem.

23 Hoc autem facio propter evangelium, ut una particeps ejus fiam.

24 An ignoratis, eos qui in stadio currunt, omnes quidem currere, sed unum accipere præmium? Sic currite ut comprehendatis.

25 Porro quisquis certat, in omnibus est continens. Illi quidem itaque ut corruptibilem coronam accipiant sunt continentes; nos autem, ut incorruptam.

26 Ego igitur ita curro, ut non in incertum: ita pugilem ego ut non aerem cædens.

27 Sed contundo corpus meum, & in servitatem redigo: ne quo modo, quum aliis prædicarim, ipse rejectaneus fiam.

CAP. X.

Nolim autem vos ignorare, fratres, patres nostros omnes sub illa nube fuisse, & omnes per mare transivisse,

2 Et omnes in Moſen baptizatos eſſe nube & mari,

3 Et omnes eandem eſcam ſpiritualem ediſſe,

4 Et omnes eundem potum ſpiritualem biſſe: bibebant enim ex ſequenti ſpirituſali petra; petra vero illa erat Chriſtus

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gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law.

21 To them that are without law, as without law, (being not without law to God, but under the law to Chriſt) that I might gain them that are without law.

22 To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means ſave ſome.

23 And this I do for the Gofpels ſake, that I might be partaker thereof with you.

24 Know ye not that they which run in a race, run all, but one receiveth the prize? So run that ye may obtain.

25 And every man that ſtriveth for the maſtery, is temperate in all things: Now they do it to obtain a corruptible crown, but we an incorruptible.

26 I therefore ſo run, not as uncertainly: ſo fight I, not as one that beateth the air:

27 But I keep under my body, and bring it into ſubjection: leſt that by any means when I have preached to others, I my ſelf ſhould be a caſt-away.

CHAP. X.

Moreover, brethren, I would not that ye ſhould be ignorant, how that all our fathers were under the cloud, and all paſſed thorow the ſea:

2 And were all baptized unto Moſes in the cloud, and in the ſea:

3 And did all eat the ſame ſpiritual meat,

4 And did all drink the ſame ſpiritual drink: for they drank of that ſpiritual Rock that followed them: and that Rock was Chriſt.

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Cap. x.

5 But with many of them God was not well pleased: for they were overthrown in the wilderness.

6 Now these things were our examples, to the intent we should not lust after evil things, as they also lusted.

7 Neither be ye idolaters as were some of them, as it is written, The people sat down to eat and drink, and rose up to play.

8 Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand.

9 Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents.

10 Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer,

11 Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.

12 Wherefore let him that thinketh he standeth, take heed lest he fall.

13 There hath no temptation taken you, but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.

14 Wherefore my dearly beloved, flee from idolatry.

15 I speak as to wise men: judge ye what I say.

16 The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

17 For we being many, are one bread and one body: for we are all partakers of that one bread.

5 Sed plerisque illorum non habuit gratos Deus; prostrati sunt enim in deserto.

6 Hæc autem typi nostri fuerunt, ut ne concupiscamus res malas, sicut illi concupiverunt.

7 Ne igitur idololatæ estote, sicut quidam eorum, ut scriptum est, Sedit populus ad edendum ac bibendum, & surrexerunt ad ludendum.

8 Neque scortemur, sicut quidam eorum scortati sunt, & ceciderunt uno die viginti tria millia.

9 Neque tentemus Christum, sicut quidam eorum tentarunt, & à serpentibus perierunt.

10 Neque murmurate, sicut quidam eorum murmurarunt, & perierunt à dispersore.

11 Hæc autem omnia typice evenerunt eis: scripta vero sunt ad nostri admonitionem, in quos fines seculorum deveniunt.

12 Itaque qui sibi videtur stare, videat ne cadat.

13 Tentatio vos non capit, nisi humana: fidelis autem est Deus, qui non sinet vos tentari supra id quod potestis, sed una cum tentatione præstabit etiam exitum, ut possitis eam sufferre.

14 Quapropter, dilecti mihi, fugite ab idololatria.

15 Ut intelligentibus loquor: iudicate vos quod aio.

16 Poculum benedictionis, cui benedicimus, nonne communio sanguinis Christi est? panis quem frangimus, nonne communio corporis Christi est?

17 Quoniã unus est panis, unum corpus nos illi multi sumus: nã omnes ex uno illo pane participamus.

18 Cer-

Cap. x.

18 Cernite Israellem qui est secundum carnē: nonne qui edunt victimas consortes sunt altaris?

19 Quid ergo dico? idolum aliquid esse? aut quod idolis immolatum est aliquid esse?

20 Imo illud dico, quæ immolant gentes dæmoniis immolant, & non Deo: nolim autem vos consortes dæmoniorum esse.

21 Non potestis poculum Domini bibere & poculum dæmoniorum: non potestis mensæ Domini participes esse & mensæ dæmoniorum.

22 An provocamus ad emulationem Dominum? num validiores eo sumus?

23 Omnia mihi licent, at non omnia conferunt: omnia mihi licent, sed non omnia ædificant.

24 Nemo quod suū est quærat, sed quisq; quod alterius est.

25 Quicquid in macello venditur edite, nihil discriminantes propter conscientiam:

26 Domini enim est terra & plenitudo ejus.

27 Quod si quis infidelium vos vocat, & vultis ire, quicquid apponitur vobis edite, nihil interrogantes propter conscientiam.

28 At si quis vobis dixerit, Hæc idolis mactatum est, ne edite, propter illum qui indicavit, & propter conscientiam: Domini enim est terra & plenitudo ejus.

29 Conscientiam autem dico, non tuam, sed illius alterius: cur enim libertas mea damnatur ab alia conscientia?

30 Et si ego per gratiā cibum participo, cur ob id impius judicor pro quo ego gratias ago?

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18 Behold Israel after the flesh: are not they which eat of the sacrifices, partakers of the altar?

19 What say I then? that the idol is any thing, or that which is offered in sacrifice to idols is any thing?

20 But I say, that the things which the Gentiles sacrifice, they sacrifice to devils and not to God: and I would not that ye should have fellowship with devils.

21 Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lords table, and of the table of devils.

22 Do we provoke the Lord to jealousy? are we stronger than he?

23 All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edifie not.

24 Let no man seek his own: but every man anothers wealth.

25 Whatsoever is sold in the shambles, that eat, asking no question for conscience sake.

26 For the earth is the Lords, and the fulnesse thereof.

27 If any of them that believe not, bid you to a feast, and ye be disposed to go; whatsoever is set before you, eat, asking no question for conscience sake.

28 But if any man say unto you, This is offered in sacrifice unto idols, eat not, for his sake that shewed it, and for conscience sake. The earth is the Lords, and the fulnesse thereof.

29 Conscience I say, not thine own, but of the others: for why is my liberty judged of another mans conscience?

30 For, if I by grace be a partaker, why am I evil spoken of for that, for which I give thanks?

31 Whe-

I. Corinthians.

Cap. xi.

31 Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God.

32 Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God:

33 Even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved.

CHAP. XI.

BE ye followers of me, even as I also am of Christ.

2 Now I praise you, brethren, that you remember me in all things, and keep the ordinances, as I delivered them to you.

3 But I would have you know that the head of every man is Christ: and the head of the woman is the man, and the head of Christ is God.

4 Every man praying or prophesying, having his head covered, dishonoureth his head.

5 But every woman that prayeth or prophesieth with her head uncovered, dishonoureth her head: for that is even all one as if she were shaven.

6 For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered.

7 For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God: but the woman is the glory of the man.

8 For the man is not of the woman: but the woman of the man.

9 Neither was the man created for the woman: but the woman for the man.

10 For this cause ought the woman to have power on her head, because of the angels.

31 Sive igitur editis, sive bibitis, sive quid facitis, omnia ad gloriam Dei facite.

32 Estote sine offendiculo & Judæis, & Græcis, & ecclesia Dei.

33 Sicut & ego per omnia omnibus placeo, non quærens meam ipsius utilitatem, sed multorum ut ferventur.

CAP. XI.

IMitatores mei estote, sicut & Igo Christi.

2 Laudo vero vos, fratres, quod omnia mea meministis, & sicut tradidi vobis, traditiones retinetis.

3 Velim autem vos nosse Christum esse omnis viri caput; caput autem mulieris, virum; caput vero Christi, Deum.

4 Omnis vir orans aut prophetans operto capite dedecorat caput suum.

5 Omnis vero mulier orans aut prophetans non operto capite dedecorat caput suum: nam id unum ac idem est ac si rasa esset.

6 Nam si non operitur mulier, etiam tondetur: quod si turpe mulieri tonderi aut radi, velleitur.

7 Vir enim non debet operire caput, quum is imago sit & gloria Dei: at mulier gloria viri est.

8 Non enim est vir ex muliere, sed mulier ex viro.

9 Neque enim conditus est vir propter mulierem, sed mulier propter virum.

10 Propter hoc debet mulier potestatem habere in capite, propter angelos.

Cap. xi.

11 Attamen neque vir absque muliere, neque mulier absque viro, in Domino.

12 Sicut enim mulier ex viro est, ita & vir per mulierem: omnia vero ex Deo.

13 Apud vos ipsos iudicate, num decorum est mulierem non operam Deum orare?

14 An ne natura quidem ipsa hoc vos docet, quod viro quidem comatum esse dedecori sit?

15 Contra, mulieri comatam esse dedecori sit? nam coma pro velamine data est ei.

16 Quod si quis videtur contentiosus esse, nos ejusmodi consuetudinem non habemus, neque ecclesie Dei.

17 Hoc vero ita mando, ut vos non laudem, quod videlicet non cum emolumento, sed cum detrimento convenitis.

18 Primum enim, quum convenitis in ecclesia, audio dissidia inter vos esse: & aliquam partem credo.

19 Oportet enim etiam hereses inter vos esse, ut qui prohi sunt manifesti fiant inter vos.

20 Quum igitur convenitis eodem loci, hoc non est Dominicam coenam edere.

21 Nam unusquisque propriam coenam preoccupat in edendo: & hic quidem esurit, ille vero ebrius est.

22 Enimvero num domos non habetis ad edendum & bibendum? aut ecclesiam Dei contemnitis, & pudefacitis inopes? Quid vobis dicam? laudabo vos? in hoc non laudo.

23 Ego enim accepi à Domino quod & tradi vobis, Dominum Jesum

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11 Neverthelesse, neither is the man without the woman, neither the woman without the man in the Lord.

12 For as the woman is of the man: even so is the man also by the woman: but all things of God.

13 Judge in your selves: is it comely that a woman pray unto God uncovered?

14 Doth not even nature itself teach you, that if a man have long hair, it is a shame unto him.

15 But if a woman have long hair, it is a glory to her: for her hair is given her for a covering.

16 But if any man seem to be contentious, we have no such custom, neither the churches of God.

17 Now in this that I declare unto you, I praise you not, that you come together not for the better, but for the worse.

18 For first of all, when ye come together in the church, I hear that there be divisions among you, and I partly believe it.

19 For there must be also heresies among you, that they which are approved, may be made manifest among you.

20 When ye come together therefore into one place, this is not to eat the Lords supper.

21 For in eating every own taketh before other his own supper: and one is hungry, and another is drunken.

22 What, have ye not houses to eat and to drink in? or, despise ye the church of God, and shame them that have not? what shall I say to you? shall I praise you in this, I praise you not.

23 For I have received of the Lord, that which also I delivered unto you, that the Lord Jesus, the

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Cap. xi.

the same night in which he was
be rayed, took bread :

24 And when he had given
thanks, he brake it, and said,
Take, eat, this is my body, which
is broken for you : this do in re-
membrance of me.

25 After the same manner also
he took the cup, when he had
supped, saying, This cup is the
new Testament in my blood : this
do ye, as oft as ye drink it, in
remembrance of me.

26 For as often as ye eat this
bread, and drink this cup, ye do
shew the Lords death till he
come.

27 Wherefore, whosoever shall
eat this bread, and drink this
cup of the Lord unworthily, shall
be guilty of the body and blood of
the Lord.

28 But let a man examine
himself, and so let him eat of that
bread, and drink of that cup.

29 For he that eateth and drink-
eth unworthily, eateth and drink-
eth damnation to himself, not
discerning the Lords body.

30 For this cause many are
weak and sickly among you, and
many sleep.

31 For if we would judge our
selves, we should not be judged.

32 But when we are judged,
we are chastened of the Lord, that
we should not be condemned with
the world.

33 Wherefore my brethren,
when ye come together to eat,
tarry one for another.

34 And if any man hunger, let
him eat at home, that ye come
not together unto condemnation.
And he rest will I set in order
when I come,

videlicet ea nocte qua proditus
est accepisse panem :

24 Et gratis acti fregisse, ac
dixisse, Accipite, edite : hoc
meum est corpus quod pro vo-
bis frangitur : hoc facite ad mei
commemorationem.

25 Itidem & poculum, post-
quam cœnasset, dicendo, Hoc
poculum est novum illud pactū
per meum sanguinem : hoc fa-
cite quotiescunque biberitis ad
mei commemorationem.

26 Quotiescunq; enim ederit-
is panem hunc, & poculum hoc
biberitis, mortem Domini an-
nunciatis, usquequo venerit.

27 Itaque quisquis ederit pa-
nem hunc, vel biberit pocu-
lum Domini indigne, damnatus
erit corporis & sanguinis Do-
mini.

28 Exploret autem quisque
seipsum, & ita de pane illo e-
dat, & de poculo illo bibat.

29 Nam qui edit & bibit in-
digne, damnationem sibi ipsi
edit & bibit, non discernens
corpus domini.

30 Propterea inter vos multi
sunt infirmi & valetudinarii, &
dormiunt multi.

31 Etenim si nos ipsos diju-
dicaremus, non judicaremur.

32 Sed dum judicamur,
à Domino erudimur : ne
cum mundo condemne-
mur.

33 Itaque fratres mei, quum
convenitis ad edendum, alius
alium expectate.

34 Quod si quis esurit,
domi edat ; ne ad condem-
nationem conveniatis. Re-
liqua vero quum venero ordi-
nabo.

Cap. xii.

CAP. XII.

Porro de spiritualibus donis, fratres, nolim vos in eorum ignorantia versari.

2 Scitis vos gentes fuisse, ad idola illa muta, prout abripiebamini, abreptos.

3 Quapropter notum vobis facio, nullum per Spiritum Dei loquentem dicere Jesum anathema; & neminem posse dicere Jesum Dominum, nisi per Spiritum sanctum.

4 Distinctiones autem donorum sunt, sed idem Spiritus.

5 Et distinctiones ministeriorum sunt, sed idem Dominus.

6 Et distinctiones actionum sunt, sed idem est Deus, agens ea omnia in omnibus.

7 Uni cuique vero datur declaratio Spiritus ad utilitatem.

8 Nam huic quidem per Spiritum datur sermo sapientiae; alii vero sermo cognitionis per eundem Spiritum;

9 Alteri vero fides per eundem Spiritum; alii vero donum sanationum per eundem Spiritum; alii vero operatio virtutum; alii vero prophetia; alii vero discretio spirituum;

10 Alteri vero genera linguarum; alii vero interpretatio linguarum:

11 Sed omnia haec agit unus ille & idem Spiritus, distribuens privatim illa singulis sicut vult.

12 Sicut enim corpus unum est, & membra habet multa, omnia vero illa membra corporis, quod unicum est, multa sunt, sed unum sunt corpus; ita & Christus.

13 Etenim per unum Spiritum nos omnes in unum corpus baptizati sumus, & Judaei, & Graeci,

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CHAP. XII.

Now concerning spiritual gifts, Brethren, I would not have you ignorant.

2 Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led.

3 Wherefore I give you to understand, that no man speaking by the spirit of God, calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the holy Ghost.

4 Now there are diversities of gifts, but the same Spirit.

5 And there are differences of administrations, but the same Lord.

6 And there are diversities of operations, but it is the same God which worketh all in all.

7 But the manifestation of the Spirit is given to every man to profit withal.

8 For to one is given by the Spirit, the word of wisdom, to another the word of knowledge by the same Spirit:

9 To another faith by the same Spirit: to another the gifts of healing by the same Spirit: To another the working of miracles, to another prophesie, to another discerning of spirits:

10 To another divers kinds of tongues, to another the interpretation of tongues.

11 But all these worketh that one and the self same Spirit, dividing to every man severally as he will.

12 For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ.

13 For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles

*

X

whether

whether we be bond or free :
and have been all made to drink
into one Spirit.

¶ 14 For the body is not one mem-
ber, but many.

¶ 15 If the foot shall say, Because
I am not the hand, I am not of
the body: is it therefore not of the
body?

16 And if the ear shal say, Be-
cause I am not the eye, I am not
of the body: is it therefore not of
the body?

17 If the whole body were an
eye, where were the hearing? if
the whole were hearing, where
were the smelling?

18 But now hath God set the
members, every one of them in
the body, as it hath pleased him.

19 And if they were all one
member, where were the
loay?

20 But now are they many
members, yet but one body.

21 And the eye cannot say unto
the hand, I have no need of thee:
nor again the head to the feet, I
have no need of you.

22 Nay much more these mem-
bers of the body, which seem to
be more feeble, are necessary.

23 And those members of the
body, which we think to be lesse
honourable, upon these we bestow
more abundant honour, and our
uncomely parts, have more abun-
dant comeliness.

24 For our comely parts have
no need: but God hath tempered
the body together, having given
more abundant honour to that
part which lacked:

25 That there should be no
schism in the body: but that the
members should have the same
care one for another.

26 And whether one member suf-
fer, all the members suffer with it:

& servi, & liberi: & om-
nes potati sumus in unum
Spiritus.

14 Etenim corpus non est u-
num membrum, sed multa.

15 Si dicat pes, Quia non sum
manus, non sum ex corpore;
num propterea non est ex cor-
pore?

16 Et si dicat auris, Quia non
sum oculus, non sum ex cor-
pore; num propterea non est ex
corpore?

17 Si totum corpus oculus,
ubi auditus? si totum auditus,
ubi odoratus?

18 Nunc autem Deus consti-
tuit membra, singula sigillatim
in corpore, sicut voluit.

19 Quod si essent om-
nia unum membrum, ubi cor-
pus?

20 Nunc vero multa quidem
membra sunt, unū vero corpus.

21 Non potest autem oculus
dicere manui, Te mihi non opus
est; aut rursus caput pedibus,
Non est mihi vobis opus.

22 Imo multo potius, quæ
videntur membra corporis in-
firmissima esse, necessaria sunt:

23 Et quæ putamus membra
corporis minime esse honesta,
iis honorem ampliorem cir-
cumponimus: & quæ sunt in
nobis indecora, copiosorem
decorem habent.

24 Nam quæ sunt in nobis
decora, iis decore non est opus,
sed Deus contemperavit cor-
pus, ei cui deerat ampliore tri-
buto honore;

25 Ut ne sit dissidium
in corpore, sed membra i-
tidem sollicita sint alia pro
aliis.

26 Itaque siue patitur unū mem-
brū, compatiuntur omnia mēbra:
siue

Cap. xiiij.

five honore afficitur unum membrum, congratulantur omnia membra.

27 Vos autem estis corpus Christi, & membra particulatim.

28 Et alios quidem constituit Deus in ecclesia, primum apostolos, deinde prophetas, tertio doctores; deinde constituit potestates, deinde dona sanationum, opitulationes, gubernationes, genera linguarum.

29 Num omnes apostoli? num omnes prophetae? num omnes doctores?

30 Num omnes edunt virtutes? num omnes donum habent sanationum? num omnes linguis loquuntur? num omnes interpretantur?

31 Sed affectate dona potentiora: & porro iter ad excellentiam vobis indicabo.

CAP. XIII.

SI linguis hominum loquar & angelorum, charitatem autem non habeam, factus sum as reisonans aut cymbalum tintinnans.

2 Et si habeam prophetiam, & noverim mysteria omnia, omnemque cognitionem, & si habeam totam fidem, adeo ut montes transferram, charitatem autem non habeam, nihil sum.

3 Et si infumam alendis egenis omnia quae mihi suppetunt, & si tradam corpus meum ut comburam, charitatem autem non habeam, hoc nihil mihi prodest.

4 Charitas iram cohibet, benigna est charitas, non invidet charitas, non agit perperam, non inflatur,

5 Non agit indecore, non querit quae sua sunt, non exacerbat, non cogitat malum,

6 Non gaudet in iustitia, gratulatur autem veritati:

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or one member be honoured, all the members rejoyce with it.

27 Now ye are the body of Christ, and members in particular.

28 And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.

29 Are all apostles? are all prophets? are all teachers?

30 Are all workers of miracles? have all the gifts of healing? do all speak with tongues? do all interpret?

31 But covet earnestly the best gifts: and yet shew I unto you a more excellent way.

CHAP. XIII.

THOUGH I speak with the tongues of men and of angels, and have not charity, I am become as sounding brasse, or a tinkling cymbal.

2 And though I have the gift of prophesie, and understand all mysteries and all knowledge: and though I have all faith, so that I could remove mountains, & have no charity, I am nothing.

3 And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

4 Charity suffereth long, and is kinde: charity envieth not: charity vaunteth not it self, is not puffed up,

5 Doth not behave it self unseemly, seeketh not her own, is not easily provoked, thinketh no evil,

6 Rejoyceth not in iniquity, but rejoyceth in the truth:

I. Corinthians.

Cap. xiv.

7 Beareth all things, believeth all things, hopeth all things, endureth all things.

8 Charity never faileth: but whether there be propheties, they shall fail, whether there be tongues, they shall cease, whether there be knowledge, it shall vanish away.

9 For we know in part, and we prophesie in part.

10 But when that which is perfect is come, then that which is in part shall be done away.

11 When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things.

12 For now we see through a glasse darkly, but then face to face: now I know in part, but then shall I know even as also I am known.

13 And now abideth faith, hope, charity, these three: but the greatest of these is charity.

CHAP. XIV.

Follow after charity, and desire spiritual gifts, but rather that ye may prophesie.

2 For he that speaketh in an unknown tongue, speaketh not unto men: but unto God: for no man understandeth him, howbeit in the spirit he speaketh mysteries.

3 But he that prophesieth, speaketh unto men to edification, and exhortation, and comfort.

4 He that speaketh in an unknown tongue, edifieth himself: but he that prophesieth, edifieth the church.

5 I would that ye all spake with tongues: but rather that ye prophesied: for greater is he that prophesieth, then he that speaketh with tongues, except he interpret, that the church may receive edifying.

7 Omnia tegit, omnia credit, omnia sperat, omnia sustinet.

8 Charitas nunquam ex-cidit: sed & prophetie evanescent, & lingue cessabunt, & cognitio evanesceat.

9 Ex parte enim cognoscimus, & ex parte prophetamus.

10 Postquam autem advenerit quod perfectum est, tunc quod est aliquatenus ut inutile tolletur.

11 Quum essem infans, ut infans loquebar, ut infans sapiebam, ut infans ratiocinabar: postquam autem factus sum vir, ut inutilia sustulique infantis erant.

12 Cernimus enim nunc per speculum & per ænigma, tunc autem coram cernemus: nunc novi aliquatenus, tunc vero amplius cognoscā prout amplius edoctus fuero.

13 Nunc vero manet fides, spes, charitas, tria hæc: maxima autem harum charitas.

CAP. XIV.

Affectate charitatem, ambite spiritualia: magis tamen ut prophetetis.

2 Nam qui loquitur lingua, non hominibus loquitur, sed Deo: nullus enim audit, spiritu vero loquitur mysteria.

3 Qui autem prophetat, hominibus loquitur ædificationem, & exhortationem, & consolationem.

4 Qui loquitur lingua, seipsum ædificat: qui vero prophetat, ecclesiam ædificat.

5 Velim autem omnes vos loqui linguis, magis tamen ut prophetetis: major enim est qui prophetat quam qui loquitur linguis, excepto si interpretetur, ut ecclesia ædificationem accipiat.

6 Quod

Cap. xiv.

6 Quod si nunc, fratres, veniam ad vos linguis loquens, quid vos iuvabo, nisi vobis loquar aut ex revelatione, aut ex cognitione, vel prophetando, vel docendo?

7 Atqui animæ expertia quæ sonum edunt, & tibia, & cithara, nisi distinctionem sonis dederint, quomodo cognoscetur quod tibia canitur aut cithara?

8 Etenim si incertum sonum tuba dederit, quis apparabitur ad bellum?

9 Ita & vos, nisi per linguam edideritis bene significantem sermonem, quomodo cognoscetur quod dicitur? eritis enim in aerem loquentes.

10 Tot, si casus tulerit, genera vocum sunt in mundo, & nihil est mutuum.

11 Nisi igitur sciero vim vocis, ero ei qui loquitur barbarus, & qui loquitur apud me barbarus fuerit.

12 Ita & vos, quandoquidem spiritus affectatis, ad ædificationem ecclesiæ quærite ut exundetis.

13 Quapropter qui loquitur lingua, oret ut interpretetur.

14 Nam si orem lingua, spiritus meus orat, sed intelligentia mea est instructuosa.

15 Quid est igitur? orato spiritu, sed orabo etiam intelligentia: psallam spiritu, sed psallam etiam intelligentia.

16 Quandoquidem si benedixeris spiritu, is qui implet locum idiotæ quomodo dicturus est Amen ad tuam gratiarum actionem? nam quid dicas nescit.

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6 Now brethren, if I come unto you speaking with tongues what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine?

7 And even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped?

8 For if the trumpet give an uncertain sound, who shall prepare himself to the battle?

9 So likewise you, except ye utter by the tongue words easie to be understood, how shall it be known what is spoken: for ye shall speak into the air.

10 There are, it may be, so many kinds of voices in the world, and none of them are without signification.

11 Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a Barbarian, and he that speaketh shall be a Barbarian unto me.

12 Even so ye, forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church.

13 Wherefore let him that speaketh in an unknown tongue, pray that he may interpret.

14 For if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful.

15 What is it then? I will pray with the spirit, and will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also.

16 Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned, say Amen at thy giving of thanks, seeing he understandeth not what thou sayest.

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Cap. xiv.

17 For thou verily givest thanks well, but the other is not edified

18 I thank my God, I speak with tongues more then you all :

19 Yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, then ten thousand words in an unknown tongue.

20 Brethren, be not children in understanding : howbeit, in malice be ye children, but in understanding be men.

21 In the law, it is written, With men of other tongues, and other lips will I speak unto this people : and yet for all that will they not hear me, saith the Lord.

22 Wherefore tongues are for a sign, not to them that believe, but to them that believe not, but prophesying serveth not for them that believe not, but for them which believe.

23 If therefore the whole church be come together into one place, and all speak with tongues, and there come in those that are unlearned, or unbelievers, will they not say that ye are mad ?

24 But if all prophesie, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all.

25 And thus are the secrets of his heart made manifest, and so falling down on his face, he will worship God, and report that God is in you of a truth.

26 How is it then brethren ? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done to edifying.

27 If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course, and let one interpret.

17 Nam tu quidem bene gratias agis, sed alius non ædificatur.

18 Gratias ago Deo meo, quod magis quam vos omnes linguis loquar.

19 Sed in ecclesia, malim quinque verba ex intelligentia mea loqui ut & alios voce institutionis, quem decem millia verborum lingua.

20 Fratres, ne estote pueri prudentia : sed malitia infantes, prudentia vero adulti estote.

21 In Lege scriptum est, Propterea per diversa linguarum homines & alia labra loquar populo huic ; & ita quoque me non audient, dicit Dominus.

22 Linguarum igitur sunt signum, non iis qui credunt, sed infidelibus ; prophetia vero non infidelibus, sed credentibus.

23 Itaque si eodem loci convenerit tota ecclesia, & omnes linguis loquantur, ingreditur autem idiotæ vel infideles, nonne dicent vos furere ?

24 Sed si omnes prophetent, ingreditur autem infidelis quisquam aut idiota, arguitur ab omnibus, dijudicatur ab omnibus.

25 Et ita quæ occulta sunt in ejus corde manifesta fiunt : atque ita procidens in faciem adorabit Deum, annuncians Deum vere in vobis esse.

26 Quid igitur est, fratres ? quoties convenitis, quisque vestrum canticum habet, doctrinam habet, linguam habet, revelationem habet, interpretationem habet ? Omnia ad ædificationem fiant,

27 Et si lingua quis loquitur, fiat per binos, aut ad plurimum ternos, & vicissim : unus autem interpretetur.

Cap. xiv.

28 Quod si non sit interpres, taceat in ecclesia qui loquitur lingua, sibi ipsi vero loquatur & Deo.

29 Prophetæ autem duo aut tres loquantur, & alii dijudicent.

30 Quod si quid alii revelatum fuerit assidenti, prior taceat.

31 Potestis enim omnes sigillatim prophetare, ut omnes discant, & omnes consolationem accipiant.

32 Et spiritus prophetarum prophetis subjiciantur.

33 Non enim est exagitatio-
nis auctor Deus, sed pacis, ut in omnibus ecclesiis sanctorum.

34 Mulieres vestrae in conventibus sileant: nec enim permixtum est eis ut loquantur, sed oportet ut subdita sint, sicut & Lex dicit.

35 Quod si, quid discere volunt, domi suos viros interrogent: nam turpe est mulieribus in ecclesia loqui.

36 An à vobis sermo Dei profectus est? an ad vos solos devenit?

37 Si quis sibi videtur propheta esse aut spiritualis, agnoscat quæ scribo vobis esse Domini præcepta.

38 Qui vero ignarus est, ignarus esto.

39 Itaque, fratres, ambite prophetandi donum, & loqui linguis ne prohibete.

40 Omnia decenter & ordine fiant,

CAP. XV.

Cæterum notum facio vobis, fratres, evangelium quod evangelizavi vobis, quod & accepistis, in quo etiam statis;

I. Corinthians.

28 But if there be no interpreter, let him keep silence in the church, and let him speak to himself and to God.

29 Let the prophets speak two or three, and let the other judge.

30 If any thing be revealed to another that sitteth by, let the first first hold his peace.

31 For ye may all prophesie one by one, that all may learn, and all may be comforted.

32 And the spirits of the prophets are subject to the prophets.

33 For God is not the author of confusion, but of peace, as in all churches of the saints.

34 Let your women keep silence in the churches, for it is not permitted unto them to speak, but they are commanded to be under obedience, as also saith the law.

35 And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church.

36 What? came the word of God out from you? or came it unto you only?

37 If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you, are the commandments of the Lord.

38 But if any man be ignorant let him be ignorant.

39 Wherefore brethren, covet to prophesie, and forbid not to speak with tongues.

40 Let all things be done decently, and in order.

CHAP. XV.

Moreover, brethren, I declare unto you the gospel which I preached unto you, which also you have received, and wherein ye stand.

2 By which also ye are saved, if ye keep in memory what I preached unto you, unlesse ye have believed in vain.

3 For I delivered unto you first of all, that which I also received, how that Christ died for our sins according to the scriptures :

4 And that he was buried, and that he rose again the third day according to the scriptures :

5 And that he was seen of Cephas, then of the twelve.

6 After that he was seen of above five hundred brethren at once : of whom the greater part remain unto this present, but some are fallen asleep.

7 After that he was seen of James : then of all the apostles.

8 And last of all he was seen of me also, as of one born out of due time.

9 For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God.

10 But by the grace of God I am what I am : and his grace which was bestowed upon me, was not in vain : but I laboured more abundantly than they all : yet not I, but the grace of God which was with me :

11 Therefore whether it were I or they, so we preach, and so ye believed.

12 Nowe if Christ be preached that he rose from the dead, how say some among you, that there is no resurrection of the dead ?

13 But if there be no resurrection of the dead, then is Christ not risen.

14 And if Christ be not risen, then is our preaching vain, and your faith is also vain.

2 Per quod etiam, si retinetis quo sermone vobis evangelizaverim, servamini ; nisi si frustra credidistis.

3 Tradidi enim vobis imprimis quod & accepi, Christum videlicet mortuum esse pro peccatis nostris, secundum Scripturas ;

4 Et sepultum fuisse, & suscitatum tertio die, secundum Scripturas ;

5 Et visum fuisse Cephae, deinde duodecim illis.

6 Postea visus est amplius quam quingentis fratribus semel : ex quibus plerique manent usque adhuc, quidam autem obdormiunt.

7 Postea visus est Jacobo, deinde apostolis omnibus.

8 Ultimo vero omnium, velut abortivo, visus est etiam mihi.

9 Ego enim sum minimus apostolorum qui non sum dignus vocari apostolus, propterea quod persequutus sum ecclesiam Dei.

10 Sed gratia Dei sum id quod sum : & gratia ejus quae in me collata est non fuit inanis, sed amplius quam illi omnes laboravi ; non ego tamen, sed gratia Dei quae mecum est.

11 Et ego igitur & illi ita predicamus, & ita credidistis.

12 Quod si Christus praedicatur ex mortuis suscitatus esse, quomodo dicunt quidem inter vos, non esse resurrectionem mortuorum ?

13 Nam si resurrectio mortuorum non est, Christus quoque non est suscitatus.

14 Quod si Christus non est suscitatus, vanum videlicet est praconium nostrum, vana autem est etiam fides vestra,

15 Invenimur autem etiam falsi testes Dei: quoniam de Deo testificati sumus, cum suscitasse Christum, quem tamen non suscitavit, si videlicet mortui non suscitantur.

16 Nā si mortui non suscitantur, Christus quoque nō est suscitatus.

17 Quod si Christus non est suscitatus, inanis est fides vestra; adhuc estis in peccatis vestris.

18 Nempe & qui obdormierunt in Christo perierunt.

19 Si in hac solum vita speramus in Christum, miserissimi omnium hominum sumus.

20 Nunc autē Christus suscitatus est ex mortuis, & primitiā eorū qui obdormierunt factus est.

21 Quia enim per hominem mors, per hominem quoque resurrectio mortuorum.

22 Sicut enim in Adam omnes moriuntur, ita & in Christo omnes vivificabuntur.

23 Unusquisque autem suo ordine: primitiā Christus, postea qui sunt Christi, in adventu ipsius.

24 Deinde erit finis, quum tradiderit regnum Deo ac Patri; quum ut inane sustulerit omne imperium, & omnem auctoritatem & potestatem.

25 Nam oportet eum regnare usquequo omnes inimicos supposuerit pedibus ejus.

26 Ultimus autem hostis aboletur mors.

27 Nam omnia subjecit sub pedes ejus. Quum autem dicit omnia esse ei subiecta, palam est hoc dici, excepto eo qui subjecit ei omnia.

28 Postquam vero subiecta fuerint ei omnia, tunc & ipse Filius subjiçietur ei qui subjecit ipsi omnia; ut Deus sit omnia in omnibus.

15 Yea, and we are found false witnesses of God; because we have testified of God, that he raised up Christ: whom he raised not up, if so be that the dead rise not.

16 For if the dead rise not, then is not Christ raised.

17 And if Christ be not raised, your faith is vain, ye are yet in your sins.

18 Then they also which are fallen asleep in Christ, are perished.

19 If in this life onely we have hope in Christ, we are of all men most miserable.

20 But now is Christ risen from the dead, and become the first-fruits of them that slept.

21 For since by man came death, by man came also the resurrection of the dead.

22 For as in Adam all die, even so in Christ shall all be made alive.

23 But every man in his own order, Christ the first-fruits, afterward they that are Christs at his coming.

24 Then cometh the end, when he shal have delivered up the kingdom to God, even the Father, when he shall have put down all rule, and all authority and power.

25 For he must reign, till he hath put all enemies under his feet.

26 The last enemy that shall be destroyed is death.

27 For he hath put all things under his feet: but when he saith, All things are put under him, it is manifest that he is excepted which did put all things under him.

28 And when all things shal be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

29 Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?

30 And why stand we in jeopardy every hour?

31 I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily.

32 If as er the manner of men I have fought with beasts at Ephesus, what advantage it me, if the dead rise not: let us eat and drink for to morrow we die.

33 Be not deceived: evil communications corrupt good manners.

34 Awake not: for some have not the knowledge of God, I speak this to your shame.

35 But some men will say, How are the dead raised up? and with what body do they come?

36 Thou fool, that which thou sowest, is not quickened except it die.

37 And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain.

38 But God giveth it a body as it hath pleased him, and to every seed his own body.

39 All flesh is not the same flesh, but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds.

40 There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another.

41 There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory.

29 Alioqui quid facient qui ablutione utuntur super mortuis? si omnino mortui non suscitantur, cur ablutione utuntur super mortuis?

30 Cur etiam nos periclitamur omni momento?

31 Diebus singulis morior per gloriationem vestram, quam habeo in Christo Jesu Domino nostro.

32 Si secundum hominem adversus bestias pugnavi Ephesi, quæ mihi utilitas, si mortui non suscitantur? Edamus & bibamus; cras enim morimur.

33 Ne errate: Mores bonos commercia corrumpunt mala.

34 Evigilate iuste, & ne peccate: quidam enim Deum non norunt: ad pudorem vobis incutiendum loquor.

35 At dicet aliquis, Quomodo suscitantur mortui? quali autem corpore prodeunt?

36 Desipiens, quod tu seris non vivificat, nisi mortuum fuerit:

37 Et quod seris, non corpus oriturum seris, sed nudum granum, si casus tulerit; tritici, aut alicujus ex reliquis seminibus.

38 Sed Deus ei dat corpus ut voluit, & singulis seminibus suum corpus.

39 Non omnis caro eadem caro: sed alia quidem caro hominum, alia autem caro pecorum, alia autem piscium, alia vero volucrum.

40 Et sunt corpora cœlestia, & sunt corpora terrestria: sed alius quidem cœlestium decor, alius vero terrestrium.

41 Alius decor solis, & alius decor lune, & alius decor stellarum: stella enim stellæ præstat decorem,

42 Ita erit & resurrectio mortuorum: feritur corpus cū corruptione, suscitatur cū incorruptione:

43 Seritur fœdum, suscitatur cum gloria: feritur omnium virium expers, suscitatur potens: feritur corpus animale, suscitatur corpus spirituale.

44 Est corpus animale, & est corpus spirituale.

45 Ita etiam scriptum est, Factus est prior homo Adamus animal vivens; posterior autem Adamus factus est spiritus vivificus.

46 At spirituale non est prius; sed animale, deinde spirituale.

47 Primus homo è terra pulvereus: secundus homo ipse Dominus è cœlo.

48 Qualis pulvereus ille, tales & pulverei sunt: & qualis ille cœlestis, tales & qui cœlestes erunt.

49 Et sicut gessimus imaginem terreni, geremus etiam imaginem cœlestis.

50 Hoc autem dico, fratres, quia caro & sanguis non possunt regni Dei hæreditatem consequi: neque corruptio hæreditatem incorruptibilitatis consequetur.

51 Ecce, mysterium vobis dico; Non omnes quidem obdormimus, sed omnes mutabimur, momento, & jactu oculi, ad ultimam tubam,

52 Canet enim tuba, & mortui excitabuntur incorrupti, & nos mutabimur.

53 Oportet enim corruptibile istud induere incorruptibilitatem, & mortale istud induere immortalitatem.

54 Postquam autem hoc corruptibile induerit incorruptibilitatem, & mortale istud induerit immortalitatem, tunc

42 So also is the resurrection of the dead, it is sown in corruption, it is raised in incorruption.

43 It is sown in dishonour, it is raised in glory: it is sown in weaknesse, it is raised in power. It is sown a natural body, it is raised a spiritual body.

44 There is a natural body, and there is a spiritual body.

45 And so it is written, The first man Adam was made a living soul, the last Adam was made a quickening spirit.

46 Howbeit that was not first which is spiritual: but that which is natural, and afterward that which is spiritual.

47 The first man is of the earth earthy: the second man is the Lord from heaven.

48 As is the earthy, such are they that are earthy, and as is the heavenly, such are they also that are heavenly.

49 And as we have born the image of the earthy, we shall also bear the image of the heavenly.

50 Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God: neither doth corruption inherit incorruption.

51 Behold, I shew you a mystery: we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump,

52 (For the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.)

53 For this corruptible must put on incorruption, and this mortal must put on immortality.)

54 So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality; then shall be brought

I thought to passe the saying that is written, Death is swallowed up in victory.

55 O death, where is thy sting? O grave where is thy victory?

56 The sting of death is sin, and the strength of sin is the law.

57 But thanks be to God, which giveth us the victory, through our Lord Jesus Christ.

58 Therefore my beloved brethren, be ye steadfast, unmoveable, alwayes abounding in the work of the Lord, forasmuch as you know that your labour is not in vain in the Lord.

CHAP. XVI.

Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye.

2 Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.

3 And when I come, whomsoever you shall approve by your letters, them will I send to bring your liberality unto Jerusalem.

4 And if it be meet that I go also, they shall go with me.

5 Now I will come unto you, when I shall passe thorow Macedonia: (for I do passe thorow Macedonia.)

6 And it may be that I will abide, yea, and winter with you, that ye may bring me on my journey, whithersoever I go.

7 For I will not see you now by the way, but I trust to tarry a while with you, if the Lord permit.

8 But I will tarry at Ephesus until Pentecost.

fiet illud quod scriptum est, Absorta est mors ad victoriam.

55 Ubi ruas, & mors, victoria: ubi tuus, & sepulchrum, aculeus?

56 Aculeus vero mortis est peccatum: vis autem peccati Lex.

57 Deo autem habetor gratia, qui dat nobis victoriam per Dominum nostrum Jesum Christum.

58 Itaque, fratres mei dilecti, stabiles estote, immoti, eminentes in opere Domini semper, quum sciatis laborem vestrum non esse inanem in Domino.

CAP. XVI.

Porro de collecta in sanctos, quemadmodum ordinavi ecclesiis Galatiae ita & vos facite.

2 Primo quoque die hebdomadis unusquisque vestrum apud sese ponat, recondens ut thesaurum quod pro Dei benignitate licuerit: ne, quum venero tunc collectae fiant.

3 Postquam autem accessero, quoscumque probaveritis, hos mittam cum epistolis ut perferant Hierosolymam beneficentiam vestram.

4 Quod si res digna fuerit ut & ipse proficiscar, mecum proficiscantur.

5 Veniam autem ad vos quum Macedoniam transiero (Macedoniam enim pertransibo)

6 Apud vos autem forsitan permanebo, aut etiam hybernabo: ut vos me prosequamini quocumque proficiscar.

7 Nolo enim vos nunc in transcurso videre: sed spero temporis aliquantum mansurum me apud vos, si Dominus permiserit.

8 Permanebo autem Ephesi usque ad pentecosten.

9 Nam

9 Nam ostium mihi apertum est magnum & operosum, & adversarii multi.

10 Quod si venerit Timotheus, videte ut sine metu sit apud vos: opus enim Domini operatur, ut & ego.

11 Ne quis igitur illum pro nihilo habeat? sed prosequimini eum cum pace, ut veniat ad me: expecto enim cum cum fratribus.

12 Porro de Apollo fratre, multum precatus sum cum ut iret ad vos cum fratribus: sed omnino non fuit ei voluntas nunc eundi: venturus est autem quum tempus oportu- num habuerit.

13 Vigilate, perstate in fide, viriliter agite, estote fortes.

14 Omnia vestra cum charitate fiant.

15 Precor autem vos, fratres, nostis familiam Stephanæ esse primitias Achaiae, & sese in ministerium sanctis addixisse;

16 Ut & vos subjiciamini talibus, & omnibus operam suam conferentibus & laborantibus.

17 Gaudeo vero de adventu Stephanæ & Fortunati & Achaici, quoniam isti defectum vestri suppleverunt.

18 Refocillarunt enim spiritum meum ac vestrum, Agnosceite igitur eos qui tales sunt.

19 Salutant vos ecclesiae Asiae: salutant vos in Domino multum Aquila & Priscilla, cum ecclesia quae est domus ipsorum.

20 Salutant vos fratres omnes. Salutate alii alios osculo sancto.

9 For a great door and effectually is opened unto me, and there are many adversaries.

10 Now if Timotheus come, see that he may be with you without fear: for he worketh the work of the Lord, as I also do.

11 Let no man therefore despise him, but conduct him forth in peace, that he may come unto me: for I look for him with the brethren.

12 As touching our brother Apollos, I greatly desired him to come unto you, with the brethren, but his will was not at all to come at this time: but he will come when he shall have convenient time.

13 Watch ye, stand fast in the faith, quit you like men, be strong.

14 Let all your things be done with charity.

15 I beseech you, brethren, (ye know the house of Stephanas, that it is the first-fruits of Achaia, and that they have added themselves to the ministry of the saints.)

16 That ye submit your selves unto such, and to every one that helpeth with us, and labour-eth.

17 I am glad of the coming of Stephanas, & Fortunatus, and Achaicus: for that which was lacking on your part they have supplied.

18 For they have refreshed my spirit and yours: therefore acknowledge ye them that are such.

19 The churches of Asia salute you: Aquila and Priscilla salute you much in the Lord, with the church that is in their house,

20 All the brethren greet you: greet ye one another with an holy kiss.

II. Corinthians.

Cap. I.

21 *The salutation of me Paul with mine own hand.*

22 *If any man love not the Lord Jesus Christ, let him be anathema, Maran-atha.*

23 *The grace of our Lord Jesus Christ be with you.*

24 *My love be with you all in Christ Jesus. Amen.*

¶ *The first epistle to the Corinthians was written from Philippi, by Stephanas and Fortunatus and Achaicus and Timotheus.*

21 *Salutatio manu mea Pauli.*

22 *Si quis non amat Dominum Jesum Christum, esto anathema, maran-atha.*

23 *Gratia Domini Jesu Christi sit vobiscum.*

24 *Charitas mea cum omnibus vobis in Christo Jesu. Amen.*

Ad Corinthios prior missa fuit Philippis per Stephanam & Fortunatum & Achaicum & Timotheum.

The second Epistle of PAUL
the Apostle to the
CORINTHIANS.

PAULI Apostoli
Epistola ad
CORINTHIOS. II.

CHAP. I.

CAPUT I.

Paul an apostle of Jesus Christ, by the will of God, and Timothee our brother, unto the church of God which is at Corinth, with all the saints which are in all Achaia.

2. *Grace be to you, and peace from God our father, and from the Lord Jesus Christ.*

3. *Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort,*

4. *Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we our selves are comforted of God.*

Paulus apostolus Jesu Christi per Dei voluntatem, & Timotheus frater, ecclesiae Dei quae est Corinthi, una cum sanctis omnibus qui sunt in tota Achaia;

2. *Gratia sit vobis & pax à Deo patre nostro, & Domino Jesu Christo.*

3. *Benedictus esto Deus ac pater Domini nostri Jesu Christi, pater, inquam, ille miserationum, & Deus omnis consolationis;*

4. *Consolans nos in omni afflictione nostra, ut possimus in quavis afflictione positos consolari, ea ipsa consolatione qua nos ipsos consolatur Deus.*

5 Nam sicut exundant per-
persiones Christi in nobis, ita
per Christum exundat etiam
consolatio nostra.

6 Sive autem affligimur, pro
vestra consolatione ac salute af-
fligimur; sive consolationem per-
cipimus, consolationem percipi-
mus pro vestra consolatione, quæ
agit in vobis per tolerantiam
earundem perperisionum quas &
nos perpetimur; & spes nostra
firma est de vobis:

7 Ut qui sciamus vos, sicut
confortes estis perperisionum,
ita etiam confortes fore conso-
lationum.

8 Non enim volumus vos igno-
rare, fratres, de afflictione nostra
quæ nobis evenit in Asia, nos su-
pra modum gravatos fuisse su-
pra vires, adeo ut prorsus animi
penderemus, etiã quod ad vitã.

9 Sed ipsi apud nos decre-
tum mortis habuimus, ne con-
sideremus in nobis ipsis, sed in
Deo suscitante mortuos;

10 Quique ex tanta morte nos
eripuit & eripit: in quo spera-
mus nos adhuc etiam ereptum
iri:

11 Una conferentibus sub-
sidiariam operam etiam vobis, per
deprecationem pro nobis, ut
donum ex multis personis in nos
collatum per multos celebretur
gratiarum actione pro nobis.

12 Nam gloriatio nostra hæc
est, testimonium videlicet con-
scientiæ nostræ, quod cum sim-
plicitate & sinceritate Dei, non
cum sapientia carnali, sed cum
gratia Dei, versati sumus in
mundo, plurimũ autẽ apud vos.

13 Non enim alia scribimus
vobis quam quæ legitis aut eti-
am agnoscitis: spero autem
vos, etiam ad extremum agni-
turos;

5 For as the sufferings of
Christ abound in us, so our con-
solation also aboundeth by
Christ.

6 And whether we be af-
flicted, it is for your conso-
lation and salvation, which
is effectual in the enduring of
the same sufferings, which
we also suffer: or whether
we be comforted, it is for
your consolation and salva-
tion.

7 And our hope of you is sted-
fast, knowing that as you are par-
takers of the sufferings, so shall
ye be also of the consolation.

8 For we would not, brethren,
have you ignorant of our trouble
which came to us in Asia, that
we were pressed out of measure,
above strength, insomuch that we
despaired even of life.

9 But we had the sentence of
death in our selves, that we should
not trust in our selves, but in God
which raiseth the dead.

10 Who delivered us from so
great a death, and doth deliver:
in whom we trust that he will
yet deliver us:

11 You also helping together
by prayer for us, that for the gift
bestowed upon us, by the means
of many persons, thanks may
be given by many on our be-
half.

12 For our rejoicing is this, the
testimony of our conscience, that in
simplicity, and godly sincerity, not
with fleshly wisdom, but by the
grace of God, we have had our
conversation in the world, and
more abundantly to you-wards.

13 For we write none other
things unto you, then what you
read or acknowledge, and I trust
you shall acknowledge even to
the end.

14 As also ye have acknowledged us in part, that we are your rejoicing, even as ye also are ours, in the day of the Lord Jesus.

15 And in this confidence I was minded to come unto you before, that you might have a second benefit :

16 And to passe by you into Macedonia, and to come again out of Macedonia unto you, and of you to be brought on my way towards Judea.

17 When I therefore was thus minded, did I use lightnesse ? or the things that I purpose, do I purpose according to the flesh, that with me there should be yea, yea, and nay, nay ?

18 But as God is true, our word toward you, was not yea and nay.

19 For the Son of God Jesus Christ, who was preached among you by us, even by me and Silvanus, and Timotheus, was not yea, and nay, but in him was yea.

20 For all the promises of God in him are yea, and in him Amen, unto the glory of God by us.

21 Now he which stablisheth us with you, in Christ, and hath anointed us, is God.

22 Who hath also sealed us, and given the earnest of the Spirit in our hearts.

23 Moreover, I call God for a record upon my soul, that to spare you, I came not as yet unto Corinth.

24 Not for that we have dominion over your faith, but are helpers of your joy ; for by faith ye stand.

14 Sicut & aliquatenus agnovistis, nos gloriationem vestram esse, quemadmodum & vos nostra eris, in diem Domini Jesu.

15 Itaque hac fiducia prius volui ad vos venire, ut secundam gratiam haberetis :

16 Et per vos transire in Macedoniam, & rursum à Macedonia venire ad vos, & à vobis deduci in Iudæam.

17 Hoc igitur quum deliberarem, numquam levitate sum usus ? aut quæ delibero, secundum carnem delibero, ut sit apud me Etiam & Non.

18 Imo fidelis Deus novit sermonem nostrum apud vos non fuisse Etiam & Non.

19 Nam Dei filius Jesus Christus, qui inter vos per nos prædicatus est, id est, per me & Sylvanum ac Timotheum, non fuit Etiam & Non, sed Etiam fuit in ipso.

20 Quotquot enim sunt promissiones Dei, in ipso sunt Etiam, & in ipso sunt Amen, ad Dei gloriam per nos.

21 Porro, qui nos confirmat vobiscum in Christum, & qui unxit nos, Deus est ;

22 Qui etiam obsignavit nos, indiditque arrhabonem Spiritus cordibus nostris.

23 Ego vero testem Deum invoco in meam animam, me ideo nondum venisse Corinthum, quod vobis parcam.

24 Non quod dominemur vestre fidei, sed quod administri simus gaudii vestri : nam fide statis.

CAP. II.

Hoc autem apud me statui-
rursus cum tristitia non ve-
nire ad vos.

2 Nam si ego contristo vos,
quis est igitur qui exhilaret me,
nisi is ipse qui contristatus fue-
rit ex me?

3 Et hoc ipsum vobis scripsi,
ne quum venero, tristitiam capi-
am ex his de quibus oportebat
me gaudere, confusus de vobis
omnibus, meum gaudium om-
nium vestrum gaudium esse.

4 Nam ex multa afflictione
& anxietate cordis scripsi vo-
bis per multas lacrymas;
non ut tristitia afficeremini,
sed ut cognosceritis charita-
tem quam habeo summam erga
vos.

5 Quod si quis tristitiam at-
tulit, non mihi tristitiam attu-
lit, sed quadamtenus, ne illum
aggravem, vobis omnibus.

6 Sufficit istiusmodi homini
ista increpatio à pluribus illis
profecta:

7 Ut è contrario potius vos
ei condonetis, eumque conso-
lemini, ne quo modo redun-
dante tristitia absorbeatür vir
huiusmodi.

8 Quapropter precor vos ut
ratam faciatis in illum charita-
tem.

9 Nam in hunc finem etiam
scripsi, ut cognoscerem pro-
bationem vestri, id est, an ad
omnia obedientes sitis.

10 Cui vero quidpiam con-
donatis, & ego condono: nam &
ego si quid condonavi, cui
condonavi, propter vos id feci,
in conspectu Christi, ut ne su-
peremur à satana:

11 Non enim illius machina-
tiones ignoramus.

CHAP. II.

But I determined this with my
self, that I would not come
again to you in heaviness.

2 For if I make you sorry, who
is he then that maketh me glad,
but the same which is made sorry
by me?

3 And I wrote this same unto
you, lest when I came, I should
have sorrow from them of whom
I ought to rejoyce, having confi-
dence in you all, that my joy is
the joy of you all.

4 For out of much affliction
and anguish of heart, I wrote
unto you with many tears, no,
that ye should be grieved, but
that ye might know the love
which I have more abundantly
unto you.

5 But if any have caused grief,
he hath not grieved me, but in
part: that I may not overcharge
you all,

6 Sufficient to such a man is
this punishment, which was in-
flicted of many.

7 So that contrariwise, ye
ought rather to forgive him, and
comfort him, lest perhaps such a
one should be swallowed up with
overmuch sorrow.

8 Wherefore I beseech you,
that ye would confirm your love
towards him.

9 For to this end also did I
write, that I might know the
proof of you, whether ye be obe-
dient in all things.

10 To whom ye forgive any
thing, I forgive also: for if I for-
gave any thing, to whom I for-
gave it, for your sakes forgave I it,
in the person of Christ; lest Satan
should get an advantage of us:

11 For we are not ignorant of
his devices.

12 Furthermore when I came to Troas to preach Christs gospel, and a door was opened unto me of the Lord, I had no rest in my spirit, because I found not Titus my brother,

13 But taking my leave of them, I went from thence into Masedonia.

14 Now thanks be unto God which alwayes causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place.

15 For we are unto God a sweet savour of Christ in them that are saved, and in them that perish.

16 To the one we are the savour of death unto death; and to the other the savour of life unto life: and who is sufficient for these things?

17 For we are not as many which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ.

CHAP. III.

D^y we begin again to commend our selves? or need we, as some others, epistles of commendation to you, or letters of commendation from you?

2 Ye are our epistle written in our hearts, known and read of all men.

3 Forasmuch as ye are manifestly declared to be the epistle of Christ, ministred by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart.

4 And such trust have we through Christ to God-ward.

5 Not that we are sufficient of our selves to think any thing as of our selves: but our sufficiency is of God.

12 Porro quum venissem Troadem ad predicandum evangelium Christi, etiamsi ostium mihi apertum erat per Dominum, non fuit remissio spiritui meo, eo quod non invenissem Titum fratrem meum,

13 Sed quum illis valedixissem, abii in Macedoniam.

14 Deo habetor autem gratia, qui facit ut semper triumphemus in Christo, & odorem cognitionis sui manifestum facit per nos quovis in loco.

15 Nam Christi bona fragrantia sumus Deo, in iis qui servantur, & in iis qui pereunt:

16 His quidem odor mortis ad mortem, illis vero odor vitæ ad vitam. Sed ad hæc quis idoneus?

17 Non enim, ut plerique, cauponamur sermonem Dei; sed ut ex sinceritate, sed ut ex Deo, in conspectu Dei, de Christo loquimur.

CAP. III.

Incipimus rursus nosipsum commendare? aut num egemus, ut nonnulli, commendatitiis epistolis apud vos, aut commendatitiis à vobis?

2 Epistola nostravos estis, inscripta in cordibus nostris, quæ intelligitur & legitur ab omnibus hominibus:

3 Dum manifestum sit vos esse epistolam Christi subministratam à nobis, inscriptam non atramento, sed spiritu Dei vivi; non in tabulis lapideis, sed in carnis tabulis cordis.

4 Fiduciā autē huiusmodi habemus per Christū apud Deum.

5 Non quod idonei sumus per nosipsum ad cogitandum quicquam, velut ex nobis ipsis; sed quod idonei sumus, id ex Deo est

6 Qui etiam fecit ut idonei essemus ministri novi pacti, non literæ, sed spiritus: nam litera occidit, spiritus autem vivificat.

7 Quod si mortis ministerium in literis positum, & informatum in lapidibus, fuit gloriosum, adeo ut non possent intentis oculis intueri filii Israel in faciem Moïsis, propter gloriam illam faciei ejus, quæ nunc ut inutilis tollitur:

8 Qui non potius ministerium Spiritus erit gloriosum?

9 Nam si ministerium condemnationis fuit gloriosum, multo magis ministerium justitiæ exundat gloria.

10 Etenim quod glorificatum fuit, ne glorificatum quidē fuit hac in parte, id est, supereminentis illius gloriæ respectu.

11 Nam si quod nunc ut inutile tollitur, fuit gloriosū, multo magis est gloriosū id quod manet.

12 Itaque quum hujusmodi spem habeamus, multa in loquendo evidentiā utimur.

13 Nec sumus sicut Moïses, qui imponebat velamen faciei suæ, ne oculos defigerent filii Israel ad finem ejus, quod nunc ut inutile tollitur.

14 Itaque occalluerunt mentes illorum. Nam usque ad diem hodiernum, in lectione Veteris pacti manet non reiectum velamen illud, quod in Christo inutile factum tollitur.

15 Sed ad hunc usque diem quum igitur Moïses, velame cordi eorum impositum est.

16 Quando vero sese converterit ad Dominum, tolletur velamen illud.

17 Dominus vero Spiritus ille est: ubi autem Spiritus ille Domini, illic libertas.

6 Who also hath made us able ministers of the new testament, not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.

7 But if the ministration of death written, and ingraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moïses, for the glory of his countenance, which glory was to be done away:

8 How shall not the ministration of the spirit be rather glorious?

9 For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory.

10 For even that which was made glorious, had no glory in this respect, by reason of the glory that excelleth.

11 For if that which is done away was glorious, much more that which remaineth is glorious.

12 Seeing then that we have such hope, we use great plainness of speech.

13 And not as Moïses which put a vail over his face, that the children of Israel could not steadfastly look to the end of that which is abolished.

14 But their mindes were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament: which vail is done away in Christ.

15 But even unto this day, when Moïses is read, the vail is upon their heart.

16 Nevertheless when it shall turn to the Lord, the vail shall be taken away.

17 Now the Lord is that Spirit, and where the Spirit of the Lord is, there is liberty.

18 But we all with open face, beholding as in a glasse the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord.

CHAP. IV.

Therefore seeing we have this ministry, as we have received mercy, we faint not,

2 But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully, but by manifestation of the truth, commending our selves to every mans conscience in the sight of God.

3 But if our gospel be hid, it is hid to them that are lost.

4 In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

5 For we preach not our selves, but Christ Jesus the Lord, and our selves your servants for Jesus sake.

6 For God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ.

7 But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.

8 We are troubled on every side, yet not distressed; we are perplexed, but not in despair;

18 Nos autem omnes relecta facie gloriam Domini, quasi in speculo intuentes, in eandem imaginem transformamur ex gloria in gloriam, sicut à Domino Spiritu.

CAP. IV.

Propterea quum ministerium hoc habemus, prout misericordiam consequuti sumus, segnes non sumus.

2 Sed abrenunciavimus pudendis latebris, non cum caliditate ambulantes, neque falsantes sermonem Dei, sed declaratione veritatis commendantes nosipsum apud omnem conscientiam hominum, in conspectu Dei.

3 Quod si opertum est evangelium nostrum, iis qui pereunt opertum est.

4 In quibus Deus hujus seculi excavit mentes, nempe in infidelibus, ne irradiet eos illustratio Evangelii gloriæ Christi, qui est imago Dei.

5 Non enim nosipsum prædicamus, sed Christum Jesum esse Dominum; nos autem servos vestros propter Jesum.

6 Quoniam Deus qui dixit ut è tenebris lux splenderet, is est qui splenduit in cordibus nostris: ad præbendam lucem notitiæ gloriæ Dei in facie Jesu Christi.

7 Habemus autem thesaurum hunc in testaceis vasis, ut hæc hujus potentie supereminetia sit Dei, & non ex nobis:

8 Dum in omnibus affligimur, at non coarctamur: hæsitamus, at non proflus hæremus:

Cap. v.

9 Persequutionem patimur, sed in ea non deserimur: deijcitur, at non perimus:

10 Quolibet tempore mortificationem Domini Jesu in corpore circumferentes, ut etiam vita illa Jesu in corpore nostro manifesta fiat.

11 Semper enim nos qui vivimus, morti tradimur propter Jesum, ut etiam vita Jesu manifesta fiat in carne nostra mortali.

12 Itaque mors quidem in nobis agit, vita vero in vobis.

13 Et quoniam habemus eundem spiritum fidei, secundum illud quod scriptum est, Credidi, & ideo loquutus sum: nos quoque credimus, quam orbem etiam loquimur.

14 Scientes fore ut qui suscitavit Dominum Jesum, nos quoque per Jesum suscitet, & sistat vobiscum.

15 Nam hæc omnia propter vos fiunt, ut gratia illa amplificata, pluribus gratias agentibus, exundet in gloriam Dei.

16 Propterea non segnescimus: sed etiam si externus homo noster corrumpitur, internus tamen renovatur in dies.

17 Illico enim præteriens levitas afflictionis nostræ, excellenter excellentis gloriæ pondus æternum conficit nobis:

18 Dum non spectamus ea quæ cernuntur, sed ea quæ non cernuntur: nam quæ cernuntur, temporaria sunt; at quæ non cernuntur, æterna.

CAP. V.

SCimus enim nos, si terrestribus hujus domus nostræ.

II. Corinthians.

9 Persecuted, but not forsaken; cast down, but not destroyed:

10 Alwayes bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body.

11 For we which live, are alway delivered unto death for Jesus sake, that the life also of Jesus might be made manifest in our mortal flesh.

12 So then death worketh in us, but life in you.

13 We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken: we also believe, and therefore speak,

14 Knowing, that he which raised up the Lord Jesus, shall raise up us also by Jesus, and shall present us with you.

15 For all things are for your sakes, that the abundant grace, might through the thanksgiving of many, reach unto the glory of God.

16 For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day.

17 For our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory;

18 While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen, are eternal.

CHAP. V.

FOR we know, that if our earthly house of this taber-

tabernacle were dissolved; we have a building of God, an house not made with hands, eternal in the heavens.

2 For in this we groan earnestly, desiring to be clothed upon with our house which is from heaven.

3 If so be that being clothed, we shall not be found naked.

4 For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.

5 Now he that hath wrought us for the self same thing, is God, who also hath given unto us the earnest of the Spirit.

6 Therefore we are always confident, knowing that whilst we are at home in the body, we are absent from the Lord.

7 (For we walk by faith, not by sight)

8 We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord.

9 Wherefore we labour, that whether present or absent, we may be accepted of him.

10 For we must all appear before the judgement seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

11 Knowing therefore the terror of the Lord, we persuade men: but we are made manifest unto God, and I trust also are made manifest in your consciences.

12 For we commend not our selves again unto you, but give occasion to glory on our behalf, that you may have somewhat to answer them which glory in appearance, and not in heart.

tabernaculum dissolutum fuerit ædificium ex Deo habituros, domicilium videlicet non manufactum, æternum in cœlis.

2 In hoc etenim suspiramus, expectantes domicilio nostro, quod è cœlo est, superindui.

3 Siquidem etiam induti non nudi reperiemur.

4 Etenim qui sumus in hoc tabernaculo, suspiramus gravati: in quo constituti non cupimus eo exui, sed superindui, ut absorbeat mortalitas à vita.

5 Porro Deus is est qui nos ad hoc ipsum condidit, qui etiam dedit nobis arrhabonem spiritus.

6 Confidenti igitur animo sumus semper, & scimus nos dum adsumus in corpore, peregre abesse à Domino:

7 (Per fidem enim ambulamus, non per adspectum:)

8 Confidenti autem animo sumus: sed gratum est nobis potius abesse à corpore, & adesse apud Dominum.

9 Quapropter etiam contendimus ut hic præsentes, & hinc absentes, ipsi placeamus.

10 Omnes enim nos manifestos fieri oportet coram tribunali Christi, ut unusquisque reporter quæ in corpore fecerit, congruenter ad id quod fecerit, sive bonum, sive malum.

11 Scientes igitur terrorem illius Domini, homines ad fidem adducimus, Deo autem manifesti sumus: & spero nos etiam conscientis vestris manifestos esse.

12 Non enim iterum nos ipsos commendamus vobis, sed vobis occasionem præbemus gloriandi de nobis: ut habeatis quod dicatis adversus eos qui in facie gloriā captant, at non in corde.

Cap. vi.

13 Nam siue insanimus, Deo *insanimus*; siue sana mente sumus, vobis *sana mente sumus*.

14 Charitas enim illa Christi constringit nos: ut qui hoc statuerimus, si unus pro omnibus mortuus fuit, nempe istos omnes fuisset mortuos.

15 Et illum pro omnibus mortuum esse, ut qui vivunt, posthac non sibi vivant, sed ei qui pro ipsis mortuus est & suscitatus est.

16 Itaque nos posthac neminem novimus secundum carnem: quod si etiam novimus Christum secundum carnem, nunc tamen non amplius novimus.

17 Si quis igitur est in Christo, nova res condita est: vetera praterierunt; ecce nova facta sunt omnia.

18 Hac autem omnia sunt ex Deo, qui reconciliavit nos sibi per Jesum Christum, deditque nobis ministerium reconciliationis:

19 Nempe quia Deus erat in Christo mundum reconcilians sibi, non imputando eis offensas eorum; posuitque in nobis sermonem illum reconciliationis.

20 Itaque nomine Christi legatione fungimur, & velut Deo vos rogante per nos, oramus Christi nomine, reconciliamini Deo.

21 Fecit enim ut qui non novit peccatum, pro nobis peccatum esset, ut nos efficeremur iustitia Dei in eo.

C A P. VI.

Sd & ut operam nostram ei accommodantes, hortamur ne frustra gratiam Dei receperitis.

2 (Dicit enim Deus, Præstituto tempore accepto exaudivi te;

II. Corinthians.

13 For whether we be besides ourselves it is to God: or whether we be sober, it is for your cause.

14 For the love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead:

15 And that he died for all, that they which live, should not henceforth live unto themselves, but unto him which died for them, and rose again.

16 Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more.

17 Therefore if any man be in Christ, he is a new creature: old things are past away, behold, all things are become new.

18 And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation,

19 To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them, and hath committed unto us the word of reconciliation.

20 Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God.

21 For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.

C H A P. VI.

WE then as workers together with him, beseech you also, that ye receive not the grace of God in vain.

2 (For he saith, I have heard thee in a time accepted, and

and in the day of salvation have I succoured thee : behold, now is the accepted time : behold, now is the day of salvation)

3 Giving no offence in any thing, that the ministry be not blamed.

4 But in all things approving our selves as the ministers of God, in much patience, in afflictions, in necessities, in distresses,

5 In stripes, in imprisonments, in tumults, in labours, in watchings, in fastings,

6 By purenesse, by knowledge, by long-sufferings, by kindnesse, by the holy Ghost, by love unfeigned,

7 By the word of truth, by the power of God, by the armour of righteousness, on the right hand, and on the left,

8 By honour and dishonour, by evil report, and good report : as deceivers, and yet true :

9 As unknown, and yet well known : as dying and behold we live : as chastened, and not killed :

10 As sorrowful, yet alway rejoycing : as poor, yet making many rich : as having nothing, and yet possessing all things.

11 O ye Corinthians, our mouth is open unto you, our heart is enlarged.

12 Ye are not straitned in us, but ye are straitned in your own bowels.

13 Now for a recompense in the same, (I speak as unto my children) be ye also enlarged.

14 Be ye not unequally yoked together with unbelievers : for what fellowship hath righteousness with unrighteousnesse ? and what communion hath light with darkness ?

15 And what concord hath Christ

& in die salutis succurri tibi : ecce nunc est præstitutum illud tempus acceptum, ecce nunc dies salutis)

3 Nullam ulla in re præbentes impingendi causam, ne vituperetur ministerium :

4 Sed in omnibus nos approbantes, ut Dei ministri, tolerantia multa in afflictionibus, in necessitatibus, in angustiis,

5 In verberibus, in carceribus, in exagitationibus, in laboribus, in vigiliis, in jejuniis,

6 Cum castitate, cum notitia, cum iræ cohibitione, cum benignitate, cum spiritu sancto, cum charitate minime simulata ;

7 Per sermonem veritatis, per virtutem Dei, per arma iustitiæ à dextris ac sinistris,

8 Per gloriam & dedecus, per convitia & laudes : ut impostores, & tamen veraces ;

9 Ut ignoti, & tamen noti ; ut morientes, & ecce vivimus ; ut qui castigamur, nec tamen morte afficimur ;

10 Ut tristes, semper tamen gaudentes ; ut pauperes, sed multos ditantes ; ut nihil habentes, sed omnia obtinentes.

11 Os nostrum apertum est erga vos, Corinthii, cor nostrum dilatatum est.

12 Non habitatis anguste in nobis : sed angusti estis in visceribus vestris.

13 Loquor autem ut filiis de pari compensatione. Dilatamini & vos.

14 Ne impari iugo copulamini cum infidelibus : quod enim consortium iustitiæ cum legis transgressione ? & quæ communio lucis cum tenebris ?

15 Et quæ concordia Christo cum

Cap. vii.

cum Belial? aut quæ portio
fidei cum infidei?

16 Et quæ consensio templo
Dei cum simulacris? nam vos
templum estis Dei viventis:
sicut dixit Deus, Habitabo in
eis & inambulabo; & ero illo-
rum Deus, & ipsi erunt mihi
populus.

17 Quapropter exite è me-
dio eorum, & separamini, di-
cit Dominus, & impurum ne
attingite, tum ego excipiam
vos:

18 Et ero vobis pro patre, &
vos eritis mihi pro filiis ac fi-
liabus, dicit Dominus omni-
potens.

CAP. VII.

HAs igitur promissiones quum
habeamus, dilecti, purifi-
cemus nos ab omni inquina-
mento carnis ac spiritus, ad
finem perducentes sanctimoni-
am in timore Dei.

2 Recipite nos: neminem in-
iuria affecimus, neminem cor-
rupimus, neminem quæstui ha-
buimus.

3 Ad condemnationem vestri hoc
non dico: nam ante dixi vos in
cordibus nostris esse, ad commo-
riendum & convivendum.

4 Multa est mihi loquendi liber-
tas apud vos, multa mihi gloria-
tio de vobis: impletus sum conso-
latione: vehementer superabundo
gaudio in omni afflictione nostra.

5 Etenim quum venissemus in
Macedoniam, nullam habuit
remissionem caro nostra, sed in
omnibus fuimus afflicti: foris
fuerunt pugnae, intus metus:

6 Sed qui consolatur
abjectos, consolatus est
nos, nempe Deus, adventu
Titi.

7 Non solū autē adventu illius,

II. Corinthians:

with Belial? or what part hath he
that believeth, with an infidel?

16 And what agreement hath
the temple of God with idols? for
ye are the temple of the living
God; as God hath said, I will
dwell in them, and walk in them,
and I will be their God, and they
shall be my people.

17 Wherefore come out from
among them, and be ye separate,
saith the Lord, and touch not the
unclean thing, and I will receive
you,

18 And will be a Father unto
you, and ye shall be my sons and
daughters, saith the Lord Al-
mighty.

CHAP. VII.

Having therefore these pro-
mises (dearly beloved) let us
cleanse our selves from all filthi-
nesse of the flesh and spirit, per-
fecting holnesse in the fear of
God.

2 Receive us, we have wrong-
ed no man, we have corrupted
no man, we have defrauded no
man.

3 I speak not this to condemn
you: for I have said before, that
you are in our hearts to die and
live with you.

4 Great is my boldnesse of
speech toward you, great is my
glorying of you, I am filled with
comfort, I am exceeding joyfull
in all our tribulation.

5 For when we were come in-
to Macedonia, our flesh had no
rest, but we were troubled on
every side; without were fight-
ings, within were fears.

6 Nevertheless, God that
comforteth those that are cast
down, comforted us by the com-
ing of Titus.

7 And not by his coming onely,
* Y but

but by the consolation where-
with he was comforted in you,
when he told us your earnest
desire, your mourning, your fervent
mind toward me, so that I rejoy-
ced the more.

8 For though I made you sorry
with a letter, I do not repent,
though I did repent, for I per-
ceive that the same epistle made
you sorry, though it were but for
a season.

9 Now I rejoyce, not that ye
were made sorry, but that ye sor-
rowed to repentance : for ye were
made sorry after a godly manner,
that ye might receive damage by
us in nothing.

10 For godly sorrow work-
eth repentance to salvation,
not to be repented of : but the
sorrow of the world worketh
death.

11 For behold, this self same
thing that ye sorrowed after a
godly sort, what carefulnesse it
wrought in you, yea, what clea-
ring of your selves, yea, what in-
dignation, yea, what fear, yea,
what vehement desire, yea, what
zeal, yea, what revenge : in all
things ye have approved your
selves to be clear in this matter.

12 Wherefore though I wrote
unto you, I did it not for his cause
that had done the wrong, nor
for his cause that suffered wrong,
but that our care for you in the
sight of God might appear unto
you.

13 Therefore we were com-
forted in your comfort, yea, and
exceedingly the more joyed
we for the joy of Titus, becaus-
his spirit was refreshed by
you all.

4 For if I have boasted any-
thing to him of you, I am not
ashamed; but as we speak

sed etiam consolatione quā ille
accepit ex vobis, quum renunci-
aret nobis vestrum vehemens de-
siderium, vestrum luctum, ve-
strum super me ardorem, adeo
ut magis gavius fuerim.

8 Nam etiam si vos contrista-
vi per epistolam, non me pœ-
nitet, etiam si pœnituerit (vi-
deo enim epistolam illam, ta-
met si ad tempus, vos contri-
stasse)

9 Nunc gaudeo, non quod
contristati fueritis, sed quod
contristati fueritis ad relipis-
centiam : nam contristati fuistis
secundum Deum, ut nulla in re
damno affecti fueritis ex nobis.

10 Nam quæ secundum Deum
est tristitia, ea relipiscentiam
efficit ad salutem, cujus nun-
quam pœniteat : at mundi tri-
stitia mortem efficit.

11 Ecce enim istud ipsum,
quod secundum Deum con-
tristati fuistis, quantum in vo-
bis effecit studium? imo de-
fensionem, imo indignationem,
immo timorem, imo vehemens
desiderium, imo zelum, imo
vindicationem? per omnia te-
statum fecistis vos esse puros in
hoc negotio.

12 Itaque etsi scripsi vobis,
non scripsi vobis ejus respectu
qui injuriam fecerat, nec ejus re-
spectu qui injuria affectus fue-
rat, sed ut apud vos manifestum
fieret studium illud nostrum pro
vobis, in conspectu Dei.

13 Propterea consolationem
accepimus ex consolatione
vestri: sed quam plurimum ga-
vili fuimus ob gaudium Titi,
quod refocillatus sit spiritus e-
jus ab omnibus vobis :

14 Et quod si quid apud
eum de vobis gloriatus sum,
non fui pudefactus, sed ut
omnia

Cap. viii.

omnia vere loquuti sumus vobis, ita & gloriatio nostra, quæ usus eram apud Titum, vera comperta sit :

15 Et viscera ejus eo amplius erga vos affecta sint, memoria repentis omnium vestrum obedientiam, & ut cum timore ac tremore ipsum acceperitis.

16 Gaudeo igitur quod penitus confidam de vobis.

CAP. VIII.

Porro notam facimus vobis, fratres, gratiam Dei præstitam Ecclesiis Macedonum :

2 Nempe in multa exploratione afflictionis exundans gaudium ipsorum, & profundam eorum paupertatem exundasse in copiosam benignitatem ipsorum.

3 Nam pro vicibus (testor) atque supra vires voluntarii fuerunt :

4 Multis cum precibus nos deprecantes, ut hanc beneficentiam & societatem hujus ministerii sanctorum causa subeunda in nos reciperemus.

5 Ac non prout sperabamus ita fecerunt, sed semetipsos dederunt primùm Domino, dein & nobis per Dei voluntatem :

6 Ut adhoretur Titum, ut sicut ante coepit, ita etiam absolvat apud vos hanc quoque beneficentiam.

7 Itaque sicut omnibus abundatis, nempe fide, & sermone, & cognitione, & omni studio, & vestra in nos charitate ; videtè ut hac quoque gratia abundetis.

8 Non ex imperio dico, sed aliorum studio, vestræ quoque dilectionis sinceritatem addens exploratam.

9 Nostis enim beneficentiam

II. Corinthians.

all things to you in truth, even so our boasting which I made before Titus is found a truth.

15 And his inward affection is more abundant toward you, whilst he remembreth the obedience of you all, how with fear and trembling you received him.

16 I rejoyce therefore that I have confidence in you in all things.

CHAP. VIII.

Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia :

2 How that in a great trial of affliction, the abundance of their joy, and their deep poverty, abounded unto the riches of their liberality.

3 For to their power (I bear record) yea, and beyond their power they were willing of themselves :

4 Praying us with much intreaty, that we would receive the gift, and take upon us the fellowship of the ministering to the saints.

5 And this they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God.

6 Inasmuch that we desired Titus, that as he had begun, so he would also finish in you the same grace also.

7 Therefore as ye abound in every thing, in faith, in utterance, and knowledge, and in all diligence, and in your love to us ; see that ye abound in this grace also.

8 I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love.

9 For ye know the grace of our

II. Corinthians.

Cap viii.

Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.

10 And herein I give my advice, for this is expedient for you, who have begun before, not onely to do, but also to be forward a year ago.

11 Now therefore perform the doing of it, that as there was a readiness to will, so there may be a performance also out of that which you have.

12 For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not.

13 For I mean not that other men be eased, and you burdened: but by an equality: that now at this time your abundance may be a supply for their want.

14 That their abundance also may be a supply for your want, that there may be equality,

15 As it is written, He that had gathered much, had nothing over, and he that had gathered little, had no lack.

16 But thanks be to God, which put the same earnest care into the heart of Titus for you.

17 For indeed he accepted the exhortation, but being more forward, of his own accord he went unto you.

18 And we have sent with him the brother, whose praise is in the gospel throughout all the churches:

19 And not that onely, but who was also chosen of the churches to travel with us with this grace which is administred by us to the glory of the same Lord, and declaration of your ready mind.

20 Avoiding this, that no man

Domini nostri Jesu Christi, eum videlicet propter vos pauperem factum esse, quum esset dives, ut vos illius paupertate ditesceretur.

10 Et sententiam in ea remeam dico: nam hoc vobis conducit, qui non solum facere, sed etiam velle ante coepistis anno superiore.

11 At nunc etiam illud ipsum facere absoluite: ut sicut adfuit promptum illud velle, ita etiam adsit ipsum Perficere ex eo quod habetis.

12 Etenim si prius adsit promptus animus, aliquis acceptus est, pro eo quod habet, non pro eo quod non habet.

13 Non enim dico ut alijs sit relaxatio, vobis autem afflictio: sed ut pari condicione quod vobis superest suppleat hoc tempore quod illis deest;

14 Ut & quod illis superest, suppleat quod vobis deest, ut fiat æqualitas.

15 Sicut scriptum est, Qui multum collegit, plus non habuit: & qui paululum, minus non habuit.

16 Gratia vero habetur Deo, qui cordi Titi indidit idem studium pro vobis:

17 Quod tum exhortationem illam gratam habuit, tum vero quod majore studio ultro ad vos iter suscepit.

18 & isimus autem una cum eo fratrem illum cujus laus est in evangelio per omnes ecclesias.

19 (Nec id solus, sed etiam suffragiis delectus est ab ecclesijs socius peregrinationis nostræ; cum hac beneficentia quæ administratur à nobis ad ipsius Domini gloriā, & comprobandum promptū animū vestrum)

20 Vitantes hoc, ne quis nos

virtu-

Cap. ix.

vituperet in hac ubertate quæ administratur à nobis.

21 Ut qui procuremus honesta non solum in conspectu Domini, sed etiam in conspectu hominum.

22 Misimus autem cum eis fratrem nostrum, quem sæpe in multis probavimus studiosum, nunc autem multo studiosiorem, ob multam meam fiduciam in vobis.

23 Sive de Tito queritur, socius meus est, & apud vos adiutor: sive de fratribus nostris, legati sunt ecclesiarum, & gloria Christi.

24 Itaque demonstrationem charitatis vestræ, & nostræ de vobis gloriationis, edite in eis in conspectu ecclesiarum.

CAP. IX.

NAM de ministerio quod sanctis exhibetis, super vacaneum est mihi scribere vobis.

2 Novi enim promptum animum vestrum, quem de vobis jacto apud Macedones, Achaia videlicet paratam esse ab anno superiore: & ex vobis ortus zelus provocavit complures.

3 Mihi autem hos fratres, ne gloriation nostra de vobis inanis fiat hac in parte: ut (sicut dicebam) parati sitis;

4 Ne quo modo, si mecum venerint Macedones, & invenerint vos imparatos, nos pudeamus (ut ne vos dicam) in præsidente ista gloriatione.

5 Itaque necessarium duxi adhortari hos fratres, ut priores venirent ad vos & prius absolverent antea denunciatam beneficentiam vestram, ut ea sit parata ita ut beneficentia, & non ut extortum aliquid.

II. Corinthians:

should blame us in this abundance which is administered by us,

21 Providing for honest things, not onely in the sight of the Lord, but in the sight of men.

22 And we have sent with them our brother, whom we have often times proved diligent in many things, but now much more diligent, upon the great confidence which I have in you.

23 Whether any do enquire of Titus, he is my partner and fellow-helper concerning you: or our brethren be enquired of, they are the messengers of the churches, and the glory of Christ.

24 Wherefore shew ye to them, and before the churches, the proof of your love, and of our boasting on your behalf.

CHAP. IX.

FOR as touching the ministring to the saints, it is superfluous for me to write to you.

2 For I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago, and your zeal hath provoked very many.

3 Yet have I sent the brethren, lest our boasting of you should be in vain in this behalf, that as I said, ye may be ready.

4 Lest haply if they of Macedonia come with me, and finde you unprepared, we (that we say not, you) should be ashamed in this same confident boasting.

5 Therefore I thought it necessary to exhort the brethren, that they would go before unto you, and make up before-hand your bounty, whereof ye had notice before, that the same might be ready, as a matter of bounty, not of covetousnesse.

II. Corinthians.

Cap. x.

6 But this, I say; He which soweth sparingly, shall reap sparingly: and he which soweth bountifully, shall reap bountifully.

7 Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver.

8 And God is able to make all grace abound towards you, that ye alwaies having all sufficiency in all things, may abound to every good work.

9 (As it is written, He hath dispersed abroad: he hath given to the poor: his righteousness remaineth for ever.

10 Now he that minisreth seed to the sower, both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness.)

11 Being enriched in every thing to all bountiffulness, which causeth through us thanksgiving to God.

12 For the administration of this service not onely supplieth the want of the saints, but is abundant also by many thanksgivings unto God.

13 Whiles by the experiment of this ministration (they glorifie God for your professed subjection unto the gospel of Christ, and for your liberrall distribution unto them, and unto all men.

14 And by their prayer for you, which long after you for the exceeding grace of God in you.

15 Thanks be unto God for his unspeakable gift.

CHAP. X.

Now I Paul my self beseech you, by the meeknesse and gentlenesse of Christ, who in

6 Hoc autem dico, Qui serit parce, parce etiam metet: & qui serit benigne, benigne etiam metet.

7 Quisque sicut præoptat corde, ita agat: non ex tristitia aut ex necessitate: nam hilarem datorem diligit Deus.

8 Potens est autem Deus efficere ut omnis gratia in vos exundet: ut in omnibus omni tēpore omne quod sufficiat habentes, exundetis ad omne opus bonum:

9 Sicut scriptum est, Disperfit, dedit pauperibus: iustitia ejus manet in seculum.

10 Qui autem suppeditat semen ferenti, & panem ad escam suppeditet, & multiplicet sementem vestram, & augeat fructus iustitiæ vestræ;

11 Vobis omnimodo ditatis ad omnem benignitatem, quæ per nos efficit ut gratiæ agantur Deo.

12 Nam ministerium functionis istius non solum supplebit quæ sanctis desunt, sed etiam exundat per multas gratiarum actiones apud Deum exhibitæ.

13 Per approbationem istius ministerii, Deum glorificando de vestra testata submissione evangelio Christi, deque benigna in se & in omnes communicatione.

14 Et per ipsorum deprecationem pro vobis propensa vos amore diligentius, propter excellentem gratiam Dei in vobis.

15 Gratia autem habetur Deo super inenarrabili suo dono.

CAP. X.

Æterum precor vos per benignitatem illam & æquitatem Christi, ego ipse Paulus, qui coram

coram quidem summisso animo
sum inter vos, absens vero sum
erga vos confidens ;

2 Hoc autem deprecor, ne
presens confidenter agam si-
ducia qua existimor audax
fuisse in quosdam qui de nobis
existimant quasi secundum car-
nem ambulemus.

3 Nam in carne, non tamen
secundum carnem ambulantes,
militamus :

4 Arma enim militiæ nostræ
non carnalia sunt, sed divinitus
valida ad destructionem mu-
nitionum :

5 Ratiocinationes everten-
do, omnemque sublimitatem
quæ sese extollit adversus cog-
nitionem Dei; & in captivitatem
redigendo omnem cogitationem
ad obediendam Christo ;

6 Et paratum habendo quo
vindicemus omnem contumaci-
am, postquam impleta fuerit
vestra obedientia.

7 Quæ ob oculos sunt aspici-
tis? si quis apud se confidit se
Christi esse, hoc vicissim re-
putet ex sese, quemadmodum
ipse Christi est, ita & nos Chri-
sti esse.

8 Nam si amplius etiâ quip-
piam glorier de potestate no-
stra, quam dedit Dominus no-
bis ad ædificationem, ac non
ad destructionem vestri, non
pudeam :

9 Ne videar ceu perterreface-
re vos per epistolas.

10 Nam epistolæ quidem (in-
quiunt) graves sunt & validæ :
sed præsentia corporis infirma
est, & sermo est nihili.

11 Hoc reputet qui istiusmo-
di est, quales sumus sermone
per epistolas quum absumus,
tales etiam nos fore re ipsa quum
aderimus.

presence am base among you,
but being absent am bold toward
you.

4 But I beseech you, that I may
not be bold when I am present,
with that confidence wherewith
I think to be bold against some
which think of us, as if we walk-
ed according to the flesh.

3 For though we walk in the
flesh, we do not war after the
flesh :

4 (For the weapons of our war-
fare are not carnal, but mighty
through God to the pulling
down of strong holds)

5 Casting down imaginations,
and every high thing that exalteth
it self against the knowledge of
God, and bringing into captivity
every thought to the obedience of
Christ :

6 And having in a rea-
diness to revenge all disobe-
dience, when your obedience is
fulfilled.

7 Do ye look on things after
the outward appearance? if any
man trust to himself, that he is
Christ, let him of himself think
this again, that as he is Christ,
even so are we Christ.

8 For though I should boast
somewhat more of our authority
(which the Lord hath given us
for edification, and not for your
destruction) I should not be
ashamed.

9 That I may not seem as if I
would terrifie you by letters.

10 For his letters (say they)
are mighty and powerfull, but
his bodily presence is weak, and
his speech contemptible.

11 Let such an one think this,
that such as we are in word by
letters, when we are absent, such
will we be also indeed when we
are present.

12 For we dare not make our selves of the number, or compare our selves with some that commend themselves : but they measuring themselves by themselves, and comparing themselves amongst themselves, are not wise.

13 But we will not boast of things without our measure, but according to the measure of the rule, which God hath distributed to us, a measure to reach even unto you.

14 For we stretch not our selves beyond our measure, as though we reached not unto you, for we are come as far as to you also, in preaching the gospel of Christ :

15 Not boasting of things without our measure, that is, of other mens labours, but having hope, when your faith is increased, that we shall be enlarged by you according to our rule abundantly.

16 To preach the gospel in the regions beyond you, and not to boast in another mans line of things made ready to our hand.

17 But he that glorieth, let him glory in the Lord.

18 For not he that commendeth himself is approved, but whom the Lord commendeth.

CHAP. XI.

Would to God you could bear with me a little in my folly, and indeed bear with me.

2 For I am jealous over you, with godly jealousy, for I have espoused you to one husband, that I may present you as a chaste virgin to Christ.

3 But I fear lest by any means, as the serpent beguiled Eve thorough his subtilty, so your minds should be corrupted from the simplicity that is in Christ.

12 Non enim nos audemus nos adjungere vel conjungere cum quibusdam qui seipsos commendant : sed non intelligunt quod ipsi sese metiuntur seipsis, sibi ipsis sese comparant.

13 At nos non gloriabimur de iis quæ mensuræ nostræ non sunt, sed secundum modum nobis ad regulam admensum, id est, ejus quam distribuit nobis Deus mensuræ, gloriabimur nos pervenisse ad vos etiam usque.

14 Non enim quasi non pervenerimus usque ad vos, extendimus nos ipsos ultra quàm deceat : nam usque ad vos etiam pervenimus in evangelio Christi.

15 Nequaquàm de iis quæ mensuræ nostræ non sunt gloriantes, id est, de alienis laboribus : sed sperantes, fore ut augecente fide vestra in vobis amplificemur in attributa nobis nostra mensura ad exundantiam usque.

16 Ut in iis regionibus quæ ultra vos sunt, evangelizem : non ut in alteri attributa mensura, de preparatis gloriemur.

17 Ceterum qui gloriatur, in Domino gloriatur.

18 Non enim qui seipsi commendat, is probandus est, sed is quæ Dominus commendat.

CAP. XI.

Utinam sufferretis paulisper insipientiam meam : imo etiam sufferre me.

2 Affecto enim vos Dei x-mulatione. Aptavi enim vos, quos uni viro, ut virginem puram, sistam, nempe Christo :

3 Sed metuo ne quomodo, sicut serpens ille Evā seduxit caliditate sua, ita corruptæ cogitationes vestræ degenerent à simplicitate quæ est in Christo.

Cap. xi.

4 Enimvero si veniens quispiam alium Jesu prædicet quem non prædicavimus, aut si spiritum alterum accipiat quem non acceperatis, aut evangelium aliud quod non receperatis, bene illum toleraveritis.

5 Puto enim me nihilo inferiori fuisse summis apostolis.

6 Quod si rudis sum sermone, non tamen sum rudis cognitione: sed omnino manifesti facti sumus in omnibus apud vos.

7 Num peccavi quum ipse me submitterem ut vos eveheremini? id est, quod gratuito evangelium Dei evangelizavi vobis?

8 Alias ecclesias spoliavi, accepto ab eis stipendio, ut vobis inervirem:

9 Et cum apud vos essem & egerem, non obtorpu cum cujusquam incommodo. Quod enim mihi deerat suppleverunt fratres quum venissent e Macedonia: & in omnibus me conservavi vobis minime onerosum, & præstabo.

10 Est veritas Christi in me, quod hæc gloriatio non obstruetur in me in regionibus Achaiz.

11 Quapropter? an quod non diligam vos? Deus novit.

12 Sed quod facio, etiam faciam: ut amputem occasionem iis qui exoptant occasionem, ut in eo de quo gloriantur, inveniantur quales & nos.

13 Nam istiusmodi pseudoapostoli, operarii dolosi sunt, transfigurantes se in apostolos Christi.

14 Neque id mirum: ipse enim Satan se transfigurat in Angelum lucis.

II. Corinthians.

4 For if he that cometh, preacheth another Jesus whom we have not preached, or if ye receive another spirit which ye have not received, or another gospel, which ye have not accepted, ye might well bear with him.

5 For I suppose I was not a whit behinde the very chiefest apostles.

6 But though I be rude in speech, yet not in knowledge: but we have been thoroughly made manifest among you in all things.

7 Have I committed an offence in abasing my self that you might be exalted, because I have preached to you the gospel of God freely?

8 I robbed other churches, taking wages of them to do you service.

9 And when I was present with you and wanted, I was chargeable to no man: for that which was lacking to me, the brethren which came from Macedonia, supplied, and in all things I have kept my self from being burdensome unto you, and so will I keep my self.

10 As the truth of Christ is in me, no man shall stop me of this boasting in the regions of Achaia.

11 Wherefore? because I love you not? God knoweth.

12 But what I do, that I will do, that I may cut off occasion from them which desire occasion, that wherein they glory, they may be found even as we.

13 For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ.

14 And no marvel, for Satan himself is transformed into an angel of light.

15 Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness, whose end shall be according to their works.

16 I say again, Let no man think me a fool; if otherwise, yet as a fool receive me, that I may boast my self a little.

17 That which I speak, I speak it not after the Lord, but as it were foolishly, in this confidence of boasting.

18 Seeing that many glory after the flesh, I will glory also.

19 For ye suffer fools gladly, seeing ye your selves are wise.

20 For ye suffer if a man bring you into bondage, if a man devour you, if a man take of you, if a man exalt himself, if a man smite you on the face.

21 I speak as concerning reproach, as though we had been weak: howbeit whereinsoever any is bold, I speak foolishly, I am bold also.

22 Are they Hebrews? so am I: are they Israelites? so am I: are they the seed of Abraham? so am I.

23 Are they the ministers of Christ? I speak as a fool, I am more: in labours more abundant, in stripes above measure: in prisons more frequent: in deaths oft.

24 Of the Jews five times received I forty stripes save one.

25 Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck: a night and a day I have been in the deep.

26 In journeying often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness,

15 Non magnum est igitur si etiam ejus ministri transfigurant se tanquam sint ministri justitiæ, quorum finis erit secundum opera ipsorum.

16 Rursum dico, ne quis me putet desipientem esse: alioquin vel ut desipientem recipite me, ut paululum quidam & ego glorier.

17 Quod dico, non dico secundum Dominum, sed ut desipiens, in fundamento hujus gloriationis.

18 Quandoquidem multi gloriantur secundum carnem, & ego gloriabor.

19 Libenter enim suffertis desipientes, quod sitis sapientes.

20 Suffertis enim si quis vos in servitutem adigit, si quis exedit, si quis stipendium accipit, si quis attollit sese, si quis vos in faciem cedit.

21 Contumeliæ respectu dico, sicuti quod nos infirmi fuimus: imo in quocunq; audacia uti velit aliquis (ut desipiens loquor) audacia & ego uti velim.

22 Hebræi sunt? sum & ego: Iſraelitæ sunt? sum & ego: semen Abrahami sunt? sum & ego:

23 Ministri Christi sunt? (desipiens loquor) superior sum ego; in laboribus amplius; in plagis supra illos; in carceribus amplius; in mortibus sæpe.

24 A Judæis quinquies accepi quadragenas plagas, una minus.

25 Ter virgis cæsus fui: semel fui lapidatus: ter naufragium feci; noctem ac diem in profundo egi.

26 In itineribus sæpe fui, in periculis fluminum, periculis latronum, periculis à meīs gentilibus, periculis à Gentibus, periculis in civitatibus, periculis in solitudine, pericu-

Cap. xii.

periculis in mari, periculis inter
falsos fratres.

27 In labore & ærumna, in
vigiliis sæpe, in fame & siti, &
in jejuniis sæpe, in frigore &
nuditate.

28 Absq; iis quæ extrinsecu
eveniunt, surget agmen illud in me
quotidie consurgens, id est, so
litudine de omnibus ecclesiis,

29 Quis infirmus est, quin e
go sim infirmus? quis offendicu
lo afficitur, quin ego urar?

30 Si gloriari oporteat, de iis
quæ infirmitatis meæ sunt glo
riabor.

31 Deus & Pater Domini
nostri Jesu Christi, benedictus
in secula, novit me non men
tiri.

32 Damasci, Ethnarcha no
mine Aretæ regis, præsidio te
nebat Damascenorum urbem,
cupiens meprehendere:

33 Sed per fenestram in cor
be fune demissus fui per mœnia,
& ejus manus effugi.

C A P. XII.

GLoriari sane non convenit
mihi: veniam enim ad ap
paritiones & revelationes Do
mini.

2 Novi hominem in Christo
ante annos quatuordecim (an
in corpore, nescio; an extra
corpus, nescio: Deus novit)
raptum in tertium usque cœ
lum.

3 Et novi hujusmodi homi
nem (an in corpore, an extra
corpus, nescio: Deus novit)

4 Raptum fuisse in paradi
sum, & audisse ineffabilia ver
ba, quæ non liceat homini
loqui.

5 Super ejusmodi homine glo
riabor: de meipso vero nõ gloria
bor, nisi in infirmitatibus meis

II. Corinthians.

in perils in the sea, in perils a
mong false brethren.

27 In weariness and painfulness,
in watchings often, in hunger
and thirst, in fastings often, in
cold and nakedness.

28 Besides those things that
are without, that which cometh
upon me daily, the care of all the
churches.

29 Who is weak, and I am not
weak? who is offended, and I
burn not?

30 If I must needs glory, I will
glory of the things which concern
mine infirmities.

31 The God and Father of
our Lord Jesus Christ, which is
blessed for evermore, knoweth that
I lye not.

32 In Damascus the governour
under Aretas the king, kept the
city of the Damascens with a ga
rison, desirous to apprehend me.

33 And thorow a window in a
basket was I let down by the wal,
and escaped his hands.

CH A P. XII.

IT is not expedient for me
doubtlesse to glory, I will
come to visions and revelations of
the Lord.

2 I knew a man in Christ above
fourteen years ago, (whether in
the body I cannot tell, or whe
ther out of the body I cannot tell,
God knoweth) such an one caught
up to the third heaven.

3 And I knew such a man (whe
ther in the body, or out of the body,
I cannot tell, God knoweth.)

4 How that he was caught up
into paradise, and heard unspeak
able words, which is not lawfull
for a man to utter.

5 Of such an one will I glory,
yet of my self I will not glory, but
in mine infirmities.

6 For though I would desire to glory, I shal not be a fool: for I will say the truth. But now I forbear, lest any man should think of me above that which he seeth me to be, or that he heareth of me.

7 And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure.

8 For this thing I besought the Lord thrice, that it might depart from me.

9 And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.

10 Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christs sake: for when I am weak, then am I strong.

11 I am become a fool in glorying, ye have compelled me: for I ought to have been commended of you: for in nothing am I behind the very chiefest apostles, though I be nothing.

12 Truly the signs of an apostle were wrought among you in all patience, in signs and wonders, and mighty deeds.

13 For what is it wherein ye were inferior to other churches, except it be that I myself was not burdensome to you? forgive me this wrong.

14 Behold, the third time I am ready to come to you; and I will not be burdensome to you; for I seek not yours, but you: for the children ought not to lay up

6 Si enim voluero gloriari, non ero desipiens; veritatem enim dicam; sed parce loquor, ne quis de me reputet supra id quod cernit esse me, aut quod audit ex me.

7 Et ne supereminentia revelationum supra modum efferrer, datus est mihi surculus infirmus carni, nempe angelus Satan, ut me colaphis cedat, ne supra modum efferar.

8 Super hoc ter Dominum rogavi, ut abscederet à me:

9 Sed dixit mihi, Sufficit tibi gratia mea; nam potentia mea per infirmitatem consummatur. Libentissime igitur gloriabor potius de infirmitatibus meis, ut tanquam in tabernaculo inhabitet in me potentia Christi.

10 Propterea acquiesco in infirmitatibus, in injuriis, in necessitatibus, in persecutionibus, in angustiis pro Christo: quum enim infirmus sum, tunc potens sum.

11 Fui desipiens in gloriando: vos me coegistis: nam ego debueram à vobis commendari: nulla enim in re inferior fui summis Apostolis, etiam si nihil sum.

12 Indicia quidem Apostoli edita sunt apud vos cum omni tolerantia, per signa, & prodigia, & virtutes.

13 Nam quid est in quo fueritis inferiores reliquis Ecclesiis, nisi quod ego ipse non obtorpeui cum vestro incommodo? condonate mihi hanc injuriam.

14 Ecce tertio paratus sum venire ad vos, nec cum vestro incommodo obtorpescam: non enim quero qua vestra sunt, sed vos; non enim debent filii

parere.

parentibus, sed parentes filiis
the sauros recondere.

15 Ego vero libentissime sum-
tum impendam, & expendar pro
animabus vestris: etiam si pluri-
mum vos diligens, minus diligar.

16 Sed esto, ego vos non gra-
vavi: sed quod sim callidus, dolo
vos cepi.

17 Num. per quenquam eo-
rum quos misi ad vos, quastui
vos habui?

18 Precatus sum Titum, &
cum eo misi fratrem: num aliqua
in re vos quastui habuit Titus?
nonne eodem spiritu ambula-
vimus? nonne iisdem vestigiis?

19 Rursum putatis quod nos
vobis excusemus? in conspectu
Dei, in Christo loquimur: om-
nia autem hæc, dilecti, pro vestri
ædificatione.

20 Nam metuo, ne quo modo,
quum venero, non quales velim
reperiam vos, & ego reperiar
vobis qualem nolitis: ne quo
modo sint lites, æmulationes,
excandescentiæ, rixæ, obrecta-
tiones, susurri, tumores, tumultu-
ationes.

21 Neme, postquam iterum
venero, deprimat Deus meus
apud vos, & lugeam multos
eorum qui ante peccarunt, nec
relipuerunt super impuritate &
scortatione & lascivia quam
patrarunt.

CAP. XIII.

Tertio jam venio ad vos. Ex
tore duorum testium aut
trium, firmum erit omne ver-
bum.

2 Prædixi, & secundo præ-
dico ut præsens, & absens
nunc scribo iis qui ante pec-
carunt, & reliquis omnibus,
fore ut, si denuo venero, non
parcam.

for the parents, but the parents for
the children.

15 And I will very gladly spend
and be spent for you, though the
more abundantly I love you, the
lesse I be loved.

16 But be it so, I did not burden
you: nevertheless, being crafty, I
caught you with guile.

17 Did I make a gain of you
by any of them whom I sent unto
you?

18 I desired Titus, and with
him I sent a brother: did Titus
make a gain of you? walked we
not in the same spirit? walked we
not in the same steps?

19 Again, think you that we
excuse our selves unto you? we
speak before God in Christ: but
we do all things, dearly beloved,
for your edifying.

20 For I fear lest when I
come I shall not find you such
as I would, and that I shall be
found unto you such as ye would
not, lest there be debates, en-
vyings, wraths, strifes, backbi-
tings, whisperings, swellings, tu-
mults;

21 And lest when I come again,
my God wil humble me among you,
and that I shal bewail many which
have sinned already, and have not
repented of the uncleanness, and
fornication, and lasciviousnesse
which they have committed.

CHAP. XIII.

This is the third time I am
coming to you: in the mouth
of two or three witnesses shall
every word be established.

2 I told you before, and foretel
you as if I were present the second
time, and being absent, now I write
to them which heretofore have sin-
ned, and to all other, that if I come
again, I will not spare:

3 Since ye seek a proof of Christ speaking in me, which to your ward is not weak, but is mighty in you.

4 For though he was crucified through weaknes, yet he liveth by the power of God: for we also are weak in him, but we shal live with him by the power of God toward you.

5 Examine your selves, whether ye be in the faith: prove your own selves: know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates:

6 But I trust that ye shall know that we are not reprobates.

7 Now I pray to God that ye do no evil, not that we should appear approved, but that ye should do that which is honest, though we be as reprobates.

8 For we can do nothing against the truth, but for the truth.

9 For we are glad when we are weak, and ye are strong: and this also we wish, even your perfection.

10 Therefore I write these things being absent, lest being present, I should use sharpnesse, according to the power which the Lord hath given me to edification, and not to destruction.

11 Finally, brethren, farewell: be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.

12 Greet one another with an holy kisse.

13 All the saints salute you.

14 The grace of the Lord Jesus Christ, and the love of God, and the communion of the holy Ghost be with you all. Amen.

¶ The second epistle to the Corinthians was written from Philippi, a city of Macedonia, by Titus and Lucas.

3 Quandoquidem experimentum quaeritis in me loquentis Christi, qui erga vos non infirmus sed potens est in vobis.

4 Nam etsi crucifixus fuit ex infirmitate, vivit tamen ex potentia Dei: nam & infirmi sumus in eo, sed vivi erimus cum eo, ex potentia Dei apud vos.

5 Vos ipsos tentate an sitis in fide; vos ipsos explorete? annon agnoscitis vos metipsos, videlicet Jesum Christum in vobis esse? nisi rejectanei estis.

9 At spero fore ut cognoscatis nos non esse rejectaneos.

7 Opto autem à Deo, nequid mali faciatis: non ut nos probi appareamus, sed ut quod bonum est faciatis, nos vero velut rejectanei simus.

8 Non enim possumus quicquam adversus veritatē, sed proverivate

9 Gaudemus enim cum nos infirmi sumus, vos autem validi estis: hoc autem etiam optamus, vestri videlicet connexum.

10 Propterea hæc absens scribo, ne præsens præcisa severitate utar, ex auctoritate quam dedit mihi Dominus ad ædificationem, ac non ad destructionem.

11 Quod reliquum est fratres, gaudete, compingimini, consolatione fruimini, idem sapite, in pace agite: & Deus charitatis ac pacis erit vobiscum.

12 Salutate alii alios osculo sancto.

13 Salutant vos sancti omnes.

14 Gratia Domini Jesu Christi, & charitas Dei, & communicatio Spiritus sancti sit cum omnibus vobis. Amen.

Ad Corinthios secunda fuit scripta Philippis urbe Macedoniae, per Titum & Lucam.

PAULI

PAULI Apostoli
Epistola ad
GALATAS.



The Epistle of PAUL
the Apostle to the
GALATIANS.

CAPUT I.

CHAP. I.

Paulus apostolus (non
ab hominibus, neque
per hominem, sed per
Jesum Christum, ac
Deum Patrem qui su-
scitavit eum ex mortuis)

2 Quique mecum sunt
omnes fratres, ecclesiis Ga-
latiæ;

3 Gratia vobis & pax à Deo
patre, & Domino nostro Jesu
Christo.

4 Qui dedit semetipsum pro
peccatis nostris, ut eximeret
nos ex presenti seculo malo,
secundum voluntatem Dei &
Patris nostri;

5 Cui sit gloria in secula se-
culorum. Amen.

6 Miror vos ita cito, deserto
eo qui vocavit vos in gratiam
Christi, transferri in aliud Evan-
gelium:

7 Quod non est aliud; sed
nonnulli vos turbant, &
volunt invertere Evangelium
Christi.

8 Sed etiamsi nos, aut an-
gelus è cœlo evangelizet vo-
bis præter id quod vobis e-
vangelizavimus, anathema es-
to.

9 Ut ante diximus, etiam
nunc iterum dico, Si quis vobis
evangelizaverit præter id quod
accepistis, anathema esto.

PAul an apostle, not of
men, neither by man,
but by Jesus Christ, and
God the Father, who
raised him from the
dead,

2 And all the brethren which
are with me, unto the churches of
Galatia:

3 Grace be to you, and peace
from God the father, and from
our Lord Jesus Christ.

4 Who gave himself for our
sins, that he might deliver us
from this present evil world,
according to the will of God, and
our Father:

5 To whom be glory for ever
and ever. Amen.

6 I marvel that ye are so soon
removed from him that called you
into the grace of Christ, unto ano-
ther gospel:

7 Which is not another; but
there be some that trouble you,
and would pervert the gospel of
Christ.

8 But though we, or an angel
from heaven, preach any other
gospel unto you, then that which
we have preached unto you, let
him be accursed.

9 As we said before, so say I now
again, If any man preach any o-
ther gospel unto you, then that ye
have received, let him be accursed.

10 For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ.

11 But I certify you, brethren, that the gospel which was preached of me, is not after man.

12 For I neither received it of men, neither was I taught it, but by the revelation of Jesus Christ.

13 For ye have heard of my conversation in time past, in the Jews religion, how that beyond measure I persecuted the church of God, and wasted it:

14 And profited in the Jews religion, above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers.

15 But when it pleased God, who separated me from my mother's womb, and called me by his grace,

16 To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood;

17 Neither went I up to Jerusalem, to them which were apostles before me, but I went into Arabia, and returned again unto Damascus.

18 Then after three years I went up to Jerusalem, to see Peter, and abode with him fifteen daies.

19 But other of the apostles saw I none, save James the Lords brother.

20 Now the things which I write unto you, behold, before God I lie not.

21 Afterwards I came into the regions of Syria and Cilicia,

22 And was unknown by face

10 Nunc enim utrum homines an Deum audiendum suadeo aut quero hominibus placere? Enimvero si adhuc hominibus placerem, Christi servus non essem.

11 Notum autem vobis facio, fratres, evangelium illud quod est à me evangelizatum, non esse secundum hominem.

12 Neque enim ego ab homine id accepi, neque edoctus sum, sed illud per revelationem Jesu Christi.

13 Audistis enim quomodo versatus sim olim in Judaismo, me videlicet supra modum persecutum esse ecclesiam Dei, & eam vastasse;

14 Et profecisse in Judaismo supra multos coævos meos in gente mea, summe affectans traditiones à Patribus meis profectas.

15 Quando vero libuit Deo, qui separaverat me ab utero matris meæ, & vocavit per gratiam suam,

16 Revelare filium suum in me, ut evangelizarem ipsum inter gentes, non statim præterea contuli cum carne & sanguine.

17 Neque redii Hierosolymam ad eos qui ante me fuerunt apostoli: sed abii in Arabiam, ac denuo reversus sum Damascus.

18 Deinde tribus post annis redii Hierosolymam, ut viserem Petrum: & permansi apud eum dies quindecim.

19 Alium autem ex apostolis non vidi quenquam, nisi Jacobum fratrem Domini.

20 In his porro quæ scribo vobis, ecce in conspectu Dei vestor me non mentiri.

21 Deinde veni in regiones Syriæ & Ciliciæ.

22 Eram autem ignotus facie ecclesiis

Cap. ii.

ecclesijs Judææ quæ erant in Christo.

23 Sed solum audierant qui dicerent, Qui persequabatur nos aliquando, nunc evangelizat fidem quam olim vastabat :

24 Et glorificabant Deum de me.

C A P. II.

Deinde interjectis annis quatuordecim rursus ascendi Hierosolimam una cum Barnaba, assumpto simul & Tiro.

2 Ascendi autem ex revelatione, & exposui eis evangelium quod prædico inter Gentes : sed privatim iis qui sunt in pretio, ne quo modo frustra currem aut cucurrissem.

3 Sed neque, Titus, qui mecum erat, quamvis esset Græcus, coactus fuit circumcidi :

4 Nempe propter irreptitios falsos fratres qui fuerant clam ingressi ad explorandum libertatem nostram, quam habemus in Christo Jesu, ut nos in servitutem adigerent.

5 Quibus ne ad momentum quidem nos subjiciendo celsimus : ut veritas evangelii permaneret apud vos :

6 Ab iis autem qui existimantur esse aliquid, quales olim fuerint, nihil mea refert : personam hominis Deus non accipit. Nam qui sunt in pretio, nihil mecum præterea contulerunt.

7 Imo è contrario, quum vidissent mihi concreditum fuisse evangelium præputii, sicut Petro circumcissionis ;

8 (Nam qui efficax fuit per Petrum ad apostolatam,

Galatians.

unto the churches of Judea, which were in Christ.

23 But they had heard onely, That he which persecuted us in times past, now preacheth the faith which once he destroyed.

24 And they glorified God in me.

C H A P. II.

Then fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with me also.

2 And I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run in vain.

3 But neither Titus, who was with me, being a Greek, was compelled to be circumcised :

4 And that because of false brethren unawares brought in, who came in privily to spy out our libertie, which we have in Christ Jesus, that they might bring us into bondage :

5 To whom we gave place by subjection, no not for an hour, that the truth of the gospel might continue with you.

6 But of these, who seemed to be somewhat, (whatsoever they were, it maketh no matter to me, God accepteth no mans person) for they who seemed to be somewhat, in conference added nothing to me.

7 But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter :

8 (For he that wrought effectually in Peter to the apostleship of

Galatians.

Cap. ii.

of the circumcision, the same was mighty in me towards the Gentiles)

9 And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship, that we should go unto the heathen, and they unto the circumcision.

10 Only they would that we should remember the poor, the same which I also was forward to do.

11 But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed.

12 For before that certa in came from James, he did eat with the Gentiles, but when they were come, he withdrew, and separated himself, fearing them which were of the circumcision.

13 And the other Jews dissembled likewise with him, insomuch that Barnabas also was carried away with their dissimulation.

14 But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before them all, If thou being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?

15 We who are Jews by nature, and not sinners of the Gentiles,

16 Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.

17 But if while we seek to be justified by Christ, we

circumcisionis, efficax fuerat etiam per me apud gentes)

9 Quumque cognovissent gratiam mihi datam Jacobus & Cephas & Joannes, qui existimantur esse columnæ, dexteræ societatis dederunt mihi ac Barnabæ: ut nos apud Gentes, ipsi vero apud circumcisos, apostolatus jungeremur.

10 Solum monuerunt ut pauperum meminissimus: quod & ipsum studui facere.

11 Quum autem venisset Petrus Antiochiam, in os ei obstiti, eo quod condemnandus esset.

12 Nam antequam venissent quidam à Jacobo, una cum gentibus edebat: quum autem venissent, subterfugiebat, ac separabat se ab eis, metuens eos qui erant ex circumcisione.

13 Ac simulabant una cum eo reliqui etiam Judæi, adeo ut Barnabas quoque simul abduceretur eorum simulatione.

14 Sed quum vidissem eos non recto pede incedere, ut veritati evangelii congruebat, dixi Petro coram omnibus, Si tu, quum sis Judæus, gentiliter vivis, ac non Judaice, cur gentes cogis Judaizare?

15 Nos natura Judæi, & non ex gentibus peccatores:

16 Scientes non justificari hominem ex operibus legis, sed per fidem Jesu Christi: etiam nos in Christum Jesum credidimus, ut justificaremur ex fide Christi, & non ex operibus legis: propterea quod non justificabitur ex operibus legis ulla caro.

17 Quod si, dum quaerimus justificari per Christum,

inve-

Cap. iii.

invenimur ut & ipsi peccatores, num Christus peccati minister est? absit.

18 Nam si quæ destruxi, ea rursus ædifico, transgressorem me ipsum constituo.

19 Ego enim per legem legi mortuus sum, ut Deo viverem.

20 Una cum Christo crucifixus sum. Vivo autem, non amplius ego, sed vivit in me Christus: & vitam quam nunc vivo in carne, vivo per fidem illam Filii Dei, qui dilexit me, & tradidit semetipsum pro me.

21 Irritam non facio gratiam Dei: nam si per legem est iustitia, igitur Christus sine causa mortuus est.

CAP. III.

O Amentes Galatæ, quis vos fascinavit ne obsequimini veritati: quibus ob oculos Jesus Christus prius fuerat depictus, inter vos crucifixus?

2 Hoc solum velim discere ex vobis, Ex operibus legis spiritum accepistis, an ex fide per auditum percepta?

3 Adeo amentes estis? quum spiritu inceperitis, nunc carne perficimini?

4 Tam multa passi estis frustra? si modo etiam frustra.

5 Qui igitur subministrat vobis spiritum, & efficit virtutes in vobis, ex operibus legis, an ex fide per auditum percepta subministrat?

6 Sicut Abrahamus credidit Deo, & imputatum est ei ad iustitiam;

7 Ita nostis, nempe eos qui ex fide sunt, esse filios Abrahami.

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our selves also are found sinners; is therefore Christ the minister of sin? God forbid.

18 For if I build again the things which I destroyed, I make my self a transgressor.

19 For I through the law am dead to the law, that I might live unto God.

20 I am crucified with Christ. Neverthelesse I live, yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me.

21 I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain.

CHAP. III.

O Foolish Galatians, who hath bewitched you, that you should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?

2 This onely would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?

3 Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?

4 Have ye suffered so many things in vain? if it be yet in vain.

5 He therefore that ministrath to you the Spirit, and worketh miracles among you, doth he it by the works of the law, or by the hearing of faith?

6 Even as Abraham believed God, and it was accounted to him for righteousness.

7 Know ye therefore that they which are of faith, the same are the children of Abraham.

8 And

8 And the scripture foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed.

9 So then they which be of faith, are blessed with faithful Abraham.

10 For as many as are of the works of the law, are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them.

11 But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith.

12 And the law is not of faith: but, the man that doeth them shall live in them,

13 Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is every one that hangeth on a tree:

14 That the blessing of Abraham might come on the Gentiles through Jesus Christ: that we might receive the promise of the Spirit through faith.

15 Brethren, I speak after the manner of men: though it be but a mans covenant, yet if it be confirmed, no man disannulleth or addeth thereto.

16 Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed which is Christ.

17 And this I say, That the covenant that was confirmed before of God in Christ, the law which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.

8 Quum prœvidisset autem Scriptura Deum ex fide justificaturum gentes, id ante evangelizavit Abrahamo, Benedicentur, inquit, in te omnes gentes.

9 Itaque qui ex fide sunt, benedicuntur cum fideli illo Abrahamo.

10 Nam quotquot ex operibus legis sunt, sub exsecratione sunt, Scriptum est enim, Exsecrabilis est quisquis non manserit in omnibus quæ scripta sunt in libro legis, ut faciat ea.

11 Nullum autem per legem justificari apud Deum, manifestum est: quoniam justus ex fide vivit.

12 Lex autem non est ex fide: sed quisquis ea fecerit, vivet per ea.

13 At Christus nos redemit ab exsecratione legis, dum pro nobis factus est exsecratio. Scriptum est enim, Exsecrabilis est quisquis pendet in ligno.

14 Ut in gentibus benedictio Abrahami exstet in Christo Jesu, & ut promissum illum spiritum acciperemus per fidem.

15 Fratres, humana loquor passionem ratam factam, humanam licet, nullus irritam facit, aut aliquid ei superaddit.

16 Abrahamo vero dictæ sunt promissiones, & semini ejus. Non dicit, Et seminibus, ut de multis: sed ut de uno, Et semini tuo; qui est Christus.

17 Hoc autem dico, passionem à Deo, prius ratam habitam, respicientem in Christum, lex, quæ post annos quadringentos & triginta extitit, non reddit inutilem, ad abolendam promissionem.

18 Nam si ex lege est hereditas, non jam est ex promissione: atqui Abrahamo per promissionem gratificatus est Deus hereditatem.

19 Quid igitur? lex transgressionum gratia adjecta est, usquequo venisset semen illud cui facta est promissio: lex, inquam, ordinata per Angelos, per manum internuncii.

20 Internuncius autem unus non est: Deus vero unus est.

21 Num igitur lex adita est adversus promissiones Dei? absit: nam si data fuisset lex quæ posset vivificare, vere ex lege esset iustitia.

22 Sed conclusit illa Scriptura omnia sub peccatum, ut promissio ex fide Jesu Christi daretur credentibus.

23 Antequam autem venisset fides, sub legis præsidio custodiebamur, conclusi in eam fidem quæ futurum erat ut revelaretur.

24 Itaque lex pædagogus noster fuit in Christum respiciens, ut ex fide justificaremur.

25 At postquam venit fides, non amplius sub pædologo sumus.

26 Omnes enim filii Dei estis, per fidem in Christo Jesu.

27 Nam quicumque in Christum baptizati fuistis, Christo fuistis induti.

28 Non est Judæus neque Græcus, non est servus neque liber, non est masculus ac femina: omnes enim vos unus estis in Christo Jesu.

29 Quod si vos estis Christi, nempe Abrahami semen estis, & secundum promissionem hæredes.

18 For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise.

19 Wherefore then serveth the law? It was added because of transgressions, till the seed should come, to whom the promise was made, and it was ordained by angels in the hand of a Mediator.

20 Now a mediator is not a mediator of one, but God is one.

21 Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law.

22 But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

23 But before faith came, we were kept under the law, shut up unto the faith, which should afterwards be revealed.

24 Wherefore the law was our school-master to bring us unto Christ, that we might be justified by faith.

25 But after that faith is come, we are no longer under a school-master.

26 For ye are all the children of God by faith in Christ Jesus.

27 For as many of you as have been baptized into Christ, have put on Christ.

28 There is neither Jew nor Greek, there is neither bond nor free: there is neither male nor female: for ye are all one in Christ Jesus.

29 And if ye be Christs, then are ye Abrahams seed, and heirs according to the promise.

CHAP. IV.

NOW I say, that the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all.

2 But is under tutors and governors, until the time appointed of the father.

3 Even so we, when we were children, were in bondage under the elements of the world :

4 But when the fulnesse of the time was come, God sent forth his Son made of a woman, made under the law,

5 To redeem them that were under the law, that we might receive the adoption of sons.

6 And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

7 Wherefore thou art no more a servant, but a son ; and if a son, then an heir of God through Christ.

8 Howbeit, then when ye knew not God, ye did service unto them which by nature are no gods.

9 But now after that ye have known God, or rather are known of God, how turn ye again to the weak and beggerly elements, whereunto ye desire again to be in bondage ?

10 Ye observe daies, and months, and times, and years.

11 I am afraid of you, lest I have bestowed upon you labour in vain.

12 Brethren, I beseech you, be as I am ; for I am as ye are, ye have not injured me at all.

13 Ye know how through infirmities of the flesh I preached the gospel unto you at the first.

CAP. IV.

HOC autem dico, Quamdiu haeres infans est, nihil differt a servo, quamvis sit dominus omnium ;

2 Sed sub tutoribus & curatoribus est usque ad tempus quod pater praestituerit.

3 Ita & nos, quum essemus infantes, sub elementis mundi eramus in servitutem redacti :

4 At postquam venit plenum tempus, emisit Deus filium suum factum ex muliere, factum Legi subiectum ;

5 Ut eos qui Legi erant subiecti redimeret, ut adoptionem acciperemus.

6 Quoniam autem estis filii, emisit Deus spiritum filii sui in corda vestra, clamantem Abba, ia est, pater.

7 Itaque non amplius es servus, sed filius : quod si filius, etiam haeres Dei per Christum.

8 Imo tum quidem ignorantes Deum serviebatis iis qui natura non sunt dii.

9 At nunc, quum cognoscatis Deum, imo potius cogniti sitis a Deo, quomodo convertitis vos retrorsum ad infirma & egena elementa, quibus ad superiora regressi servire vultis ?

10 Dies observatis, & mensures, & praestituta tempora, & annos.

11 Metuo de vobis, ne frustra fatigatus sim apud vos,

12 Estote quasi ego ; nam & ego sum quasi vos ; fratres, deprecor vos, nulla in re me affecistis injuria.

13 Nostis autem me per infirmitatem carnis vobis prius evangelizasse :

14 Et explorationem mei, quæ sebat in carne mea, non pro nihilo habuistis : neque respuistis : sed me ut angelum Dei, u Christum Jesum, excepistis.

15 Quæ igitur erat beatitudo vestra prædicatio ? testimonium enim reddo vobis. vos, si fieri potuisset, oculos vestros effossos daturus mihi fuisset.

16 Itaque num inimicus factus sum vobis dum vobis vera loquor ?

17 Ambiant vos non bene ; imo excludere nos volunt, ut se ambiatis.

18 Præclarum est autem vehementer amare in re bona semper, & non solum dum præsens sum apud vos.

19 Filioli mei, quos iterum parturio, usquequo formetur Christus in vobis ;

20 Velim autem nunc adesse apud vos, & mutare vocem meam, quoniam hæsito in vobis.

21 Dicite mihi, qui sub Lege vultis esse, Legem non auditis ?

22 Scriptum est enim, Abrahamum duos filios habuisse ; unum ex ancilla, & unum ex libera.

23 Sed is qui ex ancilla natus est, secundum carnem natus est : qui vero ex libera, per promissionem.

24 Per quæ aliud figuratur. Nam hæc sunt duo illa pacta : unum quidem quod est Agar ex monte Sina, generans prolem ad servitutem.

25 Istud enim Agar est Sina mons in Arabia : eadem autem serie respondet ei Hierosolymæ quæ nunc est, servitque cum filiis suis.

14 And my temptation which was in my flesh ye despised not, nor rejected, but received me as an angel of God, even as Christ Jesus.

15 Where is then the blessedness you spoke of ? for I bear you record, that if it had been possible, ye would have plucked out your own eyes, and have given them to me.

16 Am I therefore become your enemy, because I tell you the truth.

17 They zealously affect you, but not well : yea, they would exclude you, that you might affect them.

18 But it is good to be zealously affected always in a good thing : and not onely when I am present with you.

19 My little children, of whom I travel in birth again until Christ be formed in you,

20 I desire to be present with you now, and to change my voice, for I stand in doubt of you.

21 Tell me, ye that desire to be under the law, do ye not hear the law ?

22 For it is written, that Abraham had two sons, the one by a bond-maid, the other by a free-woman.

23 But he who was of the bond-woman was born after the flesh : but he of the free-woman was by promise.

24 Which things are an allegory ; for these are the two covenants : the one from the mount Sinai, which breedeth to bondage, which is Agar.

25 For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children.

26 But Jerusalem which is above, is free, which is the mother of us all.

27 For it is written, Rejoyce thou barren that bearest not, break forth and cry thou that travellest not: for the desolate hath many more children then she which hath an husband.

28 Now we brethren, as Isaac was, are the children of promise.

29 But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now.

30 Nevertheless, what saith the scripture? Cast out the bond-woman and her son, for the son of the bond-woman shall not be heir with the son of the free-woman.

31 So then, brethren, we are not children of the bond-woman, but of the free.

CHAP. V.

Stand fast therefore in the liberty wherewith Christ hath made us free, and be not intangled again with the yoke of bondage.

2 Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing.

3 For I testifie again to every man that is circumcised, that he is a debtor to do the whole law.

4 Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.

5 For we through the Spirit wait for the hope of righteousness by faith.

6 For in Jesus Christ, neither circumcision availeth any thing, nor uncircumcision, but faith which worketh by love,

26 Illa vero quæ sursum est Hierusalem, libera est, quæ est mater omnium nostrum.

27 Scriptum est enim, Latere sterilis quæ non parit, erumpe & clama quæ non parturit: quoniam plures sunt liberi desertæ, quam ejus quæ habet virum.

28 Nos igitur, fratres, secundum Isaacum promissionis filii sumus.

29 Sed quemadmodum tunc is qui secundum carnem genitus fuerat, persequabatur eum qui natus erat secundum Spiritum: ita & nunc fit.

30 Sed quid dicit Scriptura? Ejice ancillam & filium ejus: nequaquam enim heres erit filius ancillæ cum filio liberæ.

31 Nempe, fratres, non sumus ancillæ filii, sed liberæ.

CAP. V.

IN libertate igitur qua Christus nos liberavit perstate, & ne regredientes implicamini servitutis jugo.

2 Ecce, ego Paulus dico vobis, si circumcidamini, Christum nihil vobis profuturum.

3 Testor enim rursus omni homini qui circumciditur, eum esse debitorem totius legis servandæ.

4 Inanes facti estis separati à Christo, quicumque per Legem justificamini; & à gratia excidistis.

5 Nos enim Spiritu ex fide spem justitiæ expectamus.

6 Nam in Christo Jesu neque circumcisio quicquam valet, neque præputium, sed fides per charitatem efficax.

Cap. v.

7 Currebatis bene; quis vos interrupt, ut non obsequeremini veritati?

8 Hæc persuasio non est profecta ex eo qui vocat vos.

9 Paulum fermenti totam massam fermentat.

10 Ego confido de vobis in Domino, vos nihil aliud esse sensuros: sed qui turbat vos auferet condemnationem, quisquis fuerit.

11 Ego autem, fratres, si circumcisionem etiam prædico, quid adhuc persecutionem patior? nempe inane redditum fuerit offendiculum crucis.

12 Utinam etiam abscindantur qui vos inquietant.

13 Vos enim ad libertatem vocati estis, fratres: tantum ne libertatem arripite ut datam carni occasionem, sed ex charitate servite alii aliis.

14 Nam tota Lex uno dicto completur, isto videlicet, Diliges proximum tuum ut teipsum.

15 Quod si alii alios morderi & exeditis, videte ne vicissim alii ab aliis consumamini.

16 Hoc autem dico, Spiritu ambulate, & quod concupiscit caro ne perficite.

17 Nam caro concupiscit adversus spiritum, spiritus autem adversus carnem; hæc autem inter se opposita sunt, ut non quæcunque volueritis, eadem faciat.

18 Quod si spiritu ducimini, non estis sub Lege.

19 Porro manifesta sunt opera carnis: quæ sunt, adulterium, scortatio, impuritas, lascivia,

20 Idololatria, veneficium, inimicitia, lites, emulationes, exandescencia, rixæ, dissidia, hæreses,

21 Invidia, iræ, ebrietates, commestationes, & his similia;

Galatians.

7 Ye did run well, who did hinder you, that ye should not obey the truth?

8 This persuasion cometh not of him that calleth you.

9 A little leaven leaveneth the whole lump.

10 I have confidence in you through the Lord, that you will be none otherwise minded, but he that troubleth you shall bear his judgement, whosoever he be.

11 And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased.

12 I would they were even cut off which trouble you.

13 For, brethren, ye have been called unto liberty; onely use not liberty for an occasion to the flesh, but by love serve one another.

14 For all the law is fulfilled in one word, even in this, Thou shalt love thy neighbour as thy self.

15 But if ye bite and devour one another, take heed that ye be not consumed one of another.

16 This I say, then, Walk in the spirit, and ye shall not fulfil the lust of the flesh.

17 For the flesh lusteth against the Spirit, and the Spirit against the flesh, and these are contrary the one to the other: so that ye cannot do the things that ye would.

18 But if ye be led by the Spirit, ye are not under the law.

19 Now the works of the flesh are manifest, which are these, adultery, fornication, uncleanness, lasciviousnesse,

20 Idolatry, witchcraft, hatred, variance, emulation, wrath, strife, seditions, heresies,

21 Envyings, murders, drunkennesse, revellings, and such like:

Galatians.

Cap. vi.

of the which I tell you before, as I have also told you in time past, that they which do such things, shall not inherit the kingdom of God.

22 But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith,

23 Meekness, temperance: against such there is no law.

24 And they that are Christs, have crucified the flesh, with the affections and lusts.

25 If we live in the Spirit, let us also walk in the Spirit.

26 Let us not be desirous of vain-glory, provoking one another, envying one another.

CHAP. VI.

Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness, considering thyself, lest thou also be tempted.

2 Bear ye one anothers burdens, and so fulfill the law of Christ.

3 For if a man think himself to be something, when he is nothing, he deceiveth himself.

4 But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another.

5 For every man shall bear his own burden.

6 Let him that is taught in the word: communicate unto him that teacheth in all good things.

7 Be not deceived, God is not mocked: for whatsoever a man soweth, that shall he also reap.

8 For he that soweth to his flesh, shall of the flesh reap corruption: but he that soweth to the Spirit, shall of the Spirit reap life everlasting.

quæ prædico vobis, prout etiam prædixi, vos videlicet qui talia agunt, regni Dei non fore hæredes.

22 At fructus Spiritus est charitas, gaudium, pax, iræ prohibitio, benignitas, bonitas, fides, lenitas, continentia:

23 Adversus ejusmodi non est Lex.

24 Qui enim sunt Christi, carnem crucifixerunt cum affectibus & cupiditatibus.

25 Si vivimus Spiritu, Spiritu etiam incedamus.

26 Ne simus inanis gloriæ cupidi, alii alios provocantes, alii aliis invidentes.

CAP. VI.

Fratres, etiam si præoccupatus fuerit homo in aliqua offensa, vos spirituales reconcinnate hujusmodi hominem cum spiritu lenitatis: considerans unusquisque temetipsum, & ne tu tenteris.

2 Alii aliorum onera portate; & ita complete Legem Christi.

3 Nam si quis sibi videtur aliquid, quum nihil sit, hunc suus ipsius animus seducit.

4 Opus autem suum probatum reddat unusquisque: & tunc in semetipso solo gloriationem habebit, & non in alio.

5 Nam unusquisque suum onus portabit.

6 Communicet autem qui instituitur in sermone, cum eo qui se instituit, omnia bona:

7 Ne errate; Deus non irridetur: quicquid enim seminaverit homo, hoc & metet.

8 Nam qui seminat carnem suam, ex carne metet interitum: qui vero seminat spiritui, ex spiritu metet vitam æternam.

Cap. vi.

9 Porro ne benefaciendo segnes simus. Præstituto enim tempore suo metemur, si non frangamur animo.

10 Nempe igitur dum tempus opportunum habemus, simus benefici erga omnes, maxime vero erga domesticos fidei.

11 Videtis quam longis literis vobis scripserim mea manu.

12 Quicumque volunt speciosi apparere in carne, ii cogunt vos circumcidi, tantum ne ob crucem Christi persecutionem patiantur.

13 Nam ne ipsi quidem qui circumciduntur, Legem servant: sed volunt vos circumcidi, ut de vestra carne glorientur.

14 A me vero absit gloriari nisi in cruce Domini nostri Jesu Christi, per quem mundus mihi crucifixus est, & ego mundo.

15 Nam in Christo Jesu neque circumcisio quicquam valet, neque præputium, sed nova creatura.

16 Et quicumque secundum hanc regulam incedent, pax esto super eos & misericordia, & super Israel Dei.

17 De cætero, ne quis mihi molestias præbet: ego enim stigmata Domini Jesu in corpore meo porto.

18 Gratia Domini nostri Jesu Christi sit cum spiritu vestro, fratres. Amen.

Ad Galatas missa fuit
Roma.

Galatians.

9 And let us not be weary in well doing: for in due season we shall reap, if we faint not.

10 As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.

11 Ye see how large a letter I have written unto you with mine own hand.

12 As many as desire to make a fair shew in the flesh, they constrain you to be circumcised: only lest they should suffer persecution for the crosse of Christ.

13 For neither they themselves who are circumcised keep the law, but desire to have you circumcised, that they may glory in your flesh.

14 But God forbid that I should glory save in the crosse of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.

15 For in Christ Jesus, neither circumcision availeth any thing, nor uncircumcision, but a new creature.

16 And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God.

17 From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus.

18 Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen.

¶ Unto the Galatians written from Rome.

The Epistle of PAUL
the Apostle to the
EPHESIANS.



PAULI Apostoli
Epistola ad
EPHESIOS.

CHAP. I.

CAPUT I.

PAul an apostle of Jesus
Christ by the will of
God, to the saints which
are at Ephesus, and to
the faithful in Christ
Jesus :

2 Grace be to you, and peace
from God our Father, and from
the Lord Jesus Christ.

3 Blessed be the God and Fa-
ther of our Lord Jesus Christ, who
hath blessed us with all spiritual
blessings in heavenly places in
Christ :

4 According as he hath chosen
us in him, before the foundation
of the world, that we should be
holy, and without blame before
him in love :

5 Having predestinated us un-
to the adoption of children by Je-
sus Christ to himself, according to
the good pleasure of his will :

6 To the praise of the glory of
his grace, wherein he hath made
us accepted in the beloved.

7 In whom we have redemption
through his blood, the forgiveness
of sins ; according to the riches of
his grace,

8 Wherein he hath abounded to-
ward us in all wisdom and pru-
dence.

9 Having made known unto us
the myserie of his will, according
to his good pleasure, which he
hath purposed in himself.

PAulus apostolus Jesu
Christi, per volunta-
tem Dei, sanctis qui
sunt Ephesi, & fi-
delibus in Christo
Jesu ;

2 Gratia sit vobis & pax à
Deo patre nostro, & Domino
Jesu Christo.

3 Benedictus esto Deus & pa-
ter Domini nostri Jesu Christi,
qui benedixit nobis omni bene-
dictione spirituali, in cœlis in
Christo.

4 Sicut elegit nos in ipso an-
te jactum mundi fundamen-
tum, ut simus sancti & incul-
pati in conspectu ejus cum
charitate.

5 Qui prædestinavit nos quos
adoptaret in filios per Jesum
Christum in sese, pro benevolo
affectu voluntatis suæ,

6 Ad laudem gloriosæ suæ
gratiæ, qua nos gratis sibi accep-
tos effecit in illo dilecto.

7 In quo habemus redempti-
onem per sanguinem ipsius, re-
missionem, inquam, lapsuum ex
divite ipsius gratia ;

8 Qua exundavit in nos
omni sapientia & pruden-
tia.

9 Postquam autem fecit nobis
mysterium voluntatis suæ, secun-
dum quod ætatem suam benevolen-
tiam quam præstituerat in sese,

10 Nempe ut in plena temporum illorum praeſtitutorum diſpenſatione ſummatim recolligeret omnia illa in Chriſto, tum quæ in cœlis ſunt, tum quæ in terra :

11 In ipſo, *inquam*, in quo etiam in ſortem adiciti ſumus, quæ eſſemus prædeſtinati ſecundum præſtitutum ejus qui agit omnia ex conſilio voluntatis ſuæ.

12 Ut nos ſimus laudi gloriæ ipſius, qui priores ſperavimus in Chriſto.

13 In quo ſperaviſtis & vos audito ſermone illo veritatis illius, *id eſt*, evangelio ſalutis vestræ : per quod etiam poſtea quam credidiſtis, obſignati eſtis Spiritu illo promiſſionis ſancto ;

14 Qui eſt arthabo hæreditatis noſtræ, ad obtinendam redemptionem, ad laudem gloriæ ipſius.

15 Propterea etiam ego, audita ea quæ in vobis eſt fide in Dominum Jeſum, & charitate in omnes ſanctos,

16 Non ceſſo gratias agere pro vobis, mentionem veſtri faciens in precibus meis :

17 Ut Deus Domini noſtri Jeſu Chriſti, pater ille gloriæ det vobis ſpiritum ſapientiæ & revelationis, per agnitionem ipſius ;

18 Illuminatis oculis mentis vestræ : ad ſciendum quæ ſit ſpes illa vocationis ipſius & quæ opes gloriæ hæreditatis ipſius in ſanctis :

19 Et quæ ſit ſupereminens illa magnitudo potentiæ ipſius in nobis qui credimus, pro efficitate roboris virium ipſius,

20 Quod exeruit in Chriſto quum fulcitavit eum ex mortuis, & collocavit ad dexteram ſuam in cœlis,

10 That in the diſpenſation of the fulneſſe of times, he might gather together in one all things in Chriſt, both which are in heaven, and which are on earth, even in him :

11 In whom alſo we have obtained an inheritance, being predeſtinated according to the purpoſe of him who worketh all things after the counſel of his own will :

12 That we ſhould be to the praiſe of his glory, who firſt truſted in Chriſt.

13 In whom ye alſo truſted after that ye heard the word of truth, the goſpel of your ſalvation: in whom alſo after that ye believed, ye were ſealed with that holy Spirit of promiſe,

1; Which is the earneſt of our inheritance, until the redemption of the purchaſed poſſeſſion, unto the praiſe of his glory.

15 Wherefore, I alſo, after I heard of your faith in the Lord Jeſus, and love unto all the ſaints,

16 Ceafe not to give thanks for you, making mention of you in my prayers,

17 That the God of our Lord Jeſus Chriſt, the Father of glory, may give unto you the Spirit of wiſdom and revelation in the knowledge of him :

18 The eyes of your underſtanding being enlightened : that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the ſaints :

19 And what is the exceeding greatneſſe of his power to us-ward who believe, according to the working of his mighty power :

20 Which he wrought in Chriſt when he raiſed him from the dead, and ſet him at his own right hand in the heavenly places.

Ephesians.

Cap. ii.

21 Far above all principality, and power, and might, and dominion, and every name that is named, not onely in this world, but also in that which is to come.

22 And hath put all things under his feet, and gave him to be the head over all things to the church.

23 Which is his body, the fulnesse of him that filleth all in all.

CHAP. II.

AND you hath he quickened who were dead in trespasses and sins,

2 Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience.

3 Among whom also we all had our conversation in times past, in the lusts of our flesh, fulfilling the desires of the flesh, and of the mind, and were by nature the children of wrath even as others.

4 But God who is rich in mercy, for his great love wherewith he loved us,

5 Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved.)

6 And hath raised us up together, and made us sit together in heavenly places in Christ Jesus.

7 That in the ages to come he might shew the exceeding riches of his grace, in his kindnesse towards us, through Christ Jesus.

8 For by grace are ye saved, through faith, and that not of your selves: it is the gift of God :

9 Not of works, lest any man should boast :

21 Longe supra omne imperium ac potestatem, & potentiam, & dominationem, & omne nomen quod nominatur non solum in hoc seculo, verum etiam in futuro :

22 Et omnia subjecit ejus pedibus, eumque constituit caput super omnia ipsi ecclesie,

23 Quæ est corpus ipsius, & complementum ejus qui omnia implet in omnibus.

CAP. II.

ET vos una vivificavit, quum essetis mortui in lapsibus & peccatis :

2 In quibus olim ambulastis, ut est vita mundi hujus, secundum principem cui potestas est aeris, & spiritus nunc agentis in hominibus contumacibus.

3 Inter quos & nos omnes conversati sumus olim in cupiditatibus carnis nostræ, facientes quæ carni ac cogitationibus libeant; eramusque natura filii iræ, ut etiam reliqui.

4 Sed Deus, ut qui dives sit misericordia, propter multam charitatem suam qua dilexit nos,

5 Etiam nos, quum in offensis mortui essemus, una vivificavit cum Christo, cujus gratia estis servati;

6 Unaque suscitavit, unaque collocavit in cœlis in Christo Jesu :

7 Ut ostenderet in seculis supervenientibus, superèinentes illas opes suæ gratiæ, pro sua erga nos benignitate in Christo Jesu.

8 Gratia enim estis servati per fidem: (& hoc non est ex vobis, sed Dei donum est.)

9 Non ex operibus, ut ne quis glorietur,

10 Nam ipsius sumus opus, conditi in Christo Jesu ad opera bona, quæ præparavit Deus ut in eis ambulemus.

11 Propterea mementote vos quondam gentes in carne, qui dicebamini præputium ab ea quæ vocatur circumcisio manibus in carne facta:

12 Vos, inquam, illo tempore fuisse absque Christo, ab alienatis à civili statu Israelis, & extraneos quod ad pactorum promissiones attinet, spem non habentes, & absque Deo in mundo:

13 At nunc in Christo Jesu, vos qui olim eratis longinqui, propinqui facti estis per sanguinem Christi.

14 Ipse enim est pax nostra, qui utraque fecit unum, & intergerini parietis septum solvit:

15 Inimicitias, id est lege præceptorum, quæ in ritibus posita est, per carnem suam abolitis; ut ex duobus illis conderet in semetipso unum novum hominem, faciens pacem;

16 Et utrosque in uno corpore reconciliaret Deo per crucem, peremptis inimicitias per eam.

17 Et veniens evangelizavit pacem vobis, tum qui longe, tum qui prope eratis.

18 Quoniam utrique per ipsum habemus aditum per unum Spiritum ad Patrem.

19 Nempe igitur non amplius estis peregrini & inquilini, sed concives sanctorum, ac domestici Dei:

20 Superstructi super fundamentum apostolorum ac prophetarum, existente imo angulari lapide ipso Jesu Christo:

10 For we are his workmanship created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

11 Wherefore remember that ye being in time passed Gentiles in the flesh, who are called uncircumcision by that which is called the circumcision in the flesh made by hands,

12 That at that time ye were without Christ; being aliens from the common-wealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world.

13 But now in Christ Jesus, ye who sometimes were far off, are made nigh by the blood of Christ.

14 For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us:

15 Having abolished in his flesh the enmity, even the law of commandments, contained in ordinances, for to make in himself of twain, one new man, so making peace.

16 And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby:

17 And came and preached peace to you which were afar off, and to them that were nigh.

18 For through him we both have an access by one Spirit unto the Father.

19 Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God;

20 And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone.

21 In whom all the building fitly framed together groweth unto an holy temple in the Lord :

22 In whom you also are builded together for an habitation of God through the spirit.

CHAP. III.

FOR this cause, I Paul, the prisoner of Jesus Christ for you Gentiles,

2 If ye have heard of the dispensation of the grace of God, which is given me to you-ward :

3 How that by revelation he made known unto me the myſterie, (as I wrote afore in few words,

4 Whereby when ye read ye may understand my knowledge in the myſterie of Christ)

5 Which in other ages was not made known unto the ſons of men, as it is now revealed unto his holy apoſtles and prophets by the Spirit ;

6 That the Gentiles ſhould be fellow heirs, and of the ſame body, and partakers of his promiſe in Chriſt, by the goſpel :

7 Whereof I was made a miniſter, according to the gift of the grace of God given unto me, by the effectual working of his power.

8 Unto me, who am leſſe then the leaſt of all ſaints, is this grace given, that I ſhould preach among the Gentiles the unſearchable riches of Chriſt ;

9 And to make all men ſee, what is the fellowſhip of the myſterie, which from the beginning of the world hath been hid in God, who created all things by Jeſus Chriſt :

10 To the intent that now unto the principalities and

21 In quo totum ædificium congruenter coagmentatum, creſcit ut ſit templum ſanctum Domino ;

22 In quo & vos una ædificamini, ut ſitis domicilium Dei per Spiritum.

CAP. III.

HUjus rei gratia ego Paulus ſum vinctus ille Chriſti Jeſu pro vobis gentibus :

2 Si modo audiftis diſpenſationem gratiæ Dei datæ mihi erga vos ;

3 Deum videlicet per revelationem notum mihi feciſſe myſterium illud, (ſicut ante ſcripti paucis :

4 Ex quo perleſto poteſtis perpendere quæ ſit mea intelligentia in myſterio Chriſti)

5 Quod aliis ætatibus non innotuit filiis hominum, ut nunc revelatum fuit ſanctis ejus apoſtolis & prophetis per Spiritum.

6 Gentes videlicet eſſe coheredes & concorporales, conſortesque promiſſionis ejus in Chriſto per evangelium :

7 Cujus factus ſum miniſter ex dono gratiæ Dei, quod datum eſt mihi ſecundum efficacem illam vim potentiæ ipſius.

8 Mihi, inquam, longe minimo omnium ſanctorum, data eſt hæc gratia evangelizandi inter gentes imperveſtigabiles illas opes Chriſti ;

9 Et in lucem proferendi omnibus quæ ſit communio miniſterii quod erat abſconditum à ſeculis in Deo, qui omnia hæc condidit per Jeſum Chriſtum.

10 Ut nota nunc fiat per eccleſiam imperiis ac poteſta-

Cap. iv.

potestatibus *quæ* in cœlis sunt, multiformis illa sapientia Dei :

11 Secundum præstitutum æternum quod constituit in Christo Jesu Domino nostro :

12 In quo habemus loquendi libertatem & aditum cum fiducia, per fidem ipsius.

13 Quapropter peto ne segnes fiatís ob afflictiones meas pro vobis, quæ est gloria vestra.

14 Hujus rei gratia flecto genua mea ad patrem Domini nostri Jesu Christi ;

15 Ex quo tota familia in cœlis & in terra nominatur,

16 Ut det vobis, pro divite sua gloria, ut fortiter corroboremíní per Spiritum suum in interiore homine,

17 Et inhabitet Christus per fidem in cordibus vestris :

18 Ut in charitate radicati & fundati valeatis assequi cum omnibus sanctis, quæ sit illa latitudo, & longitudo, & profunditas, & sublimitas,

19 Et nosse charitatem illam Christi *omni*notia supereminentiorém: ut impleamíní ad omnem usque plenitudinem illam Dei.

20 Ei viro qui summa cum exuberantia potest omnia facere supra ea quæ petimus aut cogitamus, pro illa vi agente in nobis,

21 Ei sit, inquam, gloria in Ecclesia per Christum Jesum, in omnes ætates seculi sæculorum. Amen.

CAP. IV.

PRecor itaque vos ego vinctus ille in Domino, ut ambuleri-
ita ut convenit vocationi quæ vocati estis ;

2 Cum omni animi submissione & lenitate, cum iræ cohibitione, sufferetes alii alios per charitatē.

Ephesians.

powers in heavenly places might be known by the church the manifold wisdom of God,

11 According to the eternal purpose which he purposed in Christ Jesus our Lord :

12 In whom we have boldnesse and accessse with confidence by the faith of him.

13 Wherefore I desire that ye faint not at my tribulations for you, which is your glory.

14 For this cause I bow my knees unto the Father of our Lord Jesus Christ,

15 Of whom the whole family in heaven and earth is named,

16 That he would grant you according to the riches of his glory to be strengthened with might by his spirit in the inner man :

17 That Christ may dwell in your hearts by faith,

18 That ye being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth, and length, and depth, and height :

19 And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulnesse of God.

20 Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us,

21 Unto him be glory in the church by Christ Jesus thorow-
out all ages, world without end. Amen

CHAP. IV.

ITherefore the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called,

2 With all lowlinesse and meeknesse, with long-suffering, forbearing one another in love.

3 Endeavouring to keep the unity of the Spirit in the bond of peace.

4 There is one body, and one Spirit, even as ye are called in one hope of your calling.

5 One Lord, one faith, one baptism,

6 One God and Father of all, who is above all, and through all, and in you all.

7 But unto every one of us is given grace according to the measure of the gift of Christ.

8 Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.

9 (Now that he ascended, what is it but that he also descended first into the lower parts of the earth?)

10 He that descended, is the same also that ascended up far above all heavens, that he might fill all things.)

11 And he gave some apostles: and some prophets: and some evangelists: and some pastors and teachers;

12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.

14 That we henceforth be no more children, tossed to and fro, & carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive:

15 But speaking the truth in love, may grow up into him in all things, which is the Head, even Christ;

3 Studentes conservare unitatem Spiritus per connexum pacis.

4 Unum est corpus, & unus Spiritus, sicut & vocati estis in unam spem vocationis vestrae.

5 Unus Dominus, una fides, unum baptisma.

6 Unus Deus & pater omnium, qui est super omnes, & per omnes, in omnibus vobis.

7 Sed unicuique nostrum data est gratia pro mensura doni Christi.

8 Quapropter dicit, Quum ascendisset in sublime, captivam duxit captivitatem, & dedit dona hominibus.

9 Caterum illud Ascendit, quid est nisi quod etiam descenderat prius in infimas partes terrae?

10 Qui descenderat, ipse est qui etiam adscendit longe supra omnes caelos, ut impleret omnia.

11 Is igitur dedit alios quidem apostolos, alios vero prophetas, alios autem evangelistas, alios autem pastores & doctores:

12 Ad compactionem sanctorum, ad opus ministerii, ad aedificationem corporis Christi:

13 Donec perveniamus nos omnes in unitatem fidei, & agnitionis filii Dei, in virum adultum, ad mensuram plenae staturae Christi;

14 Ut ne simus amplius pueri, qui fluctuemus & circumferamur quovis vento doctrinae, in hominum alea, per veteratorem ad artificiose fallendum versutiam:

15 Sed sincere nos gerentes in charitate, prorsus adolecamus in eum qui est caput, nempe Christus:

16 Ex quo totus corpus congruentur coagmentatū, & compactū per omnes supeditatas commissuras, ex vi intus agente pro mensura uniuscuiusq; membri incrementum capit corpori conveniens ad sui ipsius exstructionem per charitatem.

17 Hoc itaq; dico, & obtestor per Dominū, ne amplius ambulatis, sicut reliquæ Gentes ambulant, in vanitate mentis suæ,

18 Tenebris obscuratam mentem habentes, & alienati à vita Dei propter ignorantiam quæ est in ipsis, per obdurationem cordis ipsorum :

19 Qui posteaquam dedoluerunt, sese dediderunt lascivia ad certatim patrandam impuritatem omnem.

20 Vos autem non ita didicistis Christum :

21 Si modo de eo audivistis, & per eum edocti estis (sicut est veritas in Jesu)

22 Deponere, quod ad pristinā conversationē attinet, veterē illum hominē, quide seductricibus cupiditatibus sese corrumpit :

23 Renovari vero spiritu mentis vestræ ;

24 Et induere novum illum hominem, qui secundum Deum conditus est ad iustitiam & sanctimoniam veram.

25 Quapropter deposito mendacio, loquimini veritatem quisque proximo suo : nam sumus alii aliorum membra.

26 Irascimini, & ne peccate : sol ne occidat super ex acerbatione vestra :

27 Neq; date locum diabolo :

28 Qui furabatur, non amplius furetur ; sed potius laboret, operando manibus quod bonum sit, ut habeat quod impertiat cui opus fuerit.

16 From whom the whole body fitly joyned together, and compacted by that which every joynt supplieth, according to the effectual working in the measure of every part, maketh increase of the body, unto the edifying of it self in love.

17 This I say, therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind,

18 Having the understanding darkened, being alienated from the life of God, through the ignorance that is in them, because of the blindness of their heart :

19 Who being past feelings, have given themselves over unto lasciviousnesse, to work all uncleannesse with greedinesse.

20 But ye have not so learned Christ :

21 If so be that ye have heard him, and have been taught by him, as the truth is in Jesus.

22 That ye put off concerning the former conversation, the old man, which is corrupt according to the deceitful lusts :

23 And be renewed in the Spirit of your mind.

24 And that ye put on the new man, which after God is created in righteousness, and true holiness.

25 Wherefore putting away lying, speak every man truth with his neighbour : for we are members one of another.

26 Be ye angry and sin not, let not the sun go down upon your wrath :

27 Neither give place to the devil :

28 Let him that stole, steal no more : but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth.

Ephesians.

Cap. v.

29 Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.

30 And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.

31 Let all bitterness, and wrath and anger, and clamour, and evil-speaking be put away from you, with all malice.

32 And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you.

CHAP. V.

BE ye therefore followers of God, as dear children,

2 And walk in love, as Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God, for a sweet smelling savour.

3 But fornication, and all uncleanness, or covetousness, let it not be once named amongst you, as becometh saints :

4 Neither filthiness, nor foolish talking, nor jesting, which are not convenient : but rather giving of thanks.

5 For this ye know, that no whoremonger, nor unclea person, nor covetous man who is an idolater, hath any inheritance in the kingdom of Christ, and of God.

6 Let no man deceive you with vain words : for because of these things cometh the wrath of God upon the children of disobedience.

7 Be not ye therefore partakers with them.

8 For ye were sometimes darkness, but now are ye light in the Lord : walk as children of light,

9 (For the fruit of the Spirit

29 Nullus sermo putris ex ore vestro egreditor : sed si quis est commodus ad adificationis usum, ut gratiam auditoribus adferat.

30 Et ne tristique spiritum illum sanctum Dei, per quem obsignati estis in diem redemptionis.

31 Omnis amaritudo, & exandescencia, & ira, & clamor, & maledicentia tollatur ex vobis, cum omni malitia.

32 Sed estote alii in alios benigni, misericordes, condonantes vobis mutuo *offensas*, sicut & Deus in Christo condonavit vobis.

CAP. V.

Estote igitur imitatores Dei, ut filii dilecti :

2 Et ambulate in charitate, sicut & Christus dilexit nos, & tradidit semetipsum pro nobis oblationem ac victimam Deo, in odorem bonæ fragrantia.

3 Scortatio vero & omnis impuritas aut avaritia ne nominator quidem inter vos, sicut decet sanctos :

4 Et obscœnitas, & stultiloquium & scurrilitas, quæ non convenient ; sed potius gratiarum actio.

5 Nam hoc nostis, nullum scortatorem, aut impurum, aut avarum ; qui est idololatra, habere hæreditatem in regno Christi & Dei.

6 Nemo vos seducat inanis sermonibus : propter hæc venit ira Dei in homines contumaces.

7 Ne igitur estote consortes eorum.

8 Eratis enim olim tenebræ, nunc autem lux in Domino : ut filii lucis incedite,

9 (Nam fructus Spiritus

fitus est in omni bonitate & iustitia & veritate)

10 Explorantes quid placeat Domino.

11 Et ne participare opera illa infrugifera tenebrarum, sed potius etiam arguite.

12 Nam quæ occulte fiunt ab istis turpe est vel dicere.

13 Sed omnia illa, dum à luce arguuntur, manifesta fiunt : lux enim illud est quod omnia facit manifesta.

14 Quapropter dicit, Excitare qui dormis, & resurge à mortuis, & illucescet tibi Christus.

15 Videte igitur quomodo accurate ambuletis, non ut insipientes, sed ut sapientes :

16 Redimentes opportunitatem, quoniam dies mali sunt.

17 Propterea ne estote desipientes, sed intelligentes quæ sit voluntas Domini.

18 Et ne inebriamini vino, in quo luxur est, sed implemini Spiritu :

19 Loquentes inter vos mutuo psalmis & hymnis & cantionibus spiritualibus, canentes ac psallentes in corde vestro, Domino.

20 Gratias agentes semper de omnibus, in nomine Domini nostri Jesu Christi, Deo & Patri ;

21 Subjicientes vos alii aliis cum timore Dei.

22 Uxores, propriis viris subjicite vos, ut Dominus :

23 Quoniam vir est caput uxoris, ut & Christus est caput ecclesiæ : & is est qui salutem dat corpori.

24 Itaque sicut ecclesia sese subjicit Christo, ita & uxores suis viris sese subjiciunt in omnibus.

is in all goodnesse, and righteousness, and truth)

10 Proving what is acceptable unto the Lord.

11 And have no fellowship with the unfruitful works of darkness, but rather reprove them.

12 For it is a shame even to speak of those things which are done of them in secret.

13 But all things that are re-proved, are made manifest by the light : for whatsoever doth make manifest, is light.

14 Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.

15 See then that ye walk circumspectly, not as fools, but as wise,

16 Redeeming the time, because the dayes are evil.

17 Wherefore be ye not unwise, but understanding what the will of the Lord is.

18 And be not drunk with wine wherein is excess : but be filled with the Spirit :

19 Speaking to your selves in psalms, and hymns, and spiritual songs, singing and making melody in your heart to the Lord,

20 Giving thanks always for all things unto God and the Father, in the Name of our Lord Jesus Christ,

21 Submitting your selves one to another in the fear of God,

22 Wives, submit your selves unto your own husbands, as unto the Lord,

23 For the husband is the head of the wife, even as Christ is the head of the church, and he is the Saviour of the body.

24 Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing.

Ephesians.

Cap. vi.

25 Husbands, love your wives, even as Christ also loved the church, and gave himself for it :

26 That he might sanctifie and cleanse it with the washing of water by the word,

27 That he might present it to himself a glorious church, not having spot or wrinkle, or any such thing : but that it should be holy and without blemish.

28 So ought men to love their wives, as their own bodies, he that loveth his wife, loveth himself.

29 For no man ever yet hated his own flesh : but nourisheth and cherisheth it, even as the Lord the church :

30 For we are members of his body, of his flesh, and of his bones.

31 For this cause shall a man leave his father and mother, and shall be joyned unto his wife, and they two shall be one flesh.

32 This is a great mysterie : but I speak concerning Christ and the church,

33 Nevertheless, let every one of you in particular, so love his wife, even as himself, and the wife see that she reverence her husband.

CHAP. VI.

Children, obey your parents in the Lord: for this is right.

2 Honour thy father and mother, (which is the first commandment with promise)

3 That it may be wel with thee, and thou mayest live long on the earth.

4 And ye fathers, provoke not your children to wrath : but bring them up in the nurture and admonition of the Lord,

5 Servants, be obedient to them that are your masters, according to the flesh, with fear and trembling,

25 Viri, diligite uxores vestras, sicut & Christus dilexit ecclesiam, & semetipsum exposuit pro ea ;

26 Ut eam sanctificaret, ab eo purificatam lavacro aquæ per verbum ;

27 Ut sisteret eam sibi gloriosam, id est ecclesiam, non habentem maculam aut rugam aut quicquam ejusmodi, sed ut sit sancta & inculpata.

28 Ita debent viri diligere suas uxores ut sua ipsorum corpora. Qui diligit suam uxorem, seipsum diligit.

29 Nullus enim unquam suam ipsius carnem odio habuit : imo enutrit ac fovet eam, sicut & Dominus ecclesiam.

30 Quoniam membra sumus corporis ejus, ex carne ejus, & ex ossibus ejus.

31 Propterea derelinquet homo patrem suum, ac matrem, & agglutinabitur uxori suæ, & qui duo erant fient una caro.

32 Mysterium hoc magnum est : loquor autem de Christo & ecclesia.

33 Itaque & vos singuli, suam quique uxorem ita diligito ut seipsum : uxor autem videto ut timeat virum.

C A P. VI.

Liberi, auscultate in Domino parentibus vestris, id enim est justum.

2 Honora patrem tuum & matrem (quod est præceptum primum cum promissione.)

3 Ut bene tibi sit, & sis longævus super terra.

4 Et vos patres, ne provocate ad iram liberos vestros, sed enutrite eos in disciplina & admonitione Domini.

5 Servi, auscultate dominis secundum carnem, cum timore ac tremore,

cum

cum simplicitate cordis vestri, ut Christo :

6 Non ad oculum servientes, ut qui hominibus placere student; sed ut servi Christi, facientis ex animo quæ vult Deus :

7 Cum benevolentia servientes, ut Domino, & non hominibus.

8 Scientes singulos, quicquid fecerint boni, hoc reportaturos à Domino, sive servus fuerit, sive liber.

9 Et vos domini, eadem facite erga illos, remissis minis; scientes vestrum etiam ipsorum Dominum esse in cœlis, nec personæ acceptionem esse apud eum.

10 Quod reliquum est, fratres mei, corroboramini in Domino, & robore virium ipsius.

11 Induite universam illam armaturam Dei, ut possitis stare adversus artes diaboli.

12 Quoniam non est nobis lucta adversus sanguinem & carnem, sed adversus imperia, adversus potestates, adversus mundi principes, id est, tenebrarum seculi huius, adversus spirituales improbitates quæ sunt in sublimi.

13 Propterea assumite universam illam armaturam Dei, ut possitis obistere tempore adverso, & omnibus confectis stare.

14 State igitur, lumbis circumcinctis veritate, & induti thorace iustitiæ,

15 Calceatis pedibus præparatione evangelii pacis,

16 Supra omnia assumto scuto fidei, quo possitis omnia jacula Mali illius ignita extinguere.

17 Galeam etiam salutis recipite, & gladium Spiritus, hoc est, verbum Dei :

in singlennesse of your heart, as unto Christ :

6 Not with eye-service, as men-pleasers, but as the servants of Christ, doing the will of God from the heart ;

7 With good will doing service, as to the Lord, and not to men :

8 Knowing that whatsoever good thing any man doth, the same shall he receive of the Lord, whether he be bond or free.

9 And ye masters do the same things unto them, forbearing threatening : knowing that your master also is in heaven, neither is there respect of persons with him.

10 Finally, my brethren, be strong in the Lord, and in the power of his might.

11 Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.

12 For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

13 Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all to stand.

14 Stand therefore, having your loyns girt about with truth, and having on the brestplate of righteousness :

15 And your feet shod with the preparation of the gospel of peace.

16 Above all, taking the shield of faith, wherewith ye shall be able to quench all the fierie darts of the wicked,

17 And take the helmet of salvation, and the sword of the Spirit, which is the word of God.

18 Praying

Philippians.

Cap i.

18 Praying alwayes with all prayer and supplication in the Spirit, and watching thereunto with all perseverance, and supplication for all saints,

19 And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel:

20 For which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak.

21 But that ye also may know my affairs, and how I do, Tychicus a beloved brother and faithful minister in the Lord, shall make known to you all things.

22 Whom I have sent unto you for the same purpose, that ye might know our affairs, and that he might comfort your hearts.

23 Peace be to the brethren and love with faith from God the Father, and the Lord Jesus Christ.

24 Grace be with all them that love our Lord Jesus Christ in sincerity. Amen.

¶ Written from Rome unto the Ephesians by Tychicus.

18 Omni prece & deprecatione orantes omni tempore per Spiritum & illi ipsi rei excubantes cum omni perseverantia & supplicatione pro omnibus sanctis,

19 Et pro me, ut mihi detur sermo ad apertionem oris mei cum libertate, ut notum faciam mysterium evangelii:

20 Cujus causa legatione fungor catenatus, ut, inquam, de eo libere loquar, ut oportet me loqui,

21 Ut autem sciatis & vos res meas, & quid agam, omnia vobis nota faciet Tychicus, charus frater & fidus minister in Domino;

22 Quem misi ad vos ob id ipsum, ut cognoscatis res nostras, & conioletur corda vestra.

23 Pax sit vobis fratribus, & charitas cum fide à Deo Patre, & à Domino Jesu Christo.

24 Gratia sit cum omnibus diligentibus Dominum nostrum Jesum Christum in incorruptibilitate. Amen.

Scripta fuit Roma ad Ephesios per Tychicum.

The Epistle of PAUL
the Apostle to the
PHILIPPIANS.

PAULI Apostoli
Epistola ad
PHILIPPENSES.

CHAP. I.

CAPUT I.

PAUL and Timotheus the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons:

PAULUS & Timotheus servi Jesu Christi, omnibus sanctis in Christo Jesu qui sunt Philippi, una cum episcopis ac diaconis;

2. Gratia

Cap. i.

2 Gratia vobis & pax à Deo patre nostro, & Domino Jesu Christo.

3 Gratias ago Deo meo cum omni memoria vestri ;

4 Semper in omni deprecatione mea pro omnibus vobis cum gaudio deprecans,

5 Super vestri in evangelio communione, à primo die usque ad hoc tempus ;

6 Persuasum habens hoc ipsum, fore ut qui incepit in vobis opus bonum, perficiat usque ad diem Jesu Christi :

7 Sicut justum est, ut ego id sentiam de omnibus vobis, propterea quod animo teneam, vos & in vinculis meis, & in defensione & confirmatione evangelii, vos, inquam, omnes mecum fuisse gratia participes.

8 Te his enim mihi est Deus quantopere expetam vos omnes in visceribus Jesu Christi.

9 Et hoc oro, ut charitas vestra adhuc magis ac magis exundet in cognitione & omni sensu :

10 Ut exploretis quæ discrepant ; ut sitis sinceri, & inoffenso cursu pergatis ad diem usque Christi,

11 Repleti fructibus justitiæ, qui sunt per Jesum Christum ad gloriam & laudem Dei.

12 Velim autem vos scire, fratres, quæ mihi acciderunt, magis ad profectum evangelii evenisse.

13 Adeo ut vincula mea in Christo celebria sunt in toto pratorio, ac reliquis omnibus :

14 Et plerique ex fratribus in Domino freti vinculis meis, amplius audeant sine metu sermonem loqui.

Philippians.

2 Grace be unto you, and peace from God our Father, and from the Lord Jesus Christ.

3 I thank my God upon every remembrance of you,

4 Alwayes in every prayer of mine for you all making request with joy,

5 For your fellowship in the gospel from the first day until now ;

6 Being confident of this very thing, that he which hath begun a good work in you, will perform it until the day of Jesus Christ,

7 Even as it is meet for me to think this of you all, because I have you in my heart, in as much as both in my bonds, and in the defence, and confirmation of the gospel, ye all are partakers of my grace.

8 For God is my record, how greatly I long after you all, in the bowels of Jesus Christ.

9 And this I pray, that your love may abound yet more and more in knowledge and in all judgement :

10 That ye may approve things that are excellent, that ye may be sincere, and without offence till the day of Christ :

11 Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.

12 But I would ye should understand, brethren, that the things which happened unto me, have fallen out rather unto the furtherance of the gospel.

13 So that my bonds in Christ are manifest in all the palace, and in all other places.

14 And many of the brethren in the Lord waxing confident by my bonds, are much more bold to speak the word without fear.

15 Some

Philippians.

Cap. i.

15 Some, indeed, preach Christ even of envy and strife, and some also of good will.

16 The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds:

17 But the other of love, knowing that I am set for the defence of the gospel.

18 What then? Notwithstanding every way, whether in presence, or in truth, Christ is preached, and I therein do rejoice, yea, and will rejoice.

19 For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ,

20 According to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life or by death.

21 For to me to live is Christ, and to die is gain.

22 But if I live in the flesh, this is the fruit of my labour: yet what I shall chuse, I wot not.

23 For I am in a strait betwixt two, having a desire to depart, and to be with Christ, which is far better.

24 Neverthelesse, to abide in the flesh is more needful for you.

25 And having this confidence, I know that I shall abide and continue with you all, for your furtherance and joy of faith.

26 That your rejoicing may be more abundant in Jesus Christ for me, by my coming to you again.

27 Onely let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent,

15 Ac nonnulli quidem per invidiam & contentionem, nonnulli vero etiam bono affectu Christum prædicant.

16 Alii quidem, inquam, per contentionem Christum non caste annunciant, quod existiment sese afflictionem adjicere vinculis meis:

17 Alii vero ex charitate, scientes me ad defensionem evangelii constitutum esse.

18 Quid igitur? attamen quovis modo, sive in speciem, sive sincere, Christus annuntiatur; & de hoc gaudeo, atque etiam gaudebo.

19 Novi enim fore, ut hoc mihi cedat in salutem per vestram deprecationem, & suppeditationem spiritus Jesu Christi,

20 Secundum intentam expectationem & spem meam, quod nulla in re pudeam, sed cum omni dicendi libertate, ut semper, ita nunc quoque magnificabitur Christus in corpore meo, seu per vitam, seu per mortem:

21 Mihi enim est Christus & in vita & in morte succum.

22 An vero vivere in carne mihi operæ pretium sit, & quid eligam, ignoro.

23 Constrictus enim utrinque teneor, desiderio tendens ad dimissionem, & ut cum Christo sim. Est enim id valde multo melius:

24 Sed permanere in carne, magis necessarium est propter vos.

25 Et hoc confusus novi, me mansurum esse & permanurum cum vobis omnibus ad vestrum profectum & gaudium fidei:

26 Ut exundet gloriatio vestra in Christo Jesu de me, mea rursus apud vos presentia.

27 Tantum ut convenit Evangelio Christi vos gerite, ut sive postquam venero & videro vos, sive absens audiam

Cap. ii.

Philippians.

audiam de rebus vestris, & vos
perstare in uno Spiritu, uno
animo concertantes per fidem
evangelii;

28 Nec ulla in re territos ab
his qui se opponunt: quod illis
quidem est exitii indicium, vobis
autem salutis, idque à Deo.

29 Quia gratis datum est vo-
bis in Christi negotio, non so-
lum in eum credere, sed etiam
pro eo pati:

30 Idem certamen sustinendo
quale vidistis in me, & nunc au-
ditis de me.

C A P. II.

SI qua igitur consolatio est
in Christo, si quod solatium
charitatis, si qua communio
spiritus, si quæ viscera ac misera-
tionēs,

2 Explete meum gaudium,
ut idem sapiatis, eandem chari-
tatem habentes, unanimes, &
sententiis uni;

3 Nihil gerentes per contenti-
onem aut per inanem gloriam,
sed ex animi submissione alii ali-
os existimantes sibi præcellere.

4 Ne sua quisque spectate, sed
unusquisque etiam quæ sunt ali-
orum.

5 Itaque is sit affectus in vo-
bis qui fuit & in Christo Jesu:

6 Qui quum esset in forma
Dei, non duxit esse rapinam præ-
rem esse cum Deo:

7 Sed ipse sese ina-
nivavit, forma servi accep-
ta, similis hominibus fa-
ctus;

8 Et habitu inventus ut homo,
ipse se submitit, factus obediens
usque ad mortem, mortem au-
tem crucis;

9 Quapropter etiam Deus ip-
sum in summam extulit sublimi-
tatem, ac donavit ei nomen quod
est supra omne nomen:

*I may hear of your affairs, that ye
stand fast in one spirit, with one
mind, striving together for the
faith of the gospel;*

28 *And in nothing terrified by your
adversaries, which is to them an e-
vident token of perdition, but to you
of salvation, and that of God.*

29 *For unto you it is given in
the behalf of Christ, not onely to
believe on him, but also to suffer
for his sake,*

30 *Having the same conflict
which ye saw in me, and now
hear to be in me.*

CHAP. II.

IF there be therefore any con-
solation in Christ, if any com-
fort of love, if any fellowship of
the Spirit, if any bowels and
mercies;

2 *Fulfil ye my joy, that ye be
like-minded, having the same
love, being of one accord, of one
mind.*

3 *Let nothing be done through
strife, or vain-glory, but in lowli-
nesse of mind let each esteem other
better then themselves.*

4 *Look not every man on his
own things, but every man also on
the things of others.*

5 *Let this mind be in you,
which was also in Christ Jesus:*

6 *Who being in the form of
God, thought it not robbery to be
equal with God:*

7 *But made himself of no re-
putation, and took upon him the
form of a servant, and was made
in the likeness of men.*

8 *And being found in fashion
as a man, he humbled himself,
and became obedient unto death,
even the death of the crosse.*

9 *Wherefore God also hath
highly exalted him, and given
him a Name which is above
every name:*

Philippians.

Cap. ii.

10 That at the Name of *Jesus* every knee should bow, of things in heaven, and things in earth, and things under the earth :

11 And that every tongue should confesse that *Jesus Christ* is Lord, to the glory of God the Father.

12 Wherefore my beloved, as ye have alwaies obeyed, not as in my presence only, but now much more in my absence ; work out your own salvation with fear and trembling.

13 For it is God which worketh in you, both to will and to do of his good pleasure.

14 Do all things without murmurings and disputings :

15 That ye may be blameless, and harmlesse, the sons of God without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world :

16 Holding forth the word of life ; that I may rejoyce in the day of *Christ*, that I have not run in vain, neither laboured in vain.

17 Yea, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoyce with you all.

18 For the same cause also do ye joy, and rejoyce with me.

19 But I trust in the Lord *Jesus*, to send *Timotheus* shortly unto you, that I also may be of good comfort, when I know your state.

20 For I have no man like minded, who will naturally care for your state.

21 For all seek their own, not the things which are *Jesus Christs* :

22 But ye know the proof of him, that as a son with the father, he hath served with me in the gospel.

23 Him therefore I hope to send presently, so soon as I shall see how it will go with me.

10 Ut ad nomen *Jesu* omne genu se flectat coelestium ac terrestrium & subterraneorum ;

11 Omnisque lingua profiteatur *Jesum Christum* esse Dominum, ad gloriam Dei patris.

12 Proinde, dilecti mihi, prout semper auscultastis, non ut in praesentia mea solum, sed nunc multo magis in absentia mea, cum timore ac tremore vestram ipsorum salutem conficite.

13 Deus enim is est qui efficit in vobis & ipsum velle, & ipsū agere, pro gratuita sua benevolentia.

14 Omnia facite absq; murmurationibus ac disceptationibus :

15 Ut sitis inculpati & simplices, Dei, inquam, filii inculpati in medio gentis pravae ac perversae: inter quos homines splendet iustitiae vestrae in mundo,

16 Sermonem vitae praetendentes ; ut gloriari possim in die *Christi* me non frustra cucurrisse, nec frustra laborasse.

17 Quinetiam si pro libameto offerar super sacrificio & ministerio fidei vestrae, gaudeo & gratulor omnibus vobis.

18 Idem autem & vos gaudete, & gratulamini mihi.

19 Spero autem in Domino *Jesu*, me *Timotheum* cito missurum vobis, ut & ego bono sim animo, cognito statu vestro.

20 Neminem enim habeo pari animo praeditum, qui sincere de rebus vestris futurus sit sollicitus.

21 Nam omnes quae sua ipsorum sunt quaerunt, non quae *Christi Jesu*.

22 Experimentum autem ejus nostris, quod videlicet tanquam cum patre filius, mecum servierit Deo in evangelio.

23 Hunc igitur spero me missurum, simulatque videro rerum mearum statum,

24 Confido

Cap. iij.

24 Confido autem in Domino me quoque cito venturū ad vos.

25 Sed necessarium duxi, Epaphroditum fratrem & adiutorem ac commilitonem meum, vestrum autem legatum, quique mihi subministravit quibus mihi opus erat, ad vos mittere.

26 Quoniam expetebat omnes vos, & gravissime angebatur, propterea quod audissetis eum infirmum fuisse.

27 Et certe in firmus fuit proxime mortem; sed Deus misericors est ejus; nec ejus solum, sed & mei, ne tristitiam haberem super tristitiam.

28 Eo studiosius itaque ipsum misi, ut eo rursus viso, gaudeatis, & ego eo minus doleam.

29 Excipite igitur eum in Domino cum omni gaudio: & tales in honore habete.

30 Nam propter opus Christi accessit ad mortem usque, non habita vitæ ratione, ut suppleret defectū vestri erga me ministerii.

C A P. III.

QUOD reliquū est, fratres mei; gaudete in Domino. Eadem scribere vobis, me quidem haud piget, vobis autem tutum est.

2 Cavete canes, cavete malos operarios, cavete concisionem.

3 Nos enim sumus circumcisio, qui spiritu colimus Deum, & gloriamur in Christo Jesu, nec confidimus in carne:

4 Quanquam ego habeo, etiam in carne, de quo confidam. Si quisquam alius videtur habere in carne de quo confidat, ego maxime habeo:

5 Circumcisus octavo die, ex gente Israelis, tribu Benjaminis, Hebræus ex

Philippians.

24 But I trust in the Lord, that I also myself shall come shortly.

25 Yet I supposed it necessary to send to you Epaphroditus my brother and companion in labour, and fellow-souldier, but your messenger, and he that ministered to my wants.

26 For he longed after you all, and was full of heaviness, because that ye had heard that he had been sick.

27 For indeed he was sick nigh unto death, but God had mercy on him: and not on him onely, but on me also, lest I should have sorrow upon sorrow.

28 I sent him therefore the more carefully, that when ye see him again, ye may rejoyce, and that I may be the lesse sorrowful.

29 Receive him therefore in the Lord with all gladness, and hold such in reputation:

30 Because for the work of Christ he was nigh unto death, not regarding his life to supply your lack of service toward me.

CHAP. III.

Finally, my brethren, rejoyce in the Lord. To write the same things to you, to me indeed is not grievous, but for you it is safe.

2 Beware of dogs, beware of evil workers, beware of the concision.

3 For we are the circumcision, which worship God in the spirit, and rejoyce in Christ Jesus, and have no confidence in the flesh.

4 Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more.

5 Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews:

Hebrews : as touching the law a Pharisee :

6 Concerning zeal, persecuting the church : touching the righteousness which is in the law, blamelesse.

7 But what things were gain to me, those I counted losse for Christ.

8 Yea, doubtesse, and I count all things but losse, for the excellency of the knowledge of Christ Jesus my Lord : for whom I have suffered the losse of all things, and do count them but dung that I may win Christ,

9 And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith :

10 That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death,

11 If by any means I might attain unto the resurrection of the dead,

12 Not as though I had already attained, either were already perfect : but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.

13 Brethren, I count not myself to have apprehended :

14 But this one thing I do, forgetting those things which are behinde, and reaching forth unto those things which are before, I presse toward the mark, for the price of the high calling of God in Christ Jesus.

15 Let us therefore as many as be perfect, be thus minded : & if in any thing ye be otherwise minded, God shall reveal even this unto you.

Hebrais, religione Phariseus ;

6 Quod ad emulationem attinet, persequens ecclesiam ; quod ad iustitiam qua est in lege irreprehensus :

7 Sed quae mihi erant lucra, ea duxi propter Christum damnum esse.

8 Quinetiam certe duco omnia damnum esse propter eminentiam notitiae Christi Jesu Domini mei : propter quem omnibus istis meipsum multavi, eaque duco pro stercoreibus, ut Christum lucrificam :

9 Et comperiar in eo, non habens meam iustitiam, nempe quae est ex lege, sed eam quae est per fidem Christi, id est, iustitiam quae est ex Deo per fidem :

10 Ut cognoscam eum, & vim resurrectionis ejus, & communionem perpassionum ejus, dum conformis fio morti ejus ;

11 Experiens ecquo modo deveniam ad resurrectionem mortuorum.

12 Non quod jam metam apprehenderim, aut jam sim consummatus : sed persequor experiens an quoque apprehendam, cujus etiam rei causa apprehensus fui à Christo Jesu.

13 Fratres, ego meipsum non reor metam apprehendisse.

14 Unum autem ago : ea quidem quae à tergo sunt obliviscens, ad ea vero quae à fronte sunt contendens, scopum verus feror, ad praemium supernae vocationis Dei, in Christo Jesu.

15 Quotquot itaque adulti sumus, hoc sentiamus : quod si quid aliter sentitis, hoc quod vobis Deus revelabit.

Cap. iv.

16 Attamen in eo ad quod
inque pervenimus, eadem in-
cedamus regula, & idem sa-
piamus.

17 Estote simul mei imitato-
res, fratres, & eos considerate
qui ita ambulant sicut habetis
nos pro exemplari.

18 Multi enim incedunt,
quos sæpe dixi vobis, nunc
autem & flens dico, hostes esse
crucis Christi;

19 Quorum finis est exitium;
quorum Deus est venter, &
gloria ad ignominiam ipsorum,
qui terrestria curant.

20 Nos autem ut municipes
cælorum nos gerimus, unde ce-
lestiam servatorem expectamus
Dominum Jesum Christum;

21 Qui transfigurabit cor-
pus nostrum humile, ut con-
forme fiat ejus corpori glo-
rioso, pro vi illa efficace qua
potest etiam subicere sibi
omnia.

C A P. IV.

Itaque, fratres mei dilecti &
expectati, gaudium & corona
mea, ita perstate in Domino,
dilecti.

2 Euodiam precor, & Synty-
chen precor, ut idem sapiant in
Domino.

3 Et rogo te quoque, socie
germane, adjuva illas, ut qua
in evangelio concertarunt
mihi una cum Clemente quo-
que & reliquis adjutoribus
meis, quorum nomina sunt in
libro vitæ.

4 Gaudete in Domino sem-
per: rursus, inquam, gaudete.

5 Æquitas vestra innotescat
omnibus hominibus: Dominus
prope est.

6 De nulla re solliciti estote:
sed omni in re precibus &

Philippians.

16 Neverthelesse, whereto we
have already attained, let us
walk by the same rule, let us
mind the same thing.

17 Brethren be followers toge-
ther of me, and mark them
which walk so, as ye have us for
an ensample.

18 (For many walk, of whom I
have told you often, and now tell
you even weeping, that they are
the enemies of the cross of Christ:

19 Whose end is destruction,
whose God is their belly, and
whose glory is in their shame, who
mind earthly things.)

20 For our conversation is in
heaven, from whence also we
look for the Saviour, the Lord
Jesus Christ:

21 Who shall change our vile
body, that it may be fashioned
like unto his glorious body, ac-
cording to the working whereby he
is able even to subdue all things
unto himself.

C H A P. IV.

Therefore, my brethren, dear-
ly beloved, and longed for,
my joy and crown, so stand fast in
the Lord, my dearly beloved.

2 I beseech Euodias, and be-
seech Syntyche, that they be of the
same mind in the Lord.

3 And I intreat thee also, true
yoke-fellow, help those women
which laboured with me in the
gospel, with Clement also, and
with other my fellow-labourers,
whose names are in the book of
life.

4 Rejoyce in the Lord alway,
and again I say, Rejoyce.

5 Let your moderation be
known unto all men, The Lord is
at hand.

6 Be careful for nothing: but
in every thing by prayer and
suppli-

supplication, with thanksgiving, let your requests be made known unto God.

7 And the peace of God which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

8 Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report: if there be any virtue, and if there be any praise, think on these things.

9 Those things which ye have both learned and received, and heard and seen in me, do: and the God of peace shall be with you.

10 But I rejoiced in the Lord greatly, that now at the last your care of me hath flourished again, wherein ye were also careful, but ye lacked opportunity.

11 Not that I speak in respect of want: for I have learned in whatsoever state I am, therewith to be content.

12 I know both how to be abased, and I know how to abound: every where, and in all things, I am instructed, both to be full, and to be hungry, both to abound and to suffer need.

13 I can do all things through Christ which strengtheneth me.

14 Notwithstanding, ye have well done, that ye did communicate with my affliction.

15 Now ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me, as concerning giving and receiving, but ye only.

16 For even in Thessalonica ye sent once and again unto my necessity.

deprecatione cum gratiarum actione petitiones vestrae innotescant apud Deum:

7 Et pax illa Dei quae exsuperat omnem mentem, praesidio custodiet corda vestra, & mentes vestras in Christo Jesu.

8 Quod reliquum est, fratres, quaecunque sunt vera, quaecunque veneranda, quaecunque iusta: quaecunque pura, quaecunque amabilia, quaecunque boni nominis, si qua virtus, & si qua laus est, haec reputate.

9 Quae & didicistis, & accepistis, & audistis, & vidistis in me, haec, inquam, facite; & Deus pacis erit vobiscum.

10 Gavissus sum autem in Domino magnopere, quod jam tandem revivissetis in vestra pro me cura: quia de retamen solliciti eratis, sed destituebamini opportunitate.

11 Non quod penuria laborem hoc dico: nam ego didici, in quibus sum, iis ipsis contentus esse.

12 Novi autem deprimi, novi etiam abundare: ubique & in omnibus initiatus sum, & ad saturitatem & ad esuritionem, id est, tum ad exundantiam, tum ad penuriam.

13 Omnia valeo per eum qui me corroborat, nempe Christum.

14 Attamen beneficiistis quod una participes fuistis meae afflictionis.

15 Nostis autem & vos, Philippenses, quum initio evangelii proficiscerer e Macedonia, nullam mihi ecclesiam communicasse in ratione dati & accepti, nisi vos solos:

16 Nam etiam Thessalonicae quum essem, semel & iterum quod mihi opus erat mihi misistis.

Cap. i.

17 Non quod requirā donum: sed
requiro fructū illū exuberantem,
qui in rationes vestras inducatur.

18 Accepi autem omnia, &
abundo: expletus sum, inquam,
acceptis ab Epaphrodito quæ
à vobis missa sunt, odorem bonæ
fragrantiae, hostiam Deo, accep-
tam ac placentem.

19 Deus autem meus supplē-
bit quicquid opus fuerit vobis,
secundum divitias suas gloriose,
in Christo Jesu.

20 Deo autem & Patri nostro
sit gloria in secula seculorum.
Amen.

21 Salutate omnes sanctos in
Christo Jesu. Salutant vos qui
mecum sunt fratres.

22 Salutant vos omnes sancti,
maxime vero qui sunt ex Cæsaris
domo.

23 Gratia Domini nostri Jesu
Christi sit cum omnibus vobis.
Amen.

Scripta est Roma per Epa-
phroditum.

Colossians.

17 Not because I desire a gift
but I desire fruit that may abound
to your account.

18 But I have all, and abound,
I am full, having received of
Epaphroditus the things which
were sent from you, an odour of
sweet smell, a sacrifice accepta-
ble, well pleasing to God.

19 But my God shall supply
all your need according to his
riches in glory by Christ Je-
sus.

20 Now unto God and our
Father be glory for ever and ever.
Amen.

21 Salute every saint in Christ
Jesus: the brethren which are
with me greet you.

22 All the saints salute you,
chiefly they that are of Cæsars
household.

23 The grace of our Lord
Jesus Christ be with you all.
Amen.

¶ It was written to the Philippians
from Rome, by Epaphroditus.

PAULI Apostoli

Epistola ad

COLOSSENSIS



The Epistle of PAUL

the Apostle to the

COLOSSIANS.

CAPUT I.

CHAP. I.

PAulus Apostolus Jesu
Christi per Dei vo-
luntatem, & Timo-
theus frater,

2 Iis qui sunt Co-
lossis, sanctis ac fidelibus
tribus in Christo Jesu;

PAul an apostle of Je-
sus Christ, by the will
of God, and Timotheus
our brother.

2 To the saints
and faithfull brethren in
Christ which are at Colosse,
Grace

Colossians.

Cap. i.

Grace be unto you, and peace from God our Father, and the Lord Jesus Christ.

3 We give thanks to God, and the Father of our Lord Jesus Christ, praying alwaies for you :

4 Since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints ;

5 For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel :

6 Which is come unto you, as it is in all the world, and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth.

7 As ye also learned of Epaphras our dear fellow servant, who is for you a faithful minister of Christ :

8 Who also declared unto us your love in the Spirit.

9 For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will, in all wisdom and spiritual understanding.

10 That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God :

11 Strengthened with all might accordng to his glorious power, unto all patience and long-suffering with joyfulness :

12 Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light :

13 Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son.

14 In whom we have redemption through his blood, even

Gratia sit vobis & pax à Deo Patre nostro, & Domino Jesu Christo.

3 Gratias agimus Deo & Patri Domini nostri Jesu Christi, semper pro vobis orantes :

4 Audita fide vestra in Christo Jesu, & charitate in omnes sanctos,

5 Propter spem sepositam vobis in cœlis : quam prius audistis per sermonem veritatis, id est, evangelii ;

6 Quod pervenit ad vos sicut & intotum mundum, & fructum profert, sicut apud vos quoque : ex quo die vere audivistis & cognovistis Dei gratiam.

7 Sicut & didicistis ex Epaphra dilecto conservo nostro, qui est fidus pro vobis minister Christi :

8 Qui & declaravit nobis vestram per Spiritum charitatem :

9 Propterea & nos, ex quo die id audivimus, non desinimus pro vobis orare, & petere ut impleamini agnitione voluntatis ejus cum omni sapientia & intelligentia spirituali ;

10 Ut ambuletis sicut Domino convenit, cui per omnia placeatis, omnis operis boni fructum proferentes, & crescentes in agnitione Dei ;

11 Omni potentia potentes facti secundum gloriosum robur ipsius, ad omnem tolerantiam & animi lenitatem cum gaudio :

12 Gratias agentes Patri, qui idoneos nos fecit ad participandam sortem sanctorum in luce :

13 Qui, inquam, eripuit nos ex potestate tenebrarum, ac transtulit in regnum Filii sui dilecti.

14 In quo habemus redemptionem per sanguinem ipsius, id est, remissionem

Cap. i.

remissionem peccatorum,

15 Qui est imago Dei invisibilis, & primogenitus omnis rei condita :

16 Nam per eum condita sunt omnia quæ in cœlis sunt, & quæ in terra, visibilia, & invisibilia, sive throni, sive dominia, sive imperia, sive potestates ; omnia, inquam, per eum, & ejus respectu condita sunt :

17 Estque ipse ante omnia, & omnia per eum consistunt.

18 Estque caput corporis, id est, ecclesiæ estque etiam principium & primogenitus ex mortuis, ut inter omnes primas teneat.

19 Quoniam libuit Patri ut omnis plenitudo in eo inhabitaret,

20 Et ut pace per sanguinem crucis ejus facta per eum reconciliaret omnia sibi ; per eum, inquam, tum quæ in terra, tum quæ in cœlis.

21 Itaque vos quum essetis quondam abalienati, & hostes, mente operibus malis inuenta, nunc sane reconciliavit,

22 In corpore illo carnis suæ, per mortem: ut sistat vos sanctos, & inculpato, & irreprehensos in conspectu suo :

23 Siquidem permanetis in fide fundati & stabiles, nec dimovemini à spe evangelii quod audistis ; evangelii, inquam, prædicati omni creaturæ quæ sub cœlo est, cujus factus sum ego Paulus minister.

24 Qui nunc gaudeo de iis quæ patior pro vobis, & reliquias afflictionum Christi vicissim expleo in carne mea, pro corpore ipsius, quod est ecclesiæ :

25 Cujus ecclesiæ factus sum minister ex dispensatione

Colossians.

the forgivenesse of sins :

15 Who is the image of the invisible God, the first-born of every creature.

16 For by him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers : all things were created by him, and for him.

17 And he is before all things, and by him all things consist.

18 And he is the head of the body, the church : who is the beginning, the first-born from the dead, that in all things he might have the preeminence.

19 For it pleased the Father, that in him should all fulness dwell,

20 And (having made peace through the blood of his crosse) by him to reconcile all things unto himself, by him I say, whether they be things in earth or things in heaven.

21 And you that were sometime alienated, and enemies in your mind by wicked works, yet now hath he reconciled,

22 In the body of his flesh brought death, to present you holy and unblameable, and unreprouable in his sight :

23 If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven, whereof I Paul am made a minister.

24 Who now rejoyce in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh, for his bodies sake, which is the church :

25 Whereof I am made a minister according to the dispensation

Colossians.

Cap. ii.

of God, which is given to me for you, to fulfil the word of God :

26 Even the mystery which hath been hid from ages, and from generations, but now is made manifest to his saints.

27 To whom God would make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory.

28 Whom we preach, warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus.

29 Whereunto I also labour : striving according to his working, which worketh in me mightily.

CHAP. II.

For I would that ye knew what great conflict I have for you, and for them at Laodicea, and for as many as have not seen my face in the flesh.

2 That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ.

3 In whom are hid all the treasures of wisdom and knowledge.

4 And this I say, lest any man should beguile you with enticing words.

5 For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the steadfastness of your faith in Christ :

6 As ye have therefore received Christ Jesus the Lord, so walk ye in him :

7 Rooted and built up in him, and stablished in the faith,

Dei, quæ data est mihi erga vos, ad implendum Dei sermonem :

26 Nempe mysterium illud quod absconditum fuit à seculis & ætatibus, nunc autem factum est manifestum sanctis ejus,

27 Quibus voluit Deus norum facere quæ sint illæ divitiæ gloriolæ hujus mysterii inter Gentes, qui est Christus inter vos, spes illa gloriæ :

28 Quem nos annunciamus, admonentes quosvis, & quosvis erudientes omni sapientia, ut quosvis listamus perfectos in Christo Jesu.

29 Ad quod etiam enitor, decertans secundum vim illam efficacem ipsius agentem in me potenter.

CAP. II.

Velim enim vos scire quantum certamen sustineam pro vobis & iis qui sunt Laodiceæ, & quotquot non viderunt faciem meam in carne :

2 Ut consolationem accipiant corda, ipsis eorum charitate compactis, & omni opulentia plene certioratæ intelligentiæ, ad cognitionem mysterii Dei ac Patris & Christi,

3 In quo sunt omnes thesauri sapientiæ ac notitiæ absconditi.

4 Hoc autem ideo dico, ut ne quis vos falso ratiocinando fallat sermonis probabilitate.

5 Etsi enim corpore abssum, spiritu tamen sum vobiscum, gaudens & cernens vestrum ordinem, & soliditatem vestræ in Christum fidei.

6 Sicut igitur accepistis Christum Jesum Dominum, ita in eo ambulate :

7 Radicati & superstructi in eo, ac confirmati fide,

sicut

sicut edocti estis, exundantes ea cum gratiarum actione.

8 Videte ne quis sit qui vos deprædetur per Philosophiam & inanem seductionem secundum traditionem hominum, secundum elementa mundi, & non secundum Christum.

9 Nam in eo inhabitat omnis plenitudo Deitatis corporaliter:

10 Et estis in eo completi, qui est caput omnis imperii ac potestatis:

11 In quo etiam circumcisi estis circumcisione quæ sit sine manibus, corpore peccatis carnis exuto per circumcisionem Christi:

12 Et consepulti per baptismum, per quem etiam cum eo suscitati estis per fidem efficacis illius virtutis Dei, qui suscitavit eum ex mortuis;

13 Vosque mortuos in offensis & præputio carnis vestræ, cum eo vivificavit; vobis condonatis omnibus offensis:

14 Ac deletum quod adversum nos erat rituum chirographum: quod, inquam, erat nobis sucontrarium, ipse vero cruci affixum è medio sustulit.

15 Et expoliata imperia ac potestates traduxit palam, triumphatis illis per eam.

16 Nequis igitur vos damnet ob cibum vel potum, aut respectu festi, aut novilunii, aut Sabbathorum:

17 Quæ sunt umbra rerum futurarum; at corpus est Christi.

18 Nemo adversum vos rectoris partes sibi ultro sumat, in submissione animi, & religioso cultu Angelorum; pedem inferens in ea quæ non vidit,

as ye have been taught, abounding therein with thanksgiving.

8 Beware lest any man spoil you through philosophie and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ:

9 For in him dwelleth all the fulnesse of the God-head bodily.

10 And ye are compleat in him, which is the head of all principality and power.

11 In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh, by the circumcision of Christ:

12 Buried with him in baptism, wherein also you are risen with him through the faith of the operation of God, who hath raised him from the dead.

13 And you being dead in your sins, and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses,

14 Blotting out the hand-writing of ordinances, that was against us, which was contrary to us, and took it out of the way, nailing it to the crosse:

15 And having spoiled principalities and powers: he made a shew of them openly, triumphing over them in it.

16 Let no man therefore judge you in meat or in drink, or in respect of an holy day, or of the new moor, or of the sabbath daies:

17 Which are a shadow of things to come, but the body is of Christ.

18 Let no man beguile you of your reward, in a voluntary humility, and worshipping of angels, intruding into those things which he hath not seen,

mainly putt up by his fleshly
ind:

19 And not holding the head,
from which all the body by joynts
and bands having nourishment mi-
nistred, are knit together, increaseth
with the increase of God.

20 Wherefore if ye be dead with
Christ from the rudiments of the
world: why, as though living in
the world, are ye subject to ordi-
nances?

21 (Touch not, tast not, handle
not:

22 Which all are to perish with
the using) after the command-
ments and doctrines of men.

23 Which things have indeed
a shew of wisdom in will-
worship and humility, and neg-
lecting of the body, not in
any honor to the satisfying of the
flesh,

CHAP. III.

If ye then be risen with Christ,
check those things which are a-
bove, where Christ sitteth on the
right hand of God.

2 Set your affection on things a-
bove, not on things on the earth.

3 For ye are dead, and your
life is hid with Christ in
God.

4 When Christ who is
our life, shall appear, then
shall ye also appear with him in
glory.

5 Mortifie therefore your mem-
bers which are upon the earth, for-
nication uncleanness, inordinate
affection, evil concupiscence, and
covetousness, which is idolatry:

6 For which things sake the
wrath of God cometh on the
children of disobedience.

7 In the which ye also walk-
ed sometime, when ye lived in
them,

& temere inflatus carnis suae
intelligentia,

19 Neque retinens caput, ex
quo totum corpus per commis-
suras & connexus suppeditatum
& compactum augefcit Dei
augmento.

20 Itaque si mortui cum
Christo, liberi estis ab elemen-
tis mundi, quid ut viventes
in mundo, ritibus onera-
mini?

21 Ne ederis, aut ista, neque
gustaris, neque attigeris:

22 Quae omnia ipso usu cor-
rumpuntur, praescripta ex prae-
ceptis & doctrinis hominum:

23 Quae rationem quidem habent
sapientiae in cultu voluntario, &
submissione animi, & in eo quod
corpori non parcant; nec tamen
ullius sunt pretii, quum ad ea
spectent quibus farcitur caro.

CAP. III.

Itaque si resurrexistis cum
Christo, superna quaerite, ubi
Christus est ad dexteram Dei
sedens.

2 Supernae curate, non terre-
stria.

3 Nam mortui estis, & vita
vestra abscondita est cum Christo
in Deo:

4 Postquam autem Christus,
vita illa nostra, manifestus factus
fuerit, tum & vos cum eo pate-
buntur gloriosi.

5 Mortificate igitur membra
vestra terrestria, fornicationem,
impuritatem, molliem, cupidi-
tatem malam, & avaritiam, quae
est idololatria.

6 Ob quae venit ira Dei
super homines contuma-
ces:

7 Quibus in vitiis & vos am-
bulastis quondam, quum in illis
viveretis.

Cap. iii.

8 At nunc deponite etiā vos hæc omnia, iram, excandescētiā, malitiā, maledicētiā, verborū obsecratōem ab ore vestro.

9 Ne mentimini alijs adversus alium, quum exuti sitis illo veterē homine cum factis ipsius,

10 Et induiti sitis novo illo, qui renovatur in agnitionem congruentem imagini ejus qui ipsum condidit :

11 Ubi non est Græcus & Judæus, circumcisio & præputium, Barbarus & Scythæ, servus & liber : sed omnia & in omnibus est Christus.

12 Induimini igitur, ut electi Dei, sancti, & dilecti, visceribus miserationum, benignitate, an mi submissione, lenitate, iræ cohibitione,

13 Sufferentes alii alios, & condonantes vobis mutuo, si quis adversus aliquem habuerit querelam : sicut & Christus condonavit vobis, ita & vos :

14 Super hæc autem omnia induimini charitate, quæ est connexus perfectionis.

15 Et pax Dei sit gubernatrix in cordibus vestris, ad quam etiam vocati estis in unum corpus, & grati estote.

1 Sermo Christi inhabitet in vobis copiose cum omni sapientia, docendo & admonendo vos mutuo psalmis, & hymnis, & canticis spiritualibus, cum gratia canendo in vestro corde Domino.

17 Et quicquid feceritis sermone, aut facto, in nomine Domini Jesu id facite, gratias agentes Deo & Patri per eum.

18 Uxores, subicite vos proprijs viris, ut convenit in Domino.

19 Viri, diligite uxores, & ne estote adversus eas amarulenti.

Colossians.

8 But now you also put off all these, anger, wrath, malice, blasphemy, filthy communication out of your mouth.

9 Lie not one to another, seeing that ye have put off the old man with his deeds :

10 And have put on the new man, which is renewed in knowledge, after the image of him that created him.

11 Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free, but Christ is all, and in all.

12 Put on therefore (as the elect of God, holy and beloved) bowels of mercies, kindnesse, humblenesse of mind, meeknesse, long-suffering :

13 Forbearing one another, and forgiving one another, if any man have a quarrel against any, even as Christ forgave you, so also do ye.

14 And above all these things, put on charity, which is the bond of perfectnesse.

15 And let the peace of God rule in your hearts, to the which also ye are called in one body, and be ye thankful.

16 Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymnes, and spiritual songs, singing with grace in your hearts to the Lord.

17 And whatsoever ye do in word or deed, do all in the Name of the Lord Jesus, giving thanks to God and the Father by him.

18 Wives, submit your selves unto your own husbands, as it is fit in the Lord.

19 Husbands, love your wives, and be not bitter against them.

Colossians.

Cap. iv.

20 Children, obey your parent: in all things, for this is well pleasing unto the Lord.

21 Fathers, provoke not your children to anger, lest they be discouraged.

22 Servants, obey in all things your masters according to the flesh, not with eye-service, as men-pleasers, but in singleness of heart, fearing God :

23 And whatsoever ye do, do it heartily, as to the Lord, and not unto men :

24 Knowing, that of the Lord ye shall receive the reward of the inheritance : for ye serve the Lord Christ.

25 But he that doth wrong, shall receive for the wrong which he hath done : and there is no respect of persons.

CHAP. IV.

MAsters, give unto your servants that which is just and equal, knowing that ye also have a master in heaven.

2 Continue in prayer, and watch in the same with thanksgiving.

3 Withall, praying also for us, that God would open unto us a door of utterance, to speak the mystrie of Christ, for which I am also in bonds :

4 That I may make it manifest, as I ought to speak.

5 Walk in wisdom toward them that are without, redeeming the time.

6 Let your speech be alway with grace, seasoned with salt, that ye may know how ye ought to answer every man.

7 All my state shall Tychicus declare unto you, who is a beloved brother, and a faithful minister, and fellow-servant in the Lord :

20 Filii, auscultate parentibus in omnibus : hoc enim placet Domino.

21 Patres, ne irritate liberos vestros ; ne despondeant animum.

22 Servi auscultate per omnia dominis secundum carnem, non obsequiis ad oculum exhibitis, ut qui hominibus placere student, sed cum simplicitate cordis, timētes Deum.

23 Et quicquid feceritis, ex animo præstate, tanquam Domino, & non hominibus :

24 Scientes vos à Domino recepturos mercedem hæreditatis : Nam Domino Christo servitis.

25 Qui vero injuriam intulerit, referet injuriam quam intulerit : non est personarum acceptio.

CAP. IV.

Domini, jus & æquum servis præstate : ut qui scitis vos quoque habere Dominum in cælis.

2 In precibus perdurate, invigilantes iis cum gratiarum actione.

3 Orantes simul etiam pro nobis, ut Deus aperiat nobis ostium sermonis, ut loquamur mysterium Christi, propter quod etiam sum vinctus.

4 Ut, inquam, illud manifestum faciam, sicut oportet me loqui.

5 Sapienter ambulate erga extraneos, opportunitatem redimentes.

6 Semper cum gratia sit, sale conditus, ut scialis quomodo oporteat vos unicuique respondere,

7 Res meas omnes vobis notas faciet Tychicus, dilectus frater, & fidus minister, ac conservus in Domino ;

Cap. iv.

8 Quem mihi ad vos ob-
noct ipsum, ut cognoscat res
vestras, & corda vestra conso-
letur,

9 Cum Onesimo fido & dile-
cto fratre, qui est ex vobis. Om-
nia igitur vobis nota facient quæ
hic aguntur.

10 Salutat vos Aristarchus
meus in captivitate socius, &
Marcus consobrinus Barnabæ de
quo accepistis præcepta: si vene-
rit ad vos, excipite eum.

11 Et Jesus qui vocatur Ju-
stus; qui sunt ex circumcisio-
ne: hi soli sunt mihi adiutores
in regno Dei, & fuere mihi so-
lacio.

12 Salutat vos Epaphras, qui
ex vobis est, servus Christi,
semper precibus certans pro
vobis, ut stetis perfecti &
completi in omni voluntate
Dei.

13 Hoc enim de eo testor,
eum multo vestri studio ardere,
& eorum qui sunt Laodiceæ, &
eorum qui Hierapoli.

14 Salutat vos Lucas medicus
ille dilectus, & Demas.

15 Salutate fratres qui sunt
Laodiceæ, & Nympham, & Eccle-
siam quæ in domo illius est.

16 Et quum perfecta fuerit
apud vos epistola, facite ut eti-
am in Laodicensium ecclesia re-
citeretur, & ut scriptam Laodicea
vos quoque legatis.

17 Et dicite Archippo, Vi-
de ut ministerium quod
accepisti in Domino, im-
pleas.

18 Salutatio, mea manu Pauli.
Memores estote vinculorum
meorum. Gratia sit vobiscum.
Amen.

Scripta est ad Colossenses
Roma per Tychicum & O-
nesimum.

Colossians.

8 Whom I have sent unto you
for the same purpose, that he might
know your estate, and comfort
your hearts:

9 With Onesimus a faithful and
beloved brother, who is one of you.
They shall make known unto you
all things which are done here.

10 Aristarchus my fellow-prisoner
saluteth you, and Marcus sisters
son to Barnabas (touching whom
ye received commandments; if he
come unto you receive him)

11 And Jesus, which is called
Justus, who are of the circumcison.
These only are my fellow-workers
unto the kingdom of God, which
have been a comfort unto me:

12 Epaphras who is one of
you, a servant of Christ, saluteth
you, alwaies labouring fervently
for you in prayers, that ye may
stand perfect, and compleat in all
the will of God.

13 For I bear him record, that
he hath a great zeal for you, and
them that are in Laodicea, and
them in Hierapolis.

14 Luke the beloved physician,
and Demas greet you.

15 Salute the brethren which are
in Laodicea, and Nymphas, and
the church which is in his house.

16 And when this epistle is
read amongst you, cause that it
be read also in the church of the
Laodiceans: and that ye likewise
read the epistle from Laodicea.

17 And say to Archippus, Take
heed to the ministerie which thou
hast received in the Lord, that
thou fulfil it.

18 The salutation by the
hand of me Paul. Remember
my bonds. Grace be with you.
Amen.

¶ Written from Rome to the
Colossians, by Tychicus and
Onesimus.

The first Epistle of PAUL
the Apostle to the
THESSALONIANS.

PAULI Apostoli
Epistola ad
THESSALONICENSES.

CHAP. I.

CAPUT I.

PAUL, and Silvanus, and
Timotheus, unto the
church of the Thessalo-
nians, which is in
God the Father, and in
the Lord Jesus Christ: Grace be
unto you, and peace from God our
Father, and the Lord Jesus Christ.

2 We give thanks to God al-
waies for you all, making mention
of you in our prayers,

3 Remembring wit' out ceasing
your work of faith, and labour
of love, and patience in hope
in our Lord Jesus Christ,
in the sight of God and our
Father:

4 Knowing, brethren beloved,
your election of God.

5 For our gospel came not unto
you in word onely: but also in
power, and in the holy Ghost, and
in much assurance, as ye know
what manner of men we were
among you for your sake.

6 And ye became followers of
us, and of the Lord, having recei-
ved the word in much affliction,
with joy of the holy Ghost:

7 So that ye were ensamples
to all that believe in Macedonia
and Achaia.

8 For from you sounded
out the word of the Lord, not
onely in Macedonia, and Achaia,

PAULAS & Silvanus &
Timotheus, ecclesia
Thessalonicensium, que
est in Deo Patre,
& Domino Jesu Chri-
sto; Gratia sit vobis & pax
à Deo Patre nostro, & Domino
Jesu Christo.

2 Gratias agimus Deo semper
de omnibus vobis, mentionē ve-
stri facientes in precibus nostris:

3 Indefinenter commemorantes
efficacem vestram fidem, & labo-
riofam charitatem, & patientem
illam expectationem in Domino
nostro Jesu Christo coram Deo
& Patre nostro,

4 Scientes, fratres dilecti à
Deo, electionem vestram.

5 Quoniam evangelium nostrū
constitit apud vos non sermone
solum, sed etiam potentia, &
Spiritu sancto, & certioratione:
sicut nostis quales fuerimus in-
ter vos, vestri causa.

6 Et vos imitatores nostri facti
fuitis & Domini recepto sermo-
ne cum afflictione multa, cum
gaudio Spiritus sancti:

7 Adeo ut fueritis exemplaria
omnibus credentibus in Mace-
donia & in Achaia.

8 A vobis enim non so-
lum personuit sermo Do-
mini in Macedonia & Achaia,
verum

Cap. ii.

verum etiam in omnem locum fides vestra quæ est in Deum dimanavit, ut necesse non habeamus quicquam loqui.

9 Siquidem ipsi de nobis annunciant qualem ingressum habuerimus ad vos, & quomodo converteritis vos ad Deum relictis idolis, ut serviretis Deo vivo & vero;

10 Et expectaretis Filium ejus à cœlis, quem suscitavit à mortuis, nempe Jesum nos eruentem ab ira illa ventura.

C A P. II.

NAm ipsi nostis, fratres, ingressum nostrum ad vos non fuisse vanum:

2 Imo etiam multa prius passi & contumelis affecti Philippis sicut nostis, libertate loquendi usi sumus in Deo nostro, ad annunciandum apud vos evangelium Dei cum multo certamine.

3 Exhortatio enim nostra non fuit ex impostura, neque ex impuritate, neque cum dolo:

4 Sed sicut probati fuimus à Deo quibus crederetur evangelium, ita loquimur, non ut hominibus placentes, sed Deo exploranti corda nostra.

5 Nec enim unquam sermone assentatorio usi sumus, sicut nostris, nec avaritiæ causa quicquam præteximus; Deus testis est.

6 Neque ex hominibus quærentes gloriam, nec à vobis, nec ab aliis, quum possemus vobis oneri esse ut apostoli Christi.

7 Sed fuimus mansueti in medio vestri, ut si nutrix foverit liberos suos:

8 Et ita cupidi vestri, gratum nobis erat impertiri vobis non solum evangelium Dei, sed etiam nostras ipsorum animas, quod chari nobis essetis.

I. Thessalonians.

but also in every place your faith to God-ward is spread abroad, so that we need not to speak any thing.

9 For they themselves shew of us, what manner of entering in we had unto you, and how ye turned to God from idols, to serve the living and true God,

10 And to wait for his Son from heaven, whom he raised from the dead even Jesus, which delivered us from the wrath to come.

C H A P. II.

For your selves, brethren, know our entrance in unto you, that it was not in vain.

2 But even after that we had suffered before, and were shamefully intreated, as ye know, at Philippi, we were bold in our God to speak unto you the gospel of God with much contention.

3 For our exhortation was not of deceit, nor of uncleanness, nor in guile:

4 But as we were allowed of God to be put in trust with the gospel, even so we speak, not as pleasing men, but God, which trieth our hearts.

5 For neither at any time used we flattering words, as ye know, nor a cloak of covetousness, God is witness.

6 Nor of men sought we glory, neither of you, nor yet of others; when we might have been burdensome, as the apostles of Christ.

7 But we were gentle among you, even as a nurse cherisheth her children:

8 So being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God onely, but also our own souls, because ye were dear unto us.

I. Thessalonians.

Cap. ii.

9 For ye remember, brethren, our labour and travel: for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God.

10 Ye are witnesses, and God also, how holily, and justly, and unblameably we behaved our selves among you that believe:

11 As you know, how we exhorted, and comforted, and charged every one of you, (as a father doth his children)

12 That ye would walk worthy of God, who hath called you unto his kingdom and glory.

13 For this cause also thank we God without ceasing, because when ye received the word of God which ye heard of us, ye received it not as the word of men, but (as it is in truth) the word of God, which effectually worketh also in you that believe.

14 For ye brethren, became followers of the churches of God, which in Judea are in Christ Jesus: for ye also have suffered like things of your own countreymen, even as they have of the Jews:

15 Who both killed the Lord Jesus, and their own prophets, and have persecuted us, and they please not God, and are contrary to all men:

16 Forbidding us to speak to the Gentiles, that they might be saved, to fill up their sins alway: for the wrath is come upon them to the uttermost.

17 But we, brethren, being taken from you for a short time in presence, not in heart, indeavoured the more abundantly to see your face with great desire.

18 Wherefore we would have come unto you (even I Paul) once and again: but Satan hindered us.

9 Meministis enim, fratres, laboris nostri ac ærumnæ: nocte enim ac die operando, ne cui vestrum oneri essemus, prædicamus apud vos evangelium Dei.

16 Vos testes estis & Deus, quomodo sancte & iuste & inculpate vobis, qui creditis, nos gesserimus.

11 Sicut nostis quomodo unumquemque vestrum, tanquam pater liberos suos, hortabamur & consolabamur,

12 Et obtestabamur ut ambularetis sicut convenit, Deo vocante vos ad suum regnum ac gloriam.

13 Propterea etiam nos gratias agimus Deo sine intermissione, quod acceptum de Deo sermonem quem audistis, ex nobis, exceperitis non ut sermonem hominum, sed (sicut est vere) ut Dei sermonem, qui etiam agit in vobis qui creditis.

14 Vos enim, fratres, imitatores facti estis ecclesiarum Dei quæ sunt in Judea in Christo Jesu, quippe qui eadem passistis & vos propriis tribulibus, prout & ipsæ à Judæis:

15 Qui etiam Dominum Jesum & proprios prophetas occiderunt, & nos exegerunt; neque Deo placent, & omnibus hominibus adversantur,

16 Prohibentes nos gentibus loqui ut serventur, ut semper compleant peccata sua: occupavit enim eos ira ad extremum usque.

17 Nos vero, fratres, orbatum vobis ad temporis momentum, conspectu, non animo, eo amplius studuimus videre faciem vestram, cum multo desiderio.

18 Ideo volumus venire ad vos (ego quidē Paulus) semel atque iterum, sed impeditur nos Satanas.

Cap. iii.

19 Nam quæ est nostra spes, aut gaudium, aut corona de qua glorier? annon & vos in conspectu Domini nostri Jesu Christi in ejus adventu?

20 Vos enim estis gloria nostra & gaudium.

C A P. III.

Quamobrem nos non amplius continentes, libuit nobis ut soli Athenis derelinqueremur,

2 Milimusque Timotheum fratrem nostrum, ac ministrum Dei & adiutorem nostrum in evangelio Christi, ad vos stabilendos & exhortandos super fide vestra :

3 Ut nemo commoveatur ob afflictiones istas, ipsi enim nostis ad id nos esse constitutos.

4 Etenim quum apud vos essemus, prædicebamur vobis fore ut affligeremur, quod & evenit, & nostis.

5 Quamobrem & ego non amplius me continens, misi eum ut cognoscerem fidem vestram : veritus ne quo modo tentasset vos tentator ille, & inanis reditus esset labor noster.

6 Nuper autem quum venisset Timotheus ad nos à vobis, & lætum nuncium nobis attulisset de fide & charitate vestra, quod bonam nostri memoriam retineatis, semper expetentes nos videre, sicut nos quoq; vos ;

7 Propterea consolationem accepimus, fratres, ex vobis in omni afflictione & necessitate nostra, per vestram fidem :

8. Nunc enim vivimus, si vos perstatis in Domino.

9 Quā enim gratiarū actionē possumus Deo rependere de vobis, super omni gaudio quo gaudeamus propter vos corā Deo nostro

I. Thessalonians.

19 For what is our hope, or joy, or crown of rejoicing? are not even ye in the presence of our Lord Jesus Christ at his coming?

20 For ye are our glory and joy.

CHAP. III.

Wherefore when we could no longer forbear, we thought it good to be left at Athens alone :

2 And sent Timotheus our brother and minister of God, and our fellow-labourer in the gospel of Christ, to establish you, and to comfort you concerning your faith :

3 That no man should be moved by these afflictions : for yourselves know that we are appointed thereunto.

4 For verily when we were with you, we told you before, that we should suffer tribulation, even as it came to passe, and ye know.

5 For this cause when I could no longer forbear, I sent to know your faith, lest by some means the tempter have tempted you, and our labour be in vain.

6 But now when Timotheus came from you unto us, and brought us good tidings of your faith and charitie, and that ye have good remembrance of us alwayes, desiring greatly to see us, as we also to see you :

7 Therefore, brethren, we were comforted over you in all our affliction and distresse by your faith :

8 For now we live, if ye stand fast in the Lord.

9 For what thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God,

to Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith?

11 Now God himself and our Father, and our Lord Jesus Christ direct our way unto you.

12 And the Lord make you to increase and abound in love one towards another, and towards all men, even as we do towards you:

13 To the end he may stablish your hearts unblameable in holiness before God even our Father, at the coming of our Lord Jesus Christ with all his saints.

CHAP. IV.

Furthermore then we beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk, and to please God, so ye would abound more and more.

2 For ye know what commandments we gave you by the Lord Jesus.

3 For this is the will of God, even your sanctification, that ye should abstain from fornication:

4 That every one of you should know how to possess his vessel in sanctification and honour:

5 Not in the lust of concupiscence, even as the Gentiles which know not God:

6 That no man go beyond and defraud his brother in any matter because that the Lord is the avenger of all such, as we also have forewarned you, and testified.

7 For God hath not called us unto uncleanness, but unto holiness.

8 He therefore that despiseth, despiseth not man but God, who hath also given unto us his holy Spirit.

9 But as touching brotherly love, ye need not that I write

10 Nocte ac die magis ac magis rogantes, ut videamus vestram faciem, & quæ desunt fidei vestræ supplicamus?

11 Ipse vero Deus & pater noster & Dominus noster Jesus Christus dirigat viam nostram ad vos.

12 Faxit autem Dominus ut audiores sitis & exundetis mutua inter vos charitate, & in omnes quemadmodum & nos in vos:

13 Ut corda vestra inculpata stabiliat in sanctimonia coram Deo & patre nostro, in adventum Domini nostri Jesu Christi cum omnibus sanctis suis.

CAP. IV.

Quod reliquum est igitur, fratres, rogamus vos & precamur per Dominum Jesum, ut sicut accepistis à nobis quomodo oporteat vos ambulare, & placere Deo, magis excellatis.

2 Nolitis enim quæ mandata dederimus vobis per Dominum Jesum.

3 Nam hæc est voluntas Dei, nempe sanctificatio vestri, id est, ut abstinere à fornicatione:

4 Ut sciat vestrum unusquisque suum vas possidere in sanctificatione & honore:

5 Non in morbo cupiditatis, sicut gentes quæ non noverunt Deum:

6 Et ut ne quis opprimat, & habeat quæstui in negotio fratrem suum; nam vindex est Dominus omnium istorum, sicut & ante diximus vobis, a severanter testificati sumus

7 Non enim vocavit nos Deus ad impuritatem, sed ad sanctificationem.

8 Proinde qui hæc aspernatur, non aspernatur hominem, sed Deum, qui etiam dedit nobis Spiritum suum sanctum.

9 Cæterum de fraterno amore non necesse habetis ut scribam vobis.

Cap. v.

vobis : ipsi namque divinitus docti estis ut diligatis alios.

10 Nam & facitis hoc erga cunctos fratres qui sunt in tota Macedonia : precamur autem vos, fratres, ut potius excelsatis ;

11 Et ambitiose contendatis quieti esse, & res vestras agere, ac operari propriis manibus vestris, sicut vobis mandavimus :

12 Ut vos geatis decenter erga extraneos, & nullius indigatis.

13 Nolim autem vos in ignorantia versari, fratres, quod ad eos attinet qui obdormierunt, ut ne contristemini, sicut & reliqui qui spem non habent :

14 Nam si credimus Jesum mortuum esse & resurrexisse, ita etiam Deus eos qui obdormierint in Jesu adducet cum eo.

15 Hoc enim vobis dicimus verbis Domini, fore ut nos vivi qui reliqui erimus in adventu Domini, non praveniamus eos qui obdormierint.

16 Nam ipse Dominus cum hortationis clamore, cum voce Archangeli, & cum Dei tuba, descendet à caelo ; & qui mortui fuerint in Christo, resurgent primum ;

17 Deinde nos vivi, qui reliqui erimus, rapiemur simul cum eis in nubes, in occursum Domini in aera ; & ita semper cum Domino erimus.

18 Itaque consolamini alios istis sermonibus.

C A P. V.

Porro de temporibus & opportunitatibus, fratres, non est necesse ut vobis scribatur.

I. Thessalonians.

unto you : for ye your selves are taught of God to love one another.

10 And indeed ye do it towards all the brethren, which are in all Macedonia : but we beseech you, brethren, that ye increase more and more :

11 And that ye study to be quiet, and to do your own business, and to work with your own hands, (as we commanded you.)

12 That ye may walk honestly towards them that are without, and that ye may have lack of nothing.

13 But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.

14 For if we believe that Jesus died, and rose again, even so them also which sleep in Jesus, will God bring with him.

15 For this we say unto you by the word of the Lord, that we which are alive, and remain unto the coming of the Lord, shall not prevent them which are asleep.

16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God : and the dead in Christ shall rise first.

17 Then we which are alive, and remain, shall be caught up together with them in the clouds, to meet the Lord in the air : and so shall we ever be with the Lord.

18 Wherefore comfort one another with these words.

C H A P. V.

But of the times and the seasons, brethren, ye have no need that I write unto you.

I. Thessalonians:

Cap. v.

2 For your selves know perfectly that the day of the Lord so cometh, as a thief in the night.

3 For when they shall say, Peace and safety: then sudden destruction cometh upon them, as travell upon a woman with childe, and they shall not escape.

4 But ye, brethren, are not in darknesse, that that day should overtake you as a thief.

5 Ye are all the children of light, and the children of the day: we are not of the night, nor of darknesse.

6 Therefore let us not sleep, as do others, but let us watch and be sober.

7 For they that sleep, sleep in the night, and they that be drunken, are drunken in the night.

8 But let us who are of the day, be sober, putting on the breastplate of faith and love, and for an helmet the hope of salvation.

9 For God hath not appointed us to wrath: but to obtain salvation by our Lord Jesus Christ,

10 Who died for us, that whether we wake or sleep, we should live together with him.

11 Wherefore comfort your selves together, and edifie one another, even as also ye do.

12 And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you;

13 And to esteem them very highly in love for their works sake. And be at peace among your selves.

14 Now we exhort you, brethren, warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward all men.

15 See that none render evil for evil unto any man: but

2 Ipsi enim penitus scitis diem illum Domini, ut fur nocte venit, ita venturum esse.

3 Quum enim dicent, pax est & securitas, tunc repentinum eis instat exitium, sicuti dolor partus mulieri gravidæ, & nequaquam effugient.

4 At vos, fratres, non estis in tenebris, ut dies ille vos, tanquam fur, deprehendat.

5 Omnes vos filii lucis estis, ac filii diei: non sumus filii noctis, neque tenebrarum.

6 Nempe igitur ne dormiamus ut reliqui, sed vigilemus & sobrii simus.

7 Nam qui dormiunt, noctu dormiunt; & qui inebriantur, noctu sunt ebrii.

8 At nos qui sumus diei, sobrii simus. induti thorace fidei & charitatis; & pro galea, spe salutis.

9 Nam non constituit nos Deus ad iram, sed ad salutem obtinendam per Dominum nostrum Jesum Christum,

10 Qui mortuus est pro nobis, ut live vigilemus, live dormiamus, simul cum eo vivamus.

11 Quapropter adhortamini alii alios, & edificate singuli singulos, sicut & facitis.

12 Rogamus autem vos, fratres, ut agnoscatis eos qui laborant inter vos, & præsent vobis in Domino, & admonent vos:

13 Et eos supra modum charos ducatis, propter opus ipsorum. Pacem colite inter vos mutuo.

14 Precamur autem vos, fratres, admonete inordinatos, consolamini eos qui pusillo animo sunt, sublevate infirmos, iram cohibete erga omnes.

15 Videte ne quis malum pro malo cupiam reddat.

sed

Cap. v.

sed beneficentiam semper secta-
mini, tum inter vos mutuo, tum
erga omnes.

16 Semper gaudere.

17 Sine intermissione orate.

18 In omnibus gratias agite :
hæc enim est voluntas Dei per
Christum Jesum erga vos.

19 Spiritum ne extinguite.

20 Prophetias ne pro nihilo
habete ?

21 Omnia explore : quod
bonum fuerit retinete.

22 Ab omni specie mali ab-
stinete.

23 Ipse autem Deus pacis
sanctificet vos totos : & inte-
ger vester spiritus & anima &
corpus inculcate in adventum
Domini nostri Jesu Christi
conserventur.

24 Fidelis est qui vocavit vos,
qui etiam id efficiet.

25 Fratres, orate pro nobis.

26 Salutate fratres omnes
cum osculo sancto.

27 Adjuro vos per Domi-
num, ut recitetur hæc epistola
omnibus sanctis fratribus.

28 Gratia Domini nostri
Jesu Christi sit vobiscum.
Amen.

Ad Thessalonicenses
prima scripta fuit
Athenis.

I. Thessalonians.

ever follow that which is good,
both among your selves, and to all
men.

16 Rejoyce evermore.

17 Pray without ceasing.

18 In every thing give thanks :
for this is the will of God in
Christ Jesus, concerning y. u.

19 Quench not the Spirit.

20 Despise not Prophecy-
ings.

21 Prove all things, hold fast
that which is good.

22 Abstain from all appea-
rance of evil.

23 And the very God of peace
sanctifie you wholly : and I pray
God your whole spirit and soul
and body be preserved blame-
lesse unto the coming of our Lord
Jesus Christ.

24 Faithful is he that calleth
you, who also will do it.

25 Brethren, pray for us.

26 Greet all the brethren with
a holy kisse.

27 I charge you by the Lord,
that this epistle be read unto all
the holy brethren.

28 The grace of our Lord
Jesus Christ be with you.
Amen.

¶ The first epistle unto the
Thessalonians was written
from Athens.

The second Epistle of
PAUL the Apostle
to the
THESSALONIANS.

PAULI Apostoli
Epistola ad
THESSALONICENSES
posterior.

CHAP. I.

CAPUT I.

PAUL and Silvanus, and
Timothew, unto the
church of the Thessalo-
nians, in God our Fa-
ther, and the Lord
Jesus Christ;

2 Grace unto you, and peace
from God our Father, and the
Lord Jesus Christ.

3 We are bound to thank God
alwaies for you, brethren, as it is
meet, because that your faith
groweth exceedingly, and the
charitie of every one of you all
towards each other aboundeth:

4 So that we our selves
glory in you in the churches
of God, for your patience and
faith in all your persecutions
and tribulations that ye en-
dure.

5 Which is a manifest token
of the righteous judgement of God,
that ye may be counted worthy of
the kingdom of God, for which ye
also suffer.

6 Seeing it is a righteous thing
with God to recompense tribula-
tion to them that trouble you:

7 And to you who are troubled,

PAulus & Silvanus
& Timotheus eccle-
sia Thessalonicen-
sum, quæ est in Deo
Patre nostro, & Do-
mino Jesu Christo;

2 Gratia sit vobis & pax à
Deo Patre nostro, & Domino
Jesu Christo.

3 Gratiâs agere debemus Deo
semper de vobis, fratres, ut par-
est, quod vehementer augeſcat
fides vestra, & abundet mutua
uniuscujusque omnium vestrum
charitas:

4 Adeo ut nos ipsi de vobis
gloriamur apud ecclesias Dei,
id est, super tolerantia vestra,
& fide in omnibus persecutio-
nibus vestris & afflictionibus
quas suffertis:

5 Quæ res indicium
est justi judicii Dei, ut
digni habeamini regno Dei,
pro quo etiam ista pati-
mini:

6 Siquidem justum est apud
Deum vicissim reddere iis qui
affligunt vos, afflictionem;

7 Vobis vero qui affligimini,
relaxa-

Cap. ii.

II. Theſſalonians.

relaxationem nobiſcum, in revelatione Domini Jeſu de cælo, cum angelis ſuis potentibus,

8 Cum igne flammante, infligens ultionem iis qui Deum neſciunt, neque auſculant evangelio Domini noſtri Jeſu Chriſti :

9 Qui pœnam pendent æterni exitii, expulſi à facie Domini & gloria virum ipſius :

10 Quum venerit ut glorificetur in ſanctis ſuis, & admirandus fiat in credentibus omnibus (quod fides habita fuerit testimonio noſtro apud vos) in die illo.

11 Cujus etiam rei gratia oramus ſemper pro vobis, ut vos dignetur iſta vocatione Deus noſter, & compleat omnem ſuæ bonitatis gratuitam benevolentiam, & opus fidei potenter :

12 Ut glorificetur nomen Domini noſtri Jeſu Chriſti in vobis, & vos in eo, ex gratia Dei noſtri, & Domini Jeſu Chriſti.

C A P. II.

Rogamus autem vos, fratres, per adventum Domini noſtri Jeſu Chriſti, & noſtri ad eum aggregationem.

2 Ne cito à mente dimoveamini, neque terreamini, neque per ſpiritum, neque per ſermonem, neque per epiſtolam tanquam per nos ſcriptam, quaſi iſtet dies ille Chriſti.

3 Nequis vos ſeducat ullo modo: Non enim adveniet dies Chriſti, quin venerit defectio prius, & revelatur: fuit homo ille peccati, filius, inquam, ille perditioni,

4 Seſe opponens ille & efferens ſupra quicquid dicitur Deus, aut numen: adeo ut in templo Dei tanquam Deus ſedeat, præ ſe ferens ſe eſſe Deum,

reſt with us, when the Lord Jeſus ſhall be revealed from heaven, with his mighty angels,

8 In flaming fire, taking vengeance on them that know not God, and that obey not the goſpel of our Lord Jeſus Chriſt.

9 Who ſhall be puniſhed with everlaſting deſtruction from the preſence of the Lord, and from the glory of his power:

10 When he ſhall come to be glorified in his ſaints, and to be admired in all them that believe, (becauſe our testimony among you was believed) in that day.

11 Wherefore alſo we pray alwayes for you, that our God would count you worthy of this calling, and fulfill all the good pleaſure of his goodneſſe, and the work of faith with power.

12 That the Name of our Lord Jeſus Chriſt may be glorified in you, and ye in him, according to the grace of our God, and the Lord Jeſus Chriſt.

C H A P. II.

Now we beſeech you, brethren, by the coming of our Lord Jeſus Chriſt, and by our gathering together unto him,

2 That ye be not ſoon ſhaken in minde, or be troubled, neither by ſpirit, nor by word, nor by letter, as from us, as that the day of Chriſt is at hand.

3 Let no man deceive you by any means: for that day ſhal not come, except there come a falling away firſt, and that man of ſin be revealed, the ſon of perdition: 4 Who oppoſeth and exalteth himſelf above all that is called God, or that is worſhipped: ſo that he as God ſitteth in the temple of God, ſhewing himſelf that he is God,

5 Remem

II. Thessalonians.

Cap. ii:

5 Remember ye not, that when I was yet with you, I told you these things?

6 And now ye know what withholdeth, that he might be revealed in his time.

7 For the mystery of iniquity doth already work: onely he who now letteth, will let, until he be taken out of the way.

8 And then shall that wicked be revealed, whom the Lord shal consume with the spirit of his mouth, and shall destroy with the brightnesse of his coming:

9 Even him whose coming is after the working of Satan, with all power, and signes, and lying wonders,

10 And with all deceiveablenesse of unrighteousnesse, in them that perish; because they received not the love of the truth, that they might be saved.

11 And for this cause God shall send them strong delusions, that they should believe a lye:

12 That they all might be damned, who believed not the truth, but had pleasure in unrighteousnesse.

13 But we are bound to give thanks alway to God for you, brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation, through sanctification of the Spirit, and belief of the truth,

14 Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.

15 Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle.

16 Now our Lord Jesus Christ himself, and God even our

5 Annon meministis me, quando adhuc essem. apud vos, hoc dixisse vobis?

6 Nunc vero quid eum retineat nosis, ut is suo præstituto tempore reveletur.

7 Jam enim peragitur mysterium impietatis hujus: tantum qui nunc obstat, obstabit usque dum è medio sublati fuerit.

8 Et tunc revelabitur scelestus ille, quem Dominus absumet spiritu oris sui & illustri adventu suo abolabit:

9 Illum, inquam, cujus adventus ex illa vi efficaci Satanae, cum omni potentia, & signis ac prodigiis mendacibus;

10 Et cum omni seductione injustitiae in iis qui pereunt: propterea quod amorem veritatis non receperunt ut salvi fierent.

11 Ideo igitur mittet eis Deus efficaciam erroris, ut credant mendacio:

12 Ut damnentur omnes qui non crediderint veritati, sed acquieverint in injustitia.

13 Nos autem debemus gratias agere Deo semper de vobis, fratres dilecti à Domino, quod elegerit vos Deus ab initio ad salutem per sanctificationem Spiritus, & fidem habitam veritati.

14 Quo vocavit vos per evangelium nostrum, ad acquirendam gloriam Domini nostri Jesu Christi.

15 Nempe igitur, fratres, perstete, & retinete traditionem doctrinam, quam edocti estis & per sermonem, & per epistolam nostram.

16 Ipse vero Dominus noster Jesus Christus, & Deus ac Pater

Cap. iij:

ater noster, qui dilexit nos,
dedit consolationem æter-
nam & spem bonam per gra-
tiam,
17 Consoletur vestra corda,
& stabiliat vos in omni sermone
opere bono.

C A P. III.

QUOD reliquum est, orate,
fratres, pro nobis, ut ser-
mo Domini currat & glorifice-
tur sicut & apud vos :

2 Et ut eripiamur à protervis
& sceleratis hominibus : non
nimis omnium est fide.

3 Sed fidelis est Dominus,
qui stabiliet vos & custodiet
vobis illo improbo.

4 Confidimus autem in Do-
mino de vobis, vos, quæ man-
damus vobis, & facere & fa-
ciaturos esse.

5 Dominus vero dirigat ve-
stra corda ad Dei charitatem,
& Christi patientem expecta-
tionem.

6 Denunciamus autem vo-
bis, fratres, in nomine Domini
nostri Jesu Christi, ut subdu-
catis vos ab omni fratre qui
inordinate ambulat, & non ex
tradita doctrina quam accepit
a nobis.

7 Nam ipsi scitis quomodo
oporteat nos imitari : quoni-
am non inordinate nos gessi-
mus inter vos.

8 Neque gratis panem edi-
mus acceptum, à quoquam : sed
cum labore & ærumna nocte
& die operantes, ne cui vestrum
oneri essemus.

9 Non quod nobis id non li-
ceat : sed ut nosmetipsos pro
exemplari præbeamus vobis ad
nos imitandos.

10 Etenim quum essemus apud
vos, hoc demandabamus vobis :

II. Thessalonians.

Father, which hath loved us, and
hath given us everlasting con-
solation, and good hope through
grace,

17 Comfort your hearts, and
stablish you in every good word
and work.

C H A P. III.

Finally, brethren, pray for us,
that the word of the Lord
may have free course, and be glo-
rified even as it is with you :

2 And that we may be delivered
from unreasonable and wicked
men : for all men have not faith.

3 But the Lord is faithful, who
shall stablish you, and keep you
from evil.

4 And we have confidence in
the Lord touching you, that ye
both do and will do the things
which we command you.

5 And the Lord direct your
hearts into the love of God, and
into the patient waiting for
Christ.

6 Now we command you bre-
thren, in the Name of our Lord
Jesus Christ, that ye withdraw
your selves from every brother
that walketh disorderly, and not
after the tradition which he re-
ceived of us.

7 For your selves know how ye
ought to follow us, for we be-
haved not our selves disorderly
among you,

8 Neither did we eat any mans
bread for nought : but wrought
with labour and travel night and
day, that we might not be charge-
able to any of you.

9 Not because we have not
power, but to make our selves
an ensample unto you to follow
us.

10 For even when we were with
you, this we commanded you ;
that

II. Thessalonians.

Cap. iii.

that if any would not work, neither should he eat.

11 For we hear that there are some which walk among you disorderly, working not at all, but are busie-bodies.

12 Now them that are such, we command and exhort by our Lord Jesus Christ, that with quietnesse they work, and eat their own bread.

13 But ye, brethren, be not weary in well doing.

14 And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed.

15 Yet count him not as an enemy, but admonish him as a brother.

16 Now the Lord of peace himself give you peace alwayes, by all means. The Lord be with you all.

17 The salutation of Paul with mine own hand, which is the token in every epistle: so I write.

18 The grace of our Lord Jesus Christ be with you all. Amen.

¶ The second epistle to the Thessalonians was written from Athens.

quod si quis nolit operari, etiam non edito.

11 Audivimus enim quosdam ambulare inter vos inordinatè, nihil agentes, sed inaniter satagentes.

12 Iis autem qui sunt istius modi mandamus, & precamur per Dominum nostrum Jesum Christum, ut cum quiete operantes suo pane vescantur.

13 Vos autem, fratres, ne segnescite in benefaciendo.

14 Quod si quis non auscultat nostro per epistolam sermone, hunc notate; & ne commercium habete cum eo, ut erubescat.

15 Neque ut inimicum ducite, sed admonete ut fratrem.

16 Ipse autem Dominus pax semper det vobis pacem omni modo. Dominus sit cum omnibus vobis.

17 Salutatio, mea manu, Pauli, quod est signum in omni epistola: nunc scribo,

18 Gratia Domini nostri Jesu Christi sit cum omnibus vobis. Amen.

Ad Thessalonicenses
secunda missa fuit
Athenis.

PAULI Apostoli The first Epistle of PAUL
 Epistola ad the Apostle to
 TIMOTHEUM. I. TIMOTHIE.

CAPUT I.

P Aulus apostolus Jesu Christi ex imperio Dei servatoris nostri, & Domini Jesu Christi,

spei nostræ,
 2 Timotheo germano filio in fide; Gratia sit tibi, misericordia, & pax à Deo patre nostro, & Christo Jesu Domino nostro.

3 Sicut te sum precatus ut permaneres Ephesi, quum proficiscerer in Macedoniam, vide, ut denuncies quibusdam ne diversam doctrinam doceant;

4 Nec attendant *animum* fabulis & genealogiis nunquam finiendis, quæ potius quæstiones præbent quam ædificationem Dei quæ est per fidem.

5 Porro, finis mandati est charitas ex mundo corde, & conscientia bona, & fide minime simulata.

6 A quibus nonnulli ut à scopo aberrantes, diverterunt ad vaniloquentiam:

7 Volentes esse legis doctores, quum non intelligant quæ loquuntur, nec ea de quibus asseverant.

8 Scimus autem bonam esse legem, si quis ea legitime utatur.

9 Hoc sciens, nempe legem

CHAP. I.

P Aul an apostle of Jesus Christ, by the commandment of God our Saviour, and Lord Jesus Christ, which is our hope;

2 Unto Timothy, my own son in the faith: grace, mercy, and peace from God our Father, and Jesus Christ our Lord.

3 As I besought thee to abide still at Ephesus when I went into Macedonia, that thou mightest charge some that they teach no other doctrine.

4 Neither give heed to fables, and endlesse genealogies, which minister questions, rather then godly edifying, which is in faith: so do:

5 Now the end of the commandment is charity, out of a pure heart, and of a good conscience, and of faith unfeigned:

6 From which some having swerved, have turned aside unto vain jangling;

7 Desiring to be teachers of the law, understanding neither what they say, nor whereof they affirm.

8 But we know that the law is good, if a man use it lawfully:

9 Knowing this, that the law is

is not made for a righteous man, but for the lawlesse and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers, and murderers of mothers, for manslayers,

10 For whoremongers, for them that defile themselves with mankind, for men-stealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine,

11 According to the glorious gospel of the blessed God, which was committed to my trust.

12 And I thank Christ Jesus our Lord, who hath enabled me: for that he counted me faithful, putting me into the ministry,

13 Who was before a blasphemer, and a persecutor, and injurious. But I obtained mercy, because I did it ignorantly, in unbelief.

14 And the grace of our Lord was exceeding abundant, with faith and love which is in Christ Jesus.

15 This is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief.

16 Howbeit, for this cause I obtained mercy, that in me first Jesus Christ might shew forth all long-suffering, for a pattern to them which should hereafter believe on him to life everlasting.

17 Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory, for ever and ever. Amen.

18 This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare:

justo positam non esse, sed sceleratis & subijci nefcis, impiis & peccatoribus, nefariis & profanis, parricidis & matricidis, homicidis,

10 Scortatoribus, masculorum concubitoribus, plagiaris, mendacibus, perjuraribus, & si quid aliud est quod sanæ doctrinæ sit oppositum:

11 Quæ est secundum gloriosum evangelium beati Dei, quod concreditum est mihi.

12 Gratiam igitur illi habeo qui corroboravit me, id est; Christo Jesu Domino nostro, quod me fidum duxerit, ut qui me in ministerio constituerit:

13 Qui prius eram blasphemus & persecutor & contumeliosus; sed mei misertus est. Nam ignorans id faciebam; nempe fidei expers.

14 Superabundavit autem gratia illa Domini nostri cum fide & dilectione in Christo Jesu.

15 Certus est hic sermo, & dignus modus omnibus qui recipiatur, Christum Jesum venisse in mundum ut peccatores servaret, quorum primus sum ego.

16 Verum ideo misertus est mei, ut in me primo ostenderet Jesus Christus omnem clementiam, ut essem exemplar credituris in eum ad vitam æternam.

17 Regi autem æternæ, incorruptibili, invisibili, solisipienti Deo honor sit & gloria in secula seculorum. Amen.

18 Hoc mandatum commendo tibi, fili Timothee, nempe ut secundum prægressas de te prophetias, milites per eas bonam illam militiam;

Cap. ii.

I. Timothy:

19 Retinens fidem & bonam conscientiam ; qua expulsa, nonnulli naufragium fidei fecerunt.

20 Ex quibus est Hymenæus & Alexander : quos tradidi Sarranæ, ut castigati discerent non blasphemare.

C A P. II.

Adhortor igitur ante omnia ut fiant deprecationes, preces, interpellationes, gratiarum actiones pro quibusvis hominibus ;

2 Pro regibus & quibusvis in eminentia constitutis : ut tranquillam ac quietam vitam degamus cum omni pietate & veneratione.

3 Nam hoc bonum est & acceptum in conspectu servatoris nostri Dei,

4 Qui quosvis homines vult servari, & ad agnitionem veritatis venire.

5 Unus enim est Deus, unus etiam mediator Dei & hominum, homo Christus Jesus ;

6 Qui sese ipse dedit redemptionis pretium pro quibusvis, Christum inquam, testimonium illud prestitum suis temporibus destinatum.

7 Cujus constitutus sum ego orator & apostolus (veritatem dico per Christum, non mendacior) doctor, inquam, gentium cum fide ac veritate.

8 Volo igitur viros orare in quovis loco, puras manus attollentes absque ira & disceptatione.

9 Itidem & mulieres amantissime cum honesto, cum verecundia & modestia ornare sese, non cincinnis, vel auro, vel margaritis, vel pretioso vestitu ;

10 Sed (quod decet mulieres pietatem in Deum spondentes) operibus bonis.

19 Holding faith, and a good conscience, which some having put away, concerning faith have made shipwreck.

20 Of whom is Hymeneus and Alexander, whom I have delivered unto Satan, that they may learn not to blaspheme.

CHAP. II.

I Exhort therefore, that first of all, supplications, prayers, intercessions, and giving of thanks be made for all men :

2 For kings, and for all that are in authority, that we may lead a quiet and peaceable life in all godliness and honesty.

3 For this is good and acceptable in the sight of God our Saviour :

4 Who will have all men to be saved, and to come unto the knowledge of the truth.

5 For there is one God, and one Mediatour between God and men, the man Christ Jesus.

6 Who gave himself a ransom for all, to be testified in due time.

7 Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, and lye not) a teacher of the Gentiles in faith and verity.

8 I will therefore that men pray every where, lifting up holy hands, without wrath and doubting.

9 In like manner also, that women adorn themselves in modest apparel, with shamefastness and sobriety : not with broidred hair, or gold, or pearls, or costly array ;

10 But (which becometh women professing godliness) with good works.

I. Timothy.

Cap. iii.

11 Let the woman learn in silence with all subjection.

12 But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.

13 For Adam was first formed, then Eve.

14 And Adam was not deceived, but the woman being deceived was in the transgression.

15 Notwithstanding she shall be saved in child-bearing, if they continue in faith and charity, and holiness with sobriety.

CHAP. III.

This is a true saying, If a man desire the office of a bishop, he desireth a good work.

2 A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach;

3 Not given to wine, no striker, not greedy of filthy lucre, but patient, not a brawler, not covetous;

4 One that ruleth well his own house, having his children in subjection with all gravity.

5 (For if a man know not how to rule his own house, how shall he take care of the church of God ?)

6 Not a novice, lest being lifted up with pride, he fall into the condemnation of the devil :

7 Moreover, he must have a good report of them which are without, lest he fall into reproach, and the snare of the devil.

8 Likewise must the deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre,

9 Holding the mystery of the faith in a pure conscience.

11 Mulier cum silentio discito cum omni submissione.

12 Mulieri enim docere non permitto, neque auctoritatem usurpare in virum, sed mando ut sit in silentio.

13 Adamus enim prior formatus est, deinde Eva.

14 Et Adamus non fuit seductus; sed mulier seducta, causa transgressionis fuit.

15 Servabitur tamen liberos gignendo, si manserit in fide ac charitate, & sanctificatione cum modestia.

CAP. III.

Certus est hic sermo, Si quis episcopatum desiderat, præclarum opus desiderat.

2 Oportet igitur episcopum irreprehensum esse, unius uxoris virum, vigilantem, temperantem, compositum, hospitalem, aptum ad docendum;

3 Non vinosum, non percussorem, non turpem questum facientem; sed æquum, alienum à pugnis, alienum ab avaritia :

4 Qui suæ domui bene præsit, qui liberos habeat subditos cum omni honestate :

5 (Nam si quis propriæ domui præesse nescit, quomodo ecclesiam Dei curabit ?)

6 Non novitium, ne inflatus in criminationem incidat diaboli.

7 Oportet autem eum etiam bonum habere testimonium ab extraneis, ne in probum incidat & laqueum diaboli.

8 Diaconos itidem venerandos, non bilingues, non multo vino addictos, non turpem questum facientes,

9 Tenentes mysterium fidei in munda conscientia.

Cap. iv.

I. Timothy.

10 Atque hi etiam explorentur prius, deinde ministrent, si sint inculpati.

11 Uxores itidem eorum oportet esse venerandas, non calumniatrices, sobrias, fidas in omnibus.

12 Diaconi sint unius uxoris mariti, qui liberis bene præsint, & propriis domibus.

13 Nam qui bene ministraverint, gradum sibi bonum acquirunt, & multam loquendi libertatem per fidem quæ est in Christo Jesu.

14 Hæc tibi scribo, specians fore ut mox ad te veniam :

15 Quod si tardavero, ut tui oris quomodo oporteat in domo Dei versari, quæ est ecclesia Dei vivi, columna & stabilimentum veritatis.

16 Et sine dubio magnū est pietatis mysteriū ; Deus conspicuus factus est in carne, justificatus est in Spiritu, conspectus est ab angelis, prædicatus est Gentibus, sedes illi habita est in mundo, corpus receptus est in gloriam.

CAP. IV.

Spiritus autem diserte dicit, specians fore ut posterioribus prædicationis temporibus desciscant quidam à fide, attentis spiritibus receptoribus, ac doctrinis demoniorum.

2 Per hypocrisin falsiloquorum, quorum conscientia cavetorio resecta est.

3 Prohibentium contrahere patrimonium, jubentium abstinere à cibis quos Deus condidit ad participandum cum gratia, et actione, fidelibus, & iis qui norunt veritatem.

10 And let these also first be proved, then let them use the office of a deacon, being found blamelesse.

11 Even so must their wives be grave, not slanderers, sober, faithful in all things.

12 Let the deacons be the husbands of one wife, ruling their children and their own houses well.

13 For they that have used the office of a deacon well, purchase to themselves a good degree, and great boldnesse in the faith, which is in Christ Jesus.

14 These things write I unto thee, hoping to come unto thee shortly.

15 But if I tarry long, that thou mayest know how thou oughtest to behave thy self in the house of God, which is the church of the living God, the pillar and ground of the truth.

16 And without controversie, great is the mystery of godlinesse : God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

CHAP. IV.

NOW the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils :

2 Speaking lies in hypocrisie, having their conscience seared with a hot iron :

3 Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth.

I. Timothy.

4 For every creature of God is good, and nothing to be refused, if it be received with thanksgiving :

5 For it is sanctified by the word of God, and prayer.

6 If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith, and of good doctrine, whereunto thou hast attained.

7 But refuse profane and old wives fables, and exercise thyself rather unto godliness.

8 For bodily exercise profiteeth little, but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.

9 This is a faithful saying, and worthy of all acceptation :

10 For therefore we both labour, and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe.

11 These things command and teach.

12 Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.

13 Till I come, give attendance to reading, to exhortation, to doctrine.

14 Neglect not the gift that is in thee, which was given thee by prophesie, with the laying on of the hands of the presbyterie.

15 Meditate upon these things, give thyself wholly to them, that thy profiting may appear to all.

16 Take heed unto thyself, and unto thy doctrine : continue in them,

Cap. iv.

4 Nam quicquid condidit Deus, bonum est : nec quicquam rejiciendum est, si cum gratiarum actione sumatur :

5 Sanctificatur enim per verbum Dei & preces.

6 Hoc si subjeceris fratribus bonus eris minister Jesu Christi, innutritus in sermonibus fidei, & præclaræ doctrinæ, quam affectatus es.

7 Cæterum profanas & aniles fabulas avertere ; sed exercere te ipsum ad pietatem.

8 Nam corporalis exercitatio ad pauca utilis est ; at pietas ad omnia utilis est, ut quæ promissionem habeat vitæ præsentis ac futuræ.

9 Certus est hic sermo, & omnibus modis dignus qui recipiatur.

10 Nam idcirco etiam fatigamur, & convitiis afficimur, quod speremus in Deo vivo, qui est conservator omnium hominum, maxime vero fidelium.

11 Hæc denuncia & doce.

12 Nemo, tuam juventutem contemnat, sed esto exemplar fidelium in sermone, in conversatione, in charitate, in spiritu, in fide, in castitate.

13 Interim dum venio, intentus esto lectioni, exhortationi, doctrinæ.

14 Ne negligito donum quod in te est, quod datum est tibi per prophetiam, cum impositione manuum presbyterii.

15 Hæc meditare, in his esto, ut tuus profectus manifestus sit inter omnes.

16 Intentus esto tibi ipsi & doctrinæ, & permane in istis :

Cap. v.

I. Timothy.

Et enim si feceris, & teipsum servabis, & eos qui te audierint.

for in doing this thou shalt both save thy self and them that hear thee.

CAP. V.

CHAP. V.

Seniorem ne increpato, sed hortare ut patrem; juniores, ut fratres;

REbuke not an elder, but treat him as a father, and the younger men as brethren:

2 Mulieres natu grandiores, ut matres; juniores, ut sorores, cum omni castitate.

2 The elder women as mothers, the younger as sisters, with all purity.

3 Viduas honora quæ vere viduæ sunt.

3 Honour widows that are widows indeed.

4 Quod si qua vidua liberos aut nepotes habet, discant prius in propriam domum pietatem exercere, & vicem rependere parentibus; hoc enim est honestum & acceptum in conspectu Dei.

4 But if any widow have children or nephews, let them learn first to shew piety at home, and to requite their parents: for that is good and acceptable before God.

5 Porro quæ vere vidua est ac sola relicta, sperat in Deo, & permanet in deprecationibus & precibus nocte ac die.

5 Now she that is a widow indeed, and desolate, trusteth in God: and continueth in supplications and prayers night and day.

6 At quæ lascivit, ea vivens mortua est.

But she that liveth in pleasure, is dead while she liveth.

7 Hæc igitur denunciato, ut sint irreprehensæ.

7 And these things give in charge, that they may be blamelesse.

8 Quod si quis suis & maxime domesticis non providet, fidem abnegavit, & est infidelis deterior.

8 But if any provide not for his own, and specially for those of his own house, he hath denied the faith and is worse then an infidel.

9 Vidua allegator non minor annis sexaginta, quæ fuerit unius viri uxoris,

9 Let not a widow be taken into the number under threescore years old, having been the wife of one man,

10 In operibus bonis bono testimonio ornata, si liberos educavit, si fuit hospitalis, si sanctorum pedes lavit, si afflictis subvenit, si omne bonum opus est assidue secuta.

10 Well reported of for good works, if she have brought up children, if she have lodged strangers, if she have washed the saints feet, if she have relieved the afflicted, if she have diligently followed every good work.

11 Porro juniores viduas rejice: postquam enim lascivierunt adversus Christum, nubere volunt;

11 But the younger widows refuse: for when they have begun to wax wanton against Christ, they will marry:

12 Damnamus, quod primam fidem irritam fecerint.

12 Having damnation, because they have cast off their first faith.

13 Simul autem etiam otiosæ

13 And withall they learn

to be idle, wandring about from house to house: and not onely idle, but tattlers also, and busie bodies, speaking things which they ought not.

14 I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully.

15 For some are already turned aside after Satan.

16 If any man or woman that believeth have widows, let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed.

17 Let the elders that rule well, be counted worthy of double honour, especially they who labour in the word and doctrine.

18 For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn, and, The labourer is worthy of his reward.

19 Against an elder receive not an accusation, but before two or three witnesses.

20 Them that sin, rebuke before all, that others also may fear.

21 I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partialitie.

22 Lay hands suddenly on no man, neither be partaker of other mens sins, keep thy self pure.

23 Drink no longer water, but use a little wine for thy stomachs sake, and thine often infirmities.

24 Some mens sins are open before-hand, going before to judgement: and some men they follow after.

esse discunt, circumeuntes domos: imo non solum otiosi sed etiam nugaces, & curiosi, garrientes quæ non oportet.

14 Velim igitur juniores nubere, liberos gignere, domum administrare, nullam occasionem dare adversario ad convitiandum.

15 Jam enim nonnullæ deflexerunt, sequutæ Satanam.

16 Quod si quis fidelis autem quæ fidelis habet viduas, suppeditato quantum sufficit, & non onerato Ecclesiam, ut iis quæ vere viduæ sunt subveniat.

17 Qui bene præsunt presbyteri, duplici honore digni habentur; maxime qui laborant in sermone & doctrina.

18 Dicit enim Scriptura, Bovitrituranti non obligabis os, & Dignus est operarius mercede sua.

19 Adversus presbyterum accusationem ne recipito, nisi si duobus aut tribus testibus.

20 Eos qui peccant, in conspectu omnium argue, ut & reliqui metuant.

21 Obtestor in conspectu Domini Jesu Christi, & electorum angelorum, ut hæc observes sine præjudicio, nihil faciens in alteram partem inclinando.

22 Manus cito ne cui imponas, neque communicato peccatis alienis. Temetipsum castum conserva.

23 Ne amplius esto abstemiens, sed vino pauculo utere, propter stomachum tuum, & crebra tuas infirmitates.

24 Quorundam hominum peccata ante manifesta sunt, præeuntia damnationi: quosdam vero subsequuntur.

Cap. vi.

25 Itidem & bona opera ante
manifesta sunt : & ea quæ
& curio
ecus habent, occultari non
possunt.

CAP. VI.

Quicumque sub iugo sunt
servi, suos dominos omni
honore dignos ducunto, ne
Dei nomen & doctrina blasphemetur.

2 Qui vero fideles habent
dominos, ne eos contemnant
quod fratres sint ; sed eo magis
inserviant, quod fideles
sint ac dilecti, qui beneficentiam
illam itidem capessunt.
Hæc doce & exhortare.

3 Si quis diversam docet doctrinam,
neque accedit sanis
sermonibus Domini nostri Jesu
Christi, & ei quæ secundum
pietatem est doctrinæ,

4 Is inflatus est, nihil sciens,
sed insaniens circa quæstiones ac
pugnæ de verbis : ex quibus
nascitur invidia, lis, maledicentia,
suspiciones malæ,

5 Perversæ exercitationes hominum
mente corruptorum, &
qui privati sunt veritate, & quæ
stui habent pietatem : abscedite
ab eis qui ejusmodi sunt.

6 Est autem quæstus magnus pietatis
cum animo sua sorte contento.

7 Nihil enim intulimus in
mundum, videlicet nec efferre
quicquam possumus.

8 Sed habentes alimenta, &
quibus tegamur, hæc nobis satis
erunt.

9 Qui vero volunt ditescere, incidunt
in tentationem & laqueum,
& cupiditates multas amentes &
dānosas, quæ demergunt homines
in exitium & perniciem.

10 Siquidem radix omnium
malorum est amor pecuniæ :
quam quidam dum appetunt,

1. Timothy.

25 Likewise also the good
works of some are manifest before-
hand, and they that are
otherwise cannot be hid.

CHAP. VI.

Let as many servants as are
under the yoke, count their
own masters worthy of all honour,
that the Name of God and his
doctrine be not blasphemed.

2 And they that have believing
masters, let them not despise
them because they are brethren :
but rather do them service, be-
cause they are faithful & beloved,
partakers of the benefit. These
things teach and exhort.

3 If any man teach otherwise, &
consent not to wholesome words,
even the words of our Lord Jesus
Christ, and to the doctrine which
is according to godliness :

4 He is proud, knowing nothing,
but doting about questions
and strifes of words, whereof
cometh envy, strife, railings, evil
surmisings,

5 Perverse disputings of men
of corrupt minds, and destitute
of the truth, supposing that gain
is godliness: from such withdraw
thyself.

6 But godliness with contentment
is great gain.

7 For we brought nothing into
this world, and it is certain we
can carry nothing out.

8 And having food and raiment,
let us be therewith content.

9 But they that will be rich, fall
into temptation, and a snare, and
into many foolish and hurtful
lusts, which drown men in destruction
and perdition.

10 For the love of money
is the root of all evil, which
while some coveted after,

they have erred from the faith, and pierced themselves thorow with many sorrows.

11 But thou, O man of God, flee these things: and follow after righteousness, godliness, faith, love, patience, meekness.

12 Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.

13 I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession,

14 That thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ.

15 Which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords:

16 Who only hath immortality, dwelling in the light which no man can approach unto, whom no man hath seen, nor can see, to whom be honour and power everlasting. Amen.

17 Charge them that are rich in this world, that they be not high minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy.

18 That they do good, that they be rich in good works, ready to distribute, willing to communicate:

19 Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.

aberrarunt à fide, & seipsos undique transfixerunt doloribus multis.

11 Tu vero, ô homo Dei, ista fuge: sectare autem justitiam, pietatem, fidem, charitatem, tolerantiam, lenitatem.

12 Decerta præclarum illud certamen fidei: apprehende vitam æternam, ad quam & vocatus es, & professus præclaram illam professionem in conspectu multorum testimonium.

13 Mando tibi coram Deo qui vivificat omnia, & Jesu Christo, qui testatam fecit coram Pontio Pilato præclaram illam professionem,

14 Ut observes hanc præceptionem, incontaminatus & irreprehensus, usque ad illustrem illum adventum Domini nostri Jesu Christi;

15 Quem præstitutis temporibus suis ostendit ille beatus & solus Princeps, Rex ille regum, & Dominus dominorum;

16 Qui solus habet immortalitatem, lucem habitans inaccessam, quem vidit nemo hominum, neque videre potest: cui honor & robur æternum. Amen.

17 Iis qui divites sunt in hoc seculo, denuncia ne efferantur animo, neque spem ponant in divitiis incertis, sed in illo Deo vivo, qui præbet nobis omnia copiose ad fruendum:

18 Ut sint benefici, ut divites sint operibus bonis, faciles ad impertiendum, facili convictus,

19 Congerentes sibi pro thesauro fundamentum bonum in posterum, ut apprehendant æternam illam vitam.

Cap. i.

II. Timothy.

20 Timothee, depositum custodi, & avertere profanos illos a rebus inanibus clamores, & oppositiones falso nominatae otitiae :

21 Quam nonnulli praeseferentes, circa fidem aberrant a scopo. Gratia sit tecum. Amen.

Ad Timotheum prima missa fuit Laodicea, quae est metropolis Phrygiae Pacatiana.

20 O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called :

21 Which some professing, have erred concerning the faith. Grace be with thee. Amen.

The first to Timothy, was written from Laodicea, which is the chiefest city of Phrygia Pacatiana.

PAULI Apostoli } The 2d Epistle of PAUL
Epistola ad } the Apostle to
TIMOTHEUM II. } TIMOTHIE.

CAPUT I.

CHAP. I.

Paulus Apostolus Jesu Christi per voluntatem Dei, secundum promissionem vitae quae est in Christo Jesu.

2 Timotheo dilecto filio sit gratia, misericordia, pax a Deo Patre, & Christo Jesu Domino nostro.

3 Gratiam habeo Deo, quem colo a majoribus cum mundae conscientia, prout continuam tui memoriam teneo in deprecationibus meis nocte ac die,

4 Expetens te videre, tuarum lacrymarum, ut gaudio replear.

5 Memoria repetens eam quae in te est minime simulatam fidem, quae habitavit prius in

PAul an apostle of Jesus Christ, by the will of God, according to the promise of life, which is in Christ Jesus.

2 To Timothy my dearly beloved son, grace, mercy, and peace from God the Father, and Christ Jesus our Lord.

3 I thank God whom I serve from my forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day :

4 Greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy :

5 When I call to remembrance the unfeigned faith that is in thee, which dwelt first in

II. Timothy.

Cap i.

thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also.

6 Wherefore I put thee in remembrance that thou stir up the gift of God which is in thee, by the putting on of my hands.

7 For God hath not given us the spirit of fear, but of power, of love, and of a sound mind.

8 Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner, but be thou partaker of the afflictions of the gospel, according to the power of God:

9 Who hath saved us, and called us with an holy calling: not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began,

10 But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light, through the gospel:

11 Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles.

12 For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and I am persuaded that he is able to keep that which I have committed unto him against that day.

13 Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus.

14 That good thing which was committed unto thee, keep by the holy Ghost which dwelleth in us.

15 This thou knowest, that all they which are in Asia, be turned away from me, of whom are Phygellus and Hermogenes.

avia tua Loide, & matre tua Eunice; persuasus sum autem quod in te quoque.

6 Quam ob causam in memoriam revoco tibi ut exsuscites donum Dei quod est in te per impositionem manuum mearum.

7 Non enim dedit nobis Deus spiritum formidinis, sed roboris & charitatis, & sanitatis animi.

8 Ne igitur te pudeat testimonii Domini nostri, neque te pudeat mei, qui sum vinculus ipsius; sed esto particeps afflictionum Evangelii ex potentia Dei,

9 Qui servavit nos, & vocavit vocatione sancta; non ex operibus nostris sed ex suo proposito, & gratia, quæ data quidem est nobis in Christo Jesu ante tempora seculorum:

10 Sed facta nunc est manifesta per illustrem illum adventum servatoris nostri Jesu Christi, qui & mortem abolevit, & vitam ac incorruptibilitatem in lucem produxit per evangelium;

11 Cujus causa constitutus sum ego præco, & apostolus, ac doctor Gentium.

12 Quam ob causam & hæc patior; sed non pudeo: novi enim cui crediderim, & mihi persuasum est eum posse depositum meum in illum diem custodire.

13 Expressam formam tenetorum sanorum sermonum, quos à me audisti, cum fide & charitate quæ est in Christo Jesu.

14 Præclarum illum depositum custodi per Spiritum sanctum qui inhabitat in nobis.

15 Nosti hoc, quod se averterint à me omnes qui sunt in Asia; ex quibus est Phygellus & Hermogenes.

Cap. ii.

16 Præstet misericordiam Dominus Onesiphori familiæ: quoniam sæpe me recreavit, & catenam meam non erubuit.

17 Imo quum esset Romæ, studiosissime quæsit me, & invenit.

18 Det ei Dominus ut inveniat misericordiam apud Dominum in die illo: quam multa etiam Ephesi subministravit, tu optime nosti.

C A P. II.

TU igitur, fili mi, corrobora-
tor per gratiam quæ est in Christo Jesu.

2 Et quæ audisti à me inter multos testes, hæc committe fidis hominibus, qui sint idonei ad alios quoque docendos.

3 Tu igitur tolerans esto afflictionum, ut bonus miles Jesu Christi.

4 Nemo qui militat implicatur hujus vitæ negotiis, ut ei placeat à quo delectus est miles.

5 Quod si certet etiam aliquis, non coronatur nisi legitime certaverit.

6 Agricola oportet prius laborando fructus percipere.

7 Perpende quæ dico, Det igitur tibi Dominus intelligentiam in omnibus.

8 Memento Jesum Christum suscitatum fuisse ex mortuis, factum ex semine Davidis, secundum evangelium meum:

9 In quo vexor usque ad vincula ut facinorosus: sed sermo Dei non est vinculus.

10 Ideo omnia tolero

II. Timothy.

16 The Lord give mercy unto the house of Onesiphorus, for he oft refreshed me, and was not ashamed of my chain.

17 But when he was in Rome, he sought me out very diligently, and found me.

18 The Lord grant unto him that he may finde mercy of the Lord in that day: and in how many things he ministred unto me at Ephesus, thou knowest very well.

C H A P. II.

THou therefore my son, be strong in the grace that is in Christ Jesus.

2 And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.

3 Thou therefore endure hardness, as a good souldier of Jesus Christ.

4 No man that warreth entangleth himself with the affairs of this life, that he may please him who hath chosen him to be a souldier.

5 And if a man also strive for masteries, yet is he not crowned, except he strive lawfully.

6 The husbandman that laboureth must be first partaker of the fruits.

7 Consider what I say, and the Lord give thee understanding in all things.

8 Remember that Jesus Christ of the seed of David, was raised from the dead, according to my gospel.

9 Wherein I suffer trouble as an evil doer, even unto bonds: but the word of God is not bound.

10 Therefore I endure all things

for the elects sake, that they may also obtain the salvation which is in Christ Jesus, with eternal glory.

11 It is a faithful saying, For if we be dead with him, we shall also live with him:

12 If we suffer, we shall also reign with him, if we deny him, he also will deny us:

13 If we believe not, yet he abideth faithful, he cannot deny himself.

14 Of these things put them in remembrance, charging them before the Lord, that they strive not about words to no profit, but to the subverting of the hearers.

15 Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

16 But shun profane and vain babblings, for they will increase unto more ungodliness.

17 And their word will eat as doth a canker: of whom is Hymeneus and Philetus:

18 Who concerning the truth have erred, saying that the resurrection is past already: and overthrow the faith of some.

19 Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his, and, Let every one that nameth the name of Christ depart from iniquity.

20 But in a great house there are not onely vessels of gold, and of silver, but also of wood, and of earth: and some to honour, and some to dishonour.

21 If a man therefore putge himself from these, he shall be a vessel unto honour, sanctified and meet for the masters use, and prepared unto every good work.

propter electos, ut & ipsi salutem consequantur quæ est in Christo Jesu, cum gloria æterna.

11 Certus est hic sermo: nam si cum eo mortui sumus, cum eo etiam vivemus;

12 Si substituerimus, etiam conregnabimus; si abnegamus, & ille abnegabit nos;

13 Si infidi sumus, ille tamen fidus manet, negare seipsum non potest.

14 Hæc suggere, obtestans in conspectu Domini ne de verbis pugnent, quod nullam adfert utilitatem, imo auditores subvertit.

15 Stude teipsum probatum sistere Deo, operarium qui non erubescat, & qui recte sermonem veritatis secet.

16 Profanos autem illos de rebus inanibus cliores cohibe: ad majorem enim procedunt impietatem.

17 Et sermo eorum depascet ut gangræna: ex quibus est Hymeneus & Philetus:

18 Qui circa veritatem aberrarunt à scopo, dicentes resurrectionem jam esse factam: & subvertunt quorundam fidem.

19 Solidum tamen fundamentum Dei stat, habens sigillum hoc, Novit Dominus eos qui sunt sui: & Abscedat ab injustitia quisquis nominat nomen Christi.

20 Cæterum in magna domo non tantum sunt vasa aurea & argentea, sed etiam lignea ac testacea: & alia quidem ad decus, alia vero ad dedecus.

21 Si quis igitur sese ab his expurgarit, erit vas ad decus, sanctificatum, & accommodum usibus Domini, & ad omne opus bonum comparatum.

Cap.iii.

II. Timothy.

22 Juveniles autem cupiditates fuge : sed sectare justitiam, fidem, charitatem, pacem, cum his qui invocant Christum ex mundo corde.

23 Stultas autem & ineruditas illas quæstiones averfare, sciens eas gignere pugnas.

24 Servum autem Domini non oportet pugnare, sed mansuetum esse erga omnes, aptum ad docendum, tolerantem malos,

25 Cum lenitate erudientem eos qui contrario animo sunt affecti, expecturum num aliquando daturus sit eis Deus resipiscenciam ad agnitionem veritatis ;

26 Et lenitate mentis recepta evasuri ex diaboli laqueo, ab eo captivi facti ad ipsius libitum.

C A P. III.

Illud autem scito, fore ut extremis diebus instent tempora molesta.

2 Erunt enim homines sui amantes, avari, gloriosi, superbi, maledici, parentibus non obsequentes, ingrati, & prophani,

3 Charitatis expertes, implacabiles, calumniatores, intemperantes, immites, minime amantes bonorum,

4 Proditores, præcipites, inflati, voluptatum amantes potius quam amantes Dei,

5 Habentes formam pietatis, sed qui vim ejus abnegarint : istos igitur averfare.

6 Ex his enim sunt isti qui irrepunt in familias, & captivas ducunt mulierculas, cumulas peccatis, actas cupiditatibus variis ;

7 Semper discentes, sed quæ nunquam ad cognitionem veritatis venire possunt.

22 Flee also youthful lusts : but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart.

23 But foolish and unlearned questions avoid, knowing that they do gender strifes.

24 And the servant of the Lord must not strive : but be gentle unto all men, apt to teach, patient :

25 In meeknesse instructing those that oppose themselves, if God peradventure will give them repentance to the acknowledging of the truth :

26 And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.

CHAP. III.

THis know also, that in the last daies perilous times shall come.

2 For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,

3 Without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good,

4 Traitors, heady, high minded, lovers of pleasure, more then lovers of God ;

5 Having a form of godlinesse, but denying the power thereof : from such turn away.

6 For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts.

7 Ever learning, and never able to come to the knowledge of the truth.

II. Timothy.

Cap. iv.

8 Now as Jannes and Jambres withstood Moses, so do these also resist the truth : men of corrupt minds, reprobate concerning the faith.

9 But they shall proceed no further : for their folly shall be manifest unto all men, as theirs also was.

10 But thou hast fully known my doctrine, manner of life, purpose, faith, long-suffering, charity, patience,

11 Persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra, what persecutions I endured : but out of them all the Lord delivered me.

12 Yea, and all that will live godly in Christ Jesus, shall suffer persecution.

13 But evil men and seducers shall wax worse and worse, deceiving, and being deceived.

14 But continue thou in the things which thou hast learned, & hast been assured of, knowing of whom thou hast learned them :

15 And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus.

16 All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness :

17 That the man of God may be perfect, thoroughly furnished unto all good works.

CHAP. IV.

I Charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom :

8 Quemadmodum autem Jannes & Jambres obstiterunt Moysi, ita & hi obstant veritati, homines mente corrupti, rejectanei circa fidem.

9 Sed non procedent amplius : nam amentia istorum evidens erit omnibus, ut & illorum fuit

10 Tu vero assequutus es doctrinam meam, vitam meam, rationem, propositum, fidem, iram, combustionem, charitatem, tolerantiam.

11 Persecutiones, passiones, quæ mihi acciderunt Antiochiæ, Iconii, Lystris quas persecutiones sustinuerim ; sed ex omnibus eripuit me Dominus.

12 Sed & omnes qui volunt pie vivere in Christo Jesu, persecutionem patientur.

13 Improbi autem homines & impostores procedent in pejus, tum seducentes, tum seducti.

14 At tu maneto in iis quæ didicisti, & quæ tibi credita sunt, sciens à quo didiceris,

15 Teque à puero sacras literas novisse, quæ te possunt sapientem reddere ad salutem per fidem quæ est in Christo Jesu.

16 Tota Scriptura divinitus est inspirata, & utilis ad doctrinam, ad redargutionem, ad correctionem, ad disciplinam in iustitia ;

17 Ut perfectus sit homo Dei, ad omne opus bonum perfecte instructus.

CAP. IV.

O Btestor te igitur ego in conspectu Dei & Domini Jesu Christi, qui judicaturus est vivos & mortuos in illustri illo suo adventu & regno suo ;

Cap. iv.

2 Prædica sermonem illum, inſta tempeſtive, intempeſtive: argue, objurga, exhortare cum omni lenitate & doctrina.

3 Nam erit tempus quum ſanam doctrinam non ſuffere t; ſed auribus prurientes, ipſi ſibi ſecundum ſuas illas peculiareſ cupiditateſ coarervabunt doctores:

4 Et à veritate quidem aures avertent, ad fabulaſ vero divertent.

5 At tu vigila in omnibuſ, tolerans eſto afflictionum, opus perage Evangeliftæ, miniſterii tui plenam fidem facito.

6 Nam ego jam libor, & præſtitutum tempus meæ dimiſſionis inſtat.

7 Certamen illud præclarum decertavi, curſum peregi, fidem ſervavi.

8 Quod reliquum eſt, reſpoſita eſt mihi juſtitia corona, quam reddet mihi Dominuſ in illo die, juſtuſ ille judex: non ſolum autem mihi, ſed & omnibuſ qui expetiverint illuſtrem illum ipſiuſ adventum.

9 Stude mox ad me venire:

10 Nam Demaſ me deſeruit, amore inductuſ præſentis ſeculi, & profectuſ eſt Theſſalonicam; Creſcens in Galatiam, Tituſ in Dalmatiam:

11 Lucaſ mecum eſt ſoluſ. Marcum aſſumptum adduc tecum: eſt enim mihi perutiliſ ad miniſterium.

12 Porro Tythicuſ miſi Epheluſum.

13 Penulam quam reliqui Troade apud Carpuſ, adfer quum venieſ, & libroſ, maxime membranaſ.

II. Timothy.

2 Preach the word, be inſta in ſeaſon, out of ſeaſon, reprove, rebuke, exhort with all longſuffering and doctrine.

3 For the time will come when they will not endure ſound doctrine, but after their own luſts ſhall they heap to themſelveſ teachers, having itching ears.

4 And they ſhall turn away their ears from the truth, and ſhal be turned unto fableſ.

5 But watch thou in all thingſ, endure afflictionſ, do the work of an evangelift, make full proof of thy miniſtery.

6 For I am now ready to be offered, and the time of my departure iſ at hand.

7 I have fought a good fight, I have finiſhed my courſe, I have kept the faith.

8 Henceforth there iſ laid up for me a crown of righteouſneſſe, which the Lord the righteouſ Judge ſhall give me at that day: and not to me onely, but unto all them alſo that love hiſ appearing.

9 Do thy diligence to come ſhortly unto me.

10 For Demaſ hath forſaken me, having loved thiſ preſent world, and iſ departed unto Theſſalonica, Creſcens to Galatia, Tituſ unto Dalmatia.

11 Onely Luke iſ with me. Take Mark and bring him with thee: for he iſ profitable to me for the miniſtery.

12 And Tythicuſ have I ſent to Epheluſuſ.

13 The cloak that I left at Troaſ with Carpuſ, when thou comeſt, bring with thee, and the bookſ, but eſpecially the parchments.

14 Alexander

14 Alexander the coppersmith did me much evil, the Lord reward him according to his works.

15 Of whom be thou ware also, for he hath greatly withstood our words.

16 At my first answer no man stood with me, but all men forsook me : I pray God that it may not be laid to their charge.

17 Notwithstanding, the Lord stood with me, and strengthened me, that by me the preaching might be fully known, and that all the Gentiles might hear : and I was delivered out of the mouth of the lion.

18 And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom ; to whom be glory for ever and ever. Amen.

19 Salute Prisca and Aquila, and the household of Onesiphorus.

20 Erastus abode at Corinth : but Trophimus have I left at Miletum sick.

21 Do thy diligence to come before winter : Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren.

22 The Lord Jesus Christ be with thy spirit. Grace be with you. Amen.

¶ The second epistle unto Timothy, ordained the first bishop of the church of the Ephesians, was written from Rome, when Paul was brought before Nero the second time.

14 Alexander faber ærarii multa mala mihi exhibuit : reddat ei Dominus secundum factum ipsius.

15 Quem & tu cave : vehementer enim obstitit sermonibus nostris.

16 In prima mea defensione nemo mihi adfuit, sed omnes me deseruerunt : utinam ne hoc illis imputetur.

17 Sed Dominus mihi adfuit, & corroboravit me : ut per me certioraretur præconium quod audirent omnes Gentiles : & ereptus fui ex ore leonis.

18. Et eripiet me Dominus ab omni opere malo, servabitque regno suo cœlesti : cui gloria in secula seculorum. Amen.

19 Saluta Priscam & Aquilam, & Onesiphori familiam.

20 Erastus mansit Corinthi : Trophimum autem reliqui Mileti infirmum.

21 Stude venire ante hiemem. Salutat te Eubulus & Pudens & Linus & Claudia, & fratres omnes.

22 Dominus Jesus Christus sit cum spiritu tuo : Gratia sit vobiscum, Amen.

Scripta est Roma secunda ad Timotheum, qui primus Ephesi ordinatus fuit Episcopus, quum Paulus iterum sisteretur Cæsari Neroni.

PAULI Apostoli
Epistola ad
TITUM.

The Epistle of PAUL
to
TITUS.

CAPUT I.

CHAP. I.

PAulus servus Dei,
apostolus autem Jesu
Christi secundum fi-
dem electorum Dei,
& agnitionem veri-

tis quæ est secundum pie-
tatem;

2 Ad spem vitæ æternæ quam
promisit et Deus ille mentiri ne-
quius ante tempora seculorum,

3 Manifestam autem fecit
fidelitatis temporibus suis :
scilicet sermonem illum suum
per præconium quod concedi-
m est mihi ex imperio Serva-
toris nostri Dei :

4 Tito germano filio in com-
muni fide ; Gratia sit tibi, mise-
ricordia, & pax à Deo Patre, &
Domino Jesu Christo Salvatore
nostro.

5 Hujus rei gratia dereliqui
te in Creta, ut quæ defunt
corrigas, & constituas oppida-
rum presbyteros, sicut ego tibi
ordinavi.

6 Si quis est inculpatus, unius
uxoris vir, liberos habens fideles,
qui non sint obnoxii crimini lu-
is, aut subijci nescii.

7 Oportet enim episcopum incul-
patum esse, tanquam Dei dispensa-
torem, non sibi pertinaciter pla-
centem, non iracundum, non vi-
osum, non percussorem, non
avarum quæstum facientem ;

PAul a servant of God,
and an apostle of Jesus
Christ, according to
the faith of God, elect,
and the acknowledging
of the truth, which is after god-
liness :

2 In hope of eternal life, which
God that cannot lie, promised be-
fore the world began :

3 But hath in due times
manifested his word through
preaching, which is committed
unto me according to the com-
mandment of God our Sa-
viour :

4 To Titus mine own son
after the common faith, grace,
mercy, and peace from God the
Father, and the Lord Jesus Christ
our Saviour.

5 For this cause left I thee in
Crete, that thou shouldest set in
order the things that are wanting,
and ordain elders in every city, as
I had appointed thee.

6 If any be blamelesse, the
husband of one wife, having
faithful children, not accused of
riot, or unruly.

7 For a bishop must be
blamelesse, as the steward of
God: not self-willed, not soon
angry, not given to wine,
no striker, not given to filthy
lucre ;

8 But a lover of hospitality, a lover of good men, sober, just, holy, temperate,

9 Holding fast the faithful word, as he hath been taught, that he may be able by sound doctrine, both to exhort, and to convince the gain-sayers,

10 For there are many unruly and vain talkers, and deceivers, especially they of the circumcision :

11 Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake.

12 One of themselves, even a prophet of their own, said, The Cretians are alway liars, evil beasts, slow-bellies.

13 This witnesse is true : wherefore rebuke them sharply, that they may be found in the faith;

14 Not giving heed to Jewish fables, and commandments of men, that turn from the truth.

15 Unto the pure all things are pure, but unto them that are defiled, and unbelieving, is nothing pure : but even their mind and conscience is defiled.

16 They professe that they know God ; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate.

CHAP. II.

BUT speak thou the things which become sound doctrine.

2 That the aged men be sober, grave, temperate, sound in faith, in charity, in patience.

3 The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things ;

8 Sed hospitalem, bonorum amantem, temperantem, justum, piū, continentem,

9 Tenacem fidelis illius sermonis qui ad doctrinam facit ut & possit exhortari doctrinam sana, & contradicentes convincere.

10 Sunt enim multi subitantes, & vaniloqui, & mentis seductores, maxime qui sunt circumcisione.

11 Quibus oportet os obturare : qui totas domos subvertunt, docentes quæ non oportet turpis lucri gratia.

12 Dixit quidam ex ipsis proprius ipsorum propheta, Cretenses semper mendaces, malæ feræ ventres pigri.

13 Testimonium hoc est firmum : quam ob causam eos rearguito præcise, ut sani sint in fide,

14 Non attenti Judaicis fabulis, & præceptis hominum aversantium veritatem,

15 Omnia quidem mundi mundis : pollutis autem & incredulis nihil est mundum : sed polluta est eorum & mens & conscientia.

16 Deum profitentur se scire sed factis negant, quum sint abominandi, & contumaces & ad omne opus bonum reprobæ.

CAP. II.

AT tu loquere quæ decem sanam doctrinam :

2 Ut senes sobrii sint, venerandi, temperantes, sani fidei charitate, tolerantia.

3 Anus itidem, ut sint habite qui sanctimoniam deceat, non calumniatrices, non multo addictæ, honestatis magistræ ;

Cap ii.

4 Ut sapere doceant adolescentulas, ut sint maritorum ac liberorum amantes,

5 Temperantes, castæ, domi manentes, bonæ, quæ sese subjiciant suis viris : ne sermo Dei blasphemetur.

6 Adolescentulos itidem adhortare ut sint temperantes :

7 Per omnia teipsum præbens exemplar bonorum operum, in doctrina integritatem, gravitatem,

8 Sermonem sanum, qui damnari non possit ; ut qui se ex adverso opponit, erubescat, nihil habens quod de vobis dicat mali.

9 Servos hortare ut suis dominis sese subjiciant, in omnibus ut eis placeant, non respondentes ;

10 Nihil intervertentes, sed omnem bonam fidem ostendentes, ut doctrinam Servatoris nostri Dei ornent in omnibus.

11 Illuxit enim gratia illa Dei salutifera quibusvis hominibus,

12 Erudiens nos ut abnegata impietate & mundanis cupiditatibus, temperanter, & iuste, & pie vivamus in præsentis seculo ;

13 Expectantes beatam illam spem & illustrem illud adventum gloriæ magni illius Dei, ac Servatoris nostri, nempe Jesu Christi,

14 Qui dedit semetipsum pro nobis, ut redimeret nos ab omni iniquitate, & purificaret sibiipsum populum peculiarem, accensum studio bonorum operum.

15 Hæc loquere & exhortare, & argue cum omni imperio : nemo te despiciet.

Titus.

4 That they may teach the young women to be sober, to love their husbands, to love their children,

5 To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.

6 Young men likewise exhort to be sober-minded.

7 In all things shewing thyself a pattern of good works : in doctrine shewing uncorruptness, gravity, sincerity,

8 Sound speech that cannot be condemned, that he that is of the contrary part, may be ashamed, having no evil thing to say of you.

9 Exhort servants to be obedient unto their own masters, and to please them well in all things, not answering again :

10 Not purloining, but shewing all good fidelity, that they may adorn the doctrine of God our Saviour in all things.

11 For the grace of God that bringeth salvation, hath appeared to all men,

12 Teaching us, that denying ungodliness, and worldly lusts, we should live soberly, righteously, and godly in this present world :

13 Looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ,

14 Who gave himself for us, that he might redeem us from all iniquity, and purifie unto himself a peculiar people, zealous of good works.

15 These things speak and exhort, and rebuke with all authority. Let no man despise thee.

Titus.
CHAP. III.

Cap. iii.
CAP. III.

PUt them in mind to be subject to principallities and powers, to obey magistrates, to be ready to every good work.

2 To speak evil of no man, to be no brawlers, but gentle, shewing all meeknesse unto all men.

3 For we our selves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envie, hateful, and hating one another.

4 But after that the kindnesse and love of God our Saviour toward man appeared,

5 Not by works of righteousness which we have done, but according to his mercy he saved us by the washing of regeneration, and renewing of the holy Ghost :

6 Which he shed on us abundantly through Jesus Christ our Saviour.

7 That being justified by his grace, we should be made heirs according to the hope of eternal life.

8 This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God, might be careful to maintain good works :

9 These things are good and profitable unto men. But avoid foolish questions and genealogies, and contentions, and strivings about the law, for they are unprofitable and vain.

10 A man that is an heretick, after the first and second admonition, reject :

11 Knowing that he that is such, is subverted, and sinneth, being condemned of himself.

12 When I shall send Artemas

IPsis suggere ut sese subjiciant principatibus ac potestatibus, ut obtemperent, ut ad omne opus bonum sint parati :

2 Ne cui maledicant, ut sint à pugnis alieni, æqui, omnem exhibentes lenitatem erga quosvis homines.

3 Nam eramus quondam & nos amentes, rebelles, errantes, servientes cupiditatibus ac voluptatibus variis, in malitia & invidia degentes, odiosi, alii alios odio prosequentes :

4 Sed postquam benignitas & erga homines amor apparuit Servatoris nostri Dei,

5 Non ex operibus justis quæ fecerimus nos, sed ex sua misericordia servavit nos per lavacrum regenerationis, & renovationis Spiritus sancti :

6 Quem effudit super nos copiose per Jesum Christum Servatorem nostrum :

7 Ut justificati illius gratia, hæredes efficeremur secundum spem vitæ æternæ.

8 Certus est hic sermo, & hæc volo te asseverare, ut qui crediderunt Deo, curent bene agendo præire.

9 Hæc illa sunt bona, & hominibus utilia ; stultas autem questiones & genealogias & contentiones ac pugnas legales cohibe ; sunt enim inutiles & vanæ.

10 Hereticum hominem post unam & alteram admonitionem repelle :

11 Ut qui noris eversum esse cum qui sit ejusmodi, & peccare, ut qui suo pte judicio sit condemnatus.

12 Quam misero Artemas

Philemon.

ad te, aut Tychicum, stude
venire ad me Nicopo-
lis: nam illic decrevi hye-
mare.

13 Zenam legis interpre-
tem & Apollo studiose dedu-
cendos curato, nequid illis
defuit.

14 Discant autem etiam no-
stri bene agendo praeire ad ne-
cessarios usus, ut non sint fructus
expertes.

15 Salutant te qui mecum
sunt omnes. Saluta eos qui di-
ligunt nos in fide. Gratia Dei
cum omnibus vobis. Amen.

Ad Titum, qui primus Cre-
tensium ecclesiae ordinatus
fuit Episcopus, scripta ex Ni-
copoli Macedoniz.

unto thee or Tychicus, be dili-
gent to come unto me to Nicopo-
lis; for I have determined there
to winter.

13 Bring Zenas the lawyer,
and Apollos on their journey dili-
gently, that nothing be wanting
unto them.

14 And let ours also learn to
maintain good works for neces-
sary uses, that they be not un-
fruitful.

15 All that are with me salute
thee. Greet them that love us in
the faith. Grace be with you all.
Amen.

¶ It was written to Titus or-
dained the first bishop of the
church of the Cretians, from
Nicopolis of Macedonia.

PAULI Apostoli The Epistle of PAUL Epistola ad to PHILEMONE M PHILEMON.

Paulus vinculus Christi
Jesu, & Timotheus
frater, Philemoni
dilecto & adjutori
nostro,

2 Et Apphia dilectae, & Ar-
chippo commilitoni nostro, &
ecclesiae quae domi tuae est;

3 Gratia sit vobis & pax à
Deo Patre nostro, & Domino
Jesu Christo.

4 Gratias ago Deo meo, sem-
per mentionem tui faciens in
precibus meis,

PAul a prisoner of Jesus
Christ, and Timothy our
brother, unto Philemon
our dearly beloved, and
fellow-labourer,

2 And to our beloved Apphia,
and Archippus our fellow-soldier,
and to the church in thy house:

3 Grace to you, and peace from
God our Father, and the Lord
Jesus Christ.

4 I thank my God, making
mention of thee alwaies in my
prayers,

5 Hearing

Philemon.

5 Hearing of thy love and faith which thou hast toward the Lord Jesus, and toward all saints;

6 That the communication of thy faith may become effectual by the acknowledging of every good thing, which is in you in Christ Jesus.

7 For we have great joy and consolation in thy love, because the bowels of the saints are refreshed by thee, brother.

8 Wherefore though I might be much bold in Christ, to enjoin thee that which is convenient,

9 Yet for loves sake I rather beseech thee, being such a one as Paul the aged, and now also a prisoner of Jesus Christ.

10 I beseech thee for my son Onesimus, whom I have begotten in my bonds.

11 Which in time past was to thee unprofitable: but now profitable to thee and to me.

12 Whom I have sent again, thou therefore receive him that is mine own bowels.

13 Whom I would have retained with me, that in thy stead he might have ministered unto me in the bonds of the gospel.

14 But without thy mind would I do nothing, that thy benefit should not be as it were of necessity, but willingly.

15 For perhaps he therefore departed for a season, that thou shouldest receive him for ever.

16 Not now as a servant, but above a servant, a brother beloved, specially to me, but how much more unto thee, both in the flesh, and in the Lord?

17 If thou count me therefore a partner, receive him as my self.

18 If he have wronged thee, or oweb thee ought, put that on mine account.

5 Quod audiam tuam charitatem, ac fidem quam habes erga Dominum Jesum & erga omnes sanctos:

6 Ut communicatio fidei tua efficax fiat, agnitione omnium ejus boni quod est in vobis per Christum Jesum.

7 Gaudium enim habemus multum, & consolationem super charitate tua, quod viscera sanctorum refocillata sint per te, frater.

8 Quapropter quamvis multum in Christo libertatem habeamus, præcipiendi tibi quod convenit;

9 Tamen propter charitatem potius precor, quum talis sim nempe Paulus senex, nunc autem etiam victus Jesu Christi.

10 Precor autem pro filio meo quem genui in vinculis meis, Onesimo,

11 Quondam tibi inutilis, nunc vero tibi & mihi perutilis.

12 Quem remisi: tu autem eum, id est, viscera mea excipe.

13 Quem ego cupiebam apud me retinere, ut pro te ministraret mihi in vinculis evangelii:

14 Sed absque tua sententia nihil volui facere, ut non velut ex necessitate sit beneficium tuum, sed sponte collatum.

15 Utrique enim propterea separatus fuit abs te ad tempus, ut eum à me perpetuum recipias:

16 Non jam ut servum, sed amplius quam servum, fratrem videlicet dilectum, maxime mihi, quanto autem magis tibi & in carne & in Domino?

17 Itaque si me socium habes, excipe eum tanquam me.

18 Quod si qua te injuria affecit, aut debitor tibi est, hoc mihi imputate.

Cap. i.

Hebrews.

19 Ego Paulus scripsi mea
nu, ego rependam : ut
dicam tibi quod te ip-
etiam mihi insuper de-
as.
20 Etiam, frater, hunc ego
ctum abs te consequar in
omino : refocilla mea viscera
Domino.
21 Scripsi tibi, confusus fore
tu me audias, ut qui norim
supra id etiam quod dico
sturum esse.
22 Simul autem etiam para
hi hospitium : spero enim
per preces vestras donatum
sim vobis.
23 Salutant te, Epaphras
deus in captivitate propter
christum Jesum socius)
24 Marcus, Aristarchus, De-
mas, Lucas, adjutores mei.
25 Gratia Domini nostri Jesu
christi sit cum spiritu vestro.
men.
Ad Philemonem missa fuit Ro-
ma per Onesimum servum.

19 I Paul have written it with
mine own hand, I will repay it :
albeit I do not say to thee how
thou owest unto me even thine
own self besides.

20 Yea, brother, let me
have joy of thee in the Lord :
refresh my bowels in the
Lord.

21 Having confidence in thy
obedience, I wrote unto thee,
knowing that thou wilt also do
more then I say.

22 But withal prepare me also
a lodging : for I trust that through
your prayers I shall be given unto
you.

23 There salute thee Epaphras
my fellow-prisoner in Christ
Jesus :

24 Marcus, Aristarchus, De-
mas, Lucas, my fellow-labourers.

25 The grace of our Lor
Jesus Christ be with your spirit &
Amen.

¶ Written from Rome to Phile-
mon, by Onesimus a servant.

PAULI Apostoli
Epistola ad
HEBRÆOS.

33 The Epistle of P A U L
the Apostle to the
H E B R E W S. 1

CAPUT I.

CHAP. I.

MUltis vicibus mul-
tisque modis olim
Deus loquutus Pa-
tribus in Prophe-
tis,

2 Ultimis diebus hisce loquu-
s est nobis in Filio, quem con-
stituit heredem omnium, per
quem etiam mundum condidit ;

GOD, who at sundry
times, and in divers
manners spake in time
past unto the fathers
by the prophets,

2 Hath in these last daies spoken
unto us by his Son, whom he hath
appointed heir of all things, by
whom also he made the worlds.

3 Who

3 Who being the brightnesse of his glory, and the expresse image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the majestie on high :

4 Being made so much better then the angels, as he hath by inheritance obtained a more excellent name then they.

5 For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee ? And again, I wil be to him a Father, and he shall be to me a Son ?

6 And again, when he bringeth in the first begotten into the world, he saith, And let all the angels of God worship him.

7 And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire.

8 But unto the Son he saith, Thy throne, O God, is for ever and ever, a scepter of righteousness is the scepter of thy kingdom :

9 Thou hast loved righteousness, and hated iniquity, therefore God, even thy God hath anointed thee with the oil of gladnesse above thy fellows.

10 And thou Lord in the beginning hast laid the foundation of the earth : and the heavens are the works of thine hands.

11 They shall perish, but thou remainest : and they all shall wax old as doth a garment.

12 And as a vesture shalt thou fold them up, and they shall be changed, but thou art the same, and thy yeers shall not fail.

13 But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool ?

3 Qui cum sit effulgentia gloria, & character personæ illius sustineatque omnia verbo illius suo potente, purificatione peccatorum nostrorum per seipsam facta, sedit ad dextram majestatis illius in locis excelsissimis ;

4 Tanto præstantior factus Angelis, quanto excellentius præ illis sortitus est nomen.

5 Nam cui dixit unquam angelorum, Filius meus es tu, ego hodie genui te ? Ac rursus, Ego pater, & ipse erit meus filius ?

6 Rursus autem quum inducit primogenitum in orbem terrarum, dicit, Et adorent eum omnes angeli Dei.

7 Et de Angelis quidem dicit, Qui angelos suos facit ventos, & ministros suos ignis flammam.

8 Ad Filium autem, Thronus tuus, Deus, in seculum seculi : virga recta, virga regni tui.

9 Dilexisti justitiam, & odisti transgressionem : propterea unxit te Deus, Deus tuus oleo exultationis, ultra consortes tuos.

10 Et, Tu in initio Domine terram fundasti, opera manuum tuarum sunt coeli :

11 Ipsi peribunt, tu autem permanes, & omnes ut vestimentum veterascent ;

12 Ac velut amictum circumvolves eos, & mutabuntur : tu autem idem es, & anni tui non deficient.

13 Ad quem autem angelorum dixit unquam, Sede ad dexteram meam usquedum posuero inimicos tuos scabellum pedum tuorum

14 Nonne omnes sunt ministri munere fungentes spiritus, qui ministerii causa emittuntur propter heredes salutis futuros?

CAP. II.

1 Propterea oportet nos eo amplius attendere ea quae audiimus, ne quando persumamus.

2 Etenim si per Angelos dictum sermo fuit firmus, omnisque transgressio & contumacia iustam mercedis retributionem retulit,

3 Quomodo nos effugiemus tantam neglexerimus salutem? cum quum primum enarrari coeperit per ipsum Dominum, ab iis qui ipsum audierant fuit nobis confirmata:

4 Testimonium illis praebente deo & signis & prodigiis, varisque virtutibus, & Spiritus sancti distributionibus pro sua voluntate.

5 Non enim angelis subiecit mundum illum futurum, de quo loquimur.

6 Testatus est autem quidam angelus, dicens, Quid est homo, qui memor sis ejus? aut filius hominis, ut eum respicias?

7 Fecisti eum paulisper inferiorem angelis; gloria & honore coronasti eum, & constitisti eum super opera manuum earum.

8 Omnia subiecisti sub pedibus ejus. Enimvero per hoc quod subiecit omnia, nihil omisit quod non sit ei subiectum. At nunc nondum videmus ei omnia subiecta.

9 Sed Jesum illum cernimus gloria & honore coronatum, qui paulisper fuit inferior angelis factus, propter mortis perpersionem; ut beneficio Dei pro omnibus mortem gustaret,

14 Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

CHAP. II.

1 Therefore we ought to give the more earnest heed to the thing which we have heard, lest at any time we should let them slip.

2 For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompense of reward:

3 How shall we escape if we neglect so great salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him:

4 God also bearing them witness both with signs and wonders, and with divers miracles, and gifts of the holy Ghost, according to his own will?

5 For unto the angels hath he not put in subjection the world to come, whereof we speak.

6 But one in a certain place testified, saying, What is man that thou art mindful of him: or the son of man that thou visitest him?

7 Thou madest him a little lower than the angels, thou crownedst him with glory and honour, and didst set him over the works of thy hands:

8 Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him, But now we see not yet all things put under him.

9 But we see Jesus, who was made a little lower than the angels, for the sufferings of death, crowned with glory and honour, that he by the grace of God, should taste death for every man.

10 For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of the salvation perfect through sufferings.

11 For both he that sanctifieth and they who are sanctified, are all of one: for which cause he is not, ashamed to call them brethren,

12 Saying, I will declare thy Name unto my brethren, in the midst of the church will I sing praise unto thee.

13 And again, I will put my trust in him: and again, Behold, I, and the children which God hath given me.

14 Forasmuch then as the children are partakers of flesh and blood; he also himself likewise took part of the same, that through death he might destroy him that had the power of death, that is, the devil:

15 And deliver them who through fear of death were at their life time subject to bondage.

16 For verily he took not on him the nature of angels, but he took on him the seed of Abraham.

17 Wherefore in all things it becometh him to be made like unto his brethren, that he might be a merciful and faithful high priest, in things pertaining to God, to make reconciliation for the sins of the people:

18 For in that he himself hath suffered, being tempted, he is able to succour them that are tempted.

CHAP. III.

Wherefore holy brethren, partakers of the heavenly calling, consider the apostle and high priest of our profession Christ Jesus,

10 Decebat enim ut ipse propter quem sunt hæc omnia, & per quem sunt hæc omnia, multos filios in gloriam adducendo, principem salutis ipsorum per perpersiones consummaret.

11 Nam & qui sanctificat, & qui sanctificantur, ex uno sunt omnes. Quam ob causam non erubescit eos vocare fratres,

12 Dicens, Annunciabo nomen tuum fratribus meis, in medio ecclesie tibi hymnum canam:

13 Et rursus, Ego fretus ero ipso: Et iterum, Ecce ego & pueri quos mihi dedit Deus.

14 Quoniam igitur pueri participes sunt carnis & sanguinis ipse quoque consimiliter particeps factus est eorundem, ut per mortem aboleret eum pene quem est mortis robur, hoc est diabolus:

15 Et liberos redderet quos quod metu mortis per omnem vitam damnates erant servitutis.

16 Non enim utique angelos assumpsit, sed semen Abraham assumpsit.

17 Unde debuit per omnia fratribus similis fieri ut misericors esset & fidelis pontifex in iis quæ apud Deum agenda essent ad expiandum peccata populi.

18 Nam ex eo quod perpessus fuit quum tentatus est, potest qui tentantur succurrere.

CAP. III.

Unde fratres sancti, vocationis cœlestis consortes, considerate Apostolum & pontificem professionis nostræ Christum Jesum.

2 Fidelem ei qui ipsum constituit: ut & Moses fidelis fuit in tota domo ipsius.

3 Tanto namque ampliore gloria præ Mose hic dignus est habitus, quanto maiorem habet honorem is qui construxit domum quam domus ipsa.

4 Omnis enim domus apparatur à quopiam: qui vero construxit hæc omnia, est Deus.

5 Et Moses quidem fidus fuit in tota domo ipsius, ut famulus, ad testificanda quæ post erant edicenda:

6 At Christus ut filius domui suæ præest: cuius domus sumus nos, si modo loquendi libertatē & spem illam de qua gloriamur, ad finem usque firmam retinuerimus.

7 Quapropter, sicut dicit Spiritus ille sanctus, Hodie si vocem ejus audieritis,

8 Ne obdurate corda vestra, sicut in exacerbatione illa, in die tentationis illius in deserto;

9 Ubi tentaverunt me patres vestri, exploraverunt me, & viderunt opera mea per annos quadraginta

10 Quapropter infensus fui isti genti; & dixi, Semper erant corde, neque cognoverunt vias meas.

11 Itaque juravi in ira mea, si introibunt in requiem meam.

12 Videte, fratres, ne quando sit in ullo vestrum cor malum incredulum, desciscendo a Deo vivo:

13 Sed exhortamini alii alios quotidie, quoad appellatur dies hodiernus: ne quis ex vobis induretur seductione peccati.

14 Christi enim consortes facti sumus, si modo principium illud quo sustentamur firmum retinuerimus ad finem usque:

15 Interim dum dicitur, Hodie si vocem ejus audieritis, ne obdurate

2 Who was faithful to him that appointed him, as also Moses was faithful in all his house.

3 For this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house.

4 For every house is builded by some man; but he that buildeth all things is God.

5 And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after:

6 But Christ as a son over his own house, whose house are we, if we hold fast the confidence, and the rejoicing of the hope firm unto the end.

7 Wherefore as the holy Ghost saith, To day if ye will hear his voice,

8 Harden not your hearts, as in the provocation, in the day of temptation in the wilderness:

9 When your fathers tempted me, proved me, and saw my works forty years.

10 Wherefore I was grieved with that generation, and said, They do always erre in their hearts, and they have not known my ways.

11 So I swear in my wrath, They shall not enter into my rest.

12 Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.

13 But exhort one another daily while it is called, To day, lest any of you be hardened through the deceitfulness of sin.

14 For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end.

15 While it is said, To day if ye will hear his voice, harden not

your hearts, as in the provocation.

16 For some when they had heard, did provoke: howbeit not all that came out of Egypt by Moses.

17 But with whom was he grieved forty years? was it not with them that had sinned: whose carcases fell in the wilderness:

18 And to whom swore he that they should not enter into his rest, but to them that believed not?

19 So we see that they could not enter in, because of unbelief.

CHAP. IV.

Let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it.

2 For unto us was the gospel preached as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it.

3 For we which have believed do enter into rest, as he said, As I have sworn in my wrath, If they shall enter into my rest, although the works were finished from the foundation of the world.

4 For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works.

5 And in this place again, If they shall enter into my rest.

6 Seeing therefore it remaineth that some must enter therein and they to whom it was first preached, entered not in because of unbelief.

7 Again he limiteth a certain day, saying in David, To day, after so long a time; as it is said, To day if ye will hear his voice, hardened not your hearts.

corda vestra, ut in illa exacerbatione.

16 Nam quidam quum audierant, exacerbarunt Dominum: non omnes tamen ii qui exierant ex Aegypto per Moysen.

17 Quibus autem infensus fuit quadraginta annis? nonne iis qui peccaverunt, quorum artus conciderunt in deserto?

18 Quibus autem iuravit non ingressuros in requiem suam nisi iis qui non obedierunt?

19 Et videmus non potuisse ingredi propter incredulitatem.

CAP. IV.

Metueamus igitur ne quando derelicta promissione introeundi in requiem ejus, videatur aliquis ex vobis illa fuisse per a ditatem exclusus.

2 Etenim nobis evangelizatum est, sicut & illis: at non profuit illis auditus sermo, ut qui fide contemperatus non fuerit apud illos qui audierant.

3 Introimus enim in requiem nos qui credidimus, sicut dixit. Itaque iuravi in ira mea, si ingressuri sint in requiem meam: quamvis operibus a jacto mundo fundamento factis.

4 Ita enim dixit quodam loco de septimo die, Et requievit Deus die septimo ab omnibus operibus suis.

5 Et hic rursum, Si introibunt in requiem meam:

6 Quia igitur reliquum est ut aliqui introeant in eam, quibus prius evangelizatum fuit non introierunt propter contumaciam:

7 Rursum quendam praefinit diem. Hodie apud Davidem dicens, tanto post tempore (prout dictum est) Hodie si vocem ejus audieritis, ne obdurate corda vestra.

8 Nam si Jesus eos in requie collocasset, nequaquam de alio posthac die loquutus fuisset.

9 Itaque reliquus est aliquis Sabbatismus populo Dei.

10 Nam qui ingressus est in requiem ipsius, requievit & ipse ab operibus suis, quemadmodum suis Deus.

11 Studeamus igitur ingredi in illam requiem, ne quis in eadem incidat contumaciæ exemplum.

12 Vivus enim est sermo Dei & efficax, & penetrantior quovis gladio ancipiti, & perstringit usque ad divisionem animæ simul ac spiritus, compagumque & medullarum; & dijudicat cogitationes & conceptus cordis.

13 Nec est ulla res creata non manifesta in conspectu ipsius: immo omnia sunt nuda & intente patentia oculis ejus quocum nobis est negotium.

14 Habentes igitur Pontificem magnum qui transivit coelos, Jesum Filium Dei, retineamus hanc professionem.

15 Non enim habemus Pontificem qui non possit affici sensu infirmitatum nostrarum, sed tentatum in omnibus similiter, absque tamen peccato.

16 Accedamus igitur cum loquendi ubertate ad thronum gratiæ; ut consequamur misericordiam, & gratiam inveniamus ad opportunum auxilium.

CAP. V.

NAM omnis Pontifex hominibus assumptus, pro hominibus constituitur in iis quæ apud Deum agenda sunt: ut offerat dona & victimas pro peccatis.

8 For if Jesus had given them rest, then would he not afterward have spoken of another day.

9 There remaineth therefore a rest to the people of God.

10 For he that is entered into his rest, he also hath ceased from his own works, as God did from his.

11 Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief.

12 For the word of God is quick, and powerful, and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.

13 Neither is there any creature that is not manifest in his sight: but all things are naked, and opened unto the eyes of him with whom we have to do:

14 Seeing then that we have a great high Priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession.

15 For we have not an high priest which cannot be touched with the feeling of our infirmities: but was in all points tempted like as we are, yet without sin.

16 Let us therefore come boldly, unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

CHAP. V.

For every high priest taken from among men, is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins.

2 Who can have compassion on the ignorant, and on them that are out of the way, for that he himself also is compassed with infirmity.

3 And by reason hereof he ought, as for the people, so also for himself, to offer for sins.

4 And no man taketh this honour unto himself, but he that is called of God, as was Aaron.

5 So also, Christ glorified not himself, to be made an high priest: but he that said unto him, Thou art my Son, to day have I begotten thee.

6 As he saith also in another place, Thou art a Priest for ever after the order of Melchisedec.

7 Who in the dayes of his flesh, when he had offered up prayers and supplications, with strong crying and tears, unto him that was able to save him from death, and was heard in that he feared:

8 Though he were a son, yet learned he obedience, by the things which he suffered:

9 And being made perfect, he became the author of eternal salvation unto all them that obey him.

10 Called of God an high priest after the order of Melchisedec.

11 Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing.

12 For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God, and are become such as have need of milk, and not of strong meat.

13 For every one that useth milk, is unskilfull in the word of righteousness: for he is a babe.

2 Qui quantum satis est posset miserari vicem ignorantium & aberrantium: quod & ipse circumdatus sit infirmitate:

3 Et propter hanc debeat, sicut pro populo, ita & pro seipso offerre victimam pro peccatis.

4 Neque sibiipsum quisquam sumit hunc honorem, sed qui vocatur à Deo, sicut & Aaron.

5 Ita & Christus non ipse sibi hunc honorem tribuit ut fieret Pontifex, sed is qui dixit ei, Filius meus es tu, ego hodie genui te.

6 Sicut & in alio Psalmo dicit, Tu es Sacerdos in æternum secundum ordinem Melchisedeci.

7 Qui in diebus carnis suæ, deprecationibus & supplicationibus oblati cum clamore valido & lacrymis apud eum qui poterat ipsum servare à morte, & exauditis precibus liberatus ex metu,

8 Quamvis filius esset, tamen ex iis quæ passus est didicit obedientiam;

9 Et consummatus factus est auctor salutis æternæ omnibus ei auscultantibus,

10 Cognominatus à Deo Pontifex secundum ordinem Melchisedeci.

11 De quo multa nobis sunt dicenda, eaque difficilia explicatu: quandoquidem segnes facti estis auribus.

12 Vos enim quos oportuit pro temporis ratione doctores esse, rursus opus est doceri quæ sint elementa initii eloquiorum Dei: factique estis in quibus lacte sit opus, & non solido cibo.

13 Enimvero cui cum lacte res est, is rudis est sermonis iustitiæ (infans enim est.)

Cap. vi.

14 Sed adultorum est solidus
sibus, eorum videlicet qui
propter habitum sensus habent
exercitatos ad discretionem
boni ac mali.

CAP. VI.

Quapropter omisso qui in
Christo rudes inchoat ser-
mone, ad perfectionem feramur
non jacentes rursum fundamen-
tum resipiscencie ab operibus
mortuis, & fide in Deum,

2 Baptismatum doctrinæ, ac
manuum impositionis, & resur-
rectionis mortuorum, & judicii
eterni

3 Atque id faciemus, siquidem
permiserit Deus.

4 Nam fieri non potest ut
qui semel fuerint illuminati,
gustaverintque donum illud
celestis, & participes facti fue-
rint Spiritus sancti.

5 Gustaverintque bonum Dei
verbum, ac virtutes futuri
seculi,

6 Si prolabantur, denuo re-
noventur ad resipiscenciam, ut
qui rursum crucifigant sibi
filium Dei, & ignominie
exponent.

7 Nam terra quæ imbrem sapius
in se venientem combiberit, &
progenerit herbam accommo-
dam iis per quos excolitur, par-
ticipes fit benedictionis à Deo:

8 At quæ profert spinas &
tribulos, rejectanea est, & ma-
ledictioni proxima; cujus exi-
tus tendit ad exustionem.

9 Sed nobis persuasimus de
vobis, dilecti, quæ meliora sunt,
& salutis adherentia, etiam si
vra loquamur.

10 Non enim injustus est De-
us, ut obliviscatur operis vestri,
& laboriosa charitatis quam
ostendistis erga ipsius nomen:

Hebrews,

14 But strong meat belongeth
to them that are of full age, even
those who by reason of use, have
their senses exercised to discern
both good and evil.

CHAP. VI.

Therefore leaving the princi-
ples of the doctrine of Christ,
let us go on unto perfection, not
laying again the foundation of
repentance from dead works, and
of faith towards God,

2 Of the doctrine of baptismes,
and of laying on of hands, and of
resurrection of the dead, and of
eternall judgement.

3 And this will we do, if God
permit.

4 For it is impossible for those
who were once enlightned, and
have tasted of the heavenly gift,
and were made partakers of the
holy Ghost,

5 And have tasted the good
word of God, and the powers of
the world to come;

6 If they shall fall away, to renew
them again unto repentance: see-
ing they crucifie to themselves the
Son of God afresh, and put him
to an open shame.

7 For the earth which drinketh
in the rain that cometh oft upon
it, and bringeth forth herbs meet
for them by whom it is dressed,
receiveth blessing from God.

8 But that which beareth
thorns, and briars, is rejected, and
is nigh unto cursing, whose end is
to be burned.

9 But beloved, we are perswa-
ded better things of you, and
things that accompany salvation,
though we thus speak.

10 For God is not unright-
eous to forget your work,
and labour of love, which ye
have shewed toward his Name,

in that ye have ministered to the saints, and do minister.

11 And we desire that every one of you do shew the same diligence, to the full assurance of hope unto the end.

12 That ye be not slothful, but followers of them, who through faith and patience inherit the promises.

13 For when God made promise to Abraham, because he could swear by no greater, he swore by himself,

14 Saying, Surely, blessing, I will bless thee, and multiplying, I will multiply thee.

15 And so after he had patiently endured, he obtained the promise.

16 For men verily swear by the greater, and an oath for confirmation is to them an end of all strife.

17 Wherein God willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath.

18 That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us.

19 Which hope we have as an anchor of the soul, both sure and stedfast, and which entreth into that within the veil.

20 Whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec.

CHAP. VII.

For this Melchisedec king of Salem, priest of the most high God, who met Abraham, returning from the slaughter of the kings, and blessed him :

ut qui ministraveritis sanctis, ministretis.

11 Cupimus autem ut unusquisque vestrum idem studium ad finem usque ostendat, a certam spei persuasionem :

12 Ut ne sitis segnes, sed imitatores eorum qui per fidem & patientem animum hereditarij jure obtinent promissionem.

13 Deus enim pollicitus Abrahamo, quum non posset per quemquam majorem jurare juravit per seipsum,

14 Dicens, Certe benedicam tibi, & multiplicabo te.

15 Atque ita patiente animo fretus, nactus est promissum.

16 Nam homines quidem per eum jurant qui sit major: atque in idem omnis controversiæ terminus est iuramentum ad confirmationem adhibitum.

17 Qua in re Deus volens e abundanti benedictibus promissionis ostendere immutabilitatem consilij sui, fidei iuramento :

18 Ut per duas res immutabiles, in quibus fieri non potest ut mentitus sit Deus, validam consolationem habeamus nos qui eum cursu eo corripuimus ut speram propositam retineamus ;

19 Quam velut anima anchoram habemus tutam ac firmam, & ingredientem usque in ea que sunt intra velum.

20 Quo præcursor pro nobis ingressus est Jesus, factus secundum ordinem Melchisedec Pontifex in æternum.

CAP. VII.

NAM hic Melchisedecus rex erat Salem, Sacerdos Dei altissimi, qui occurrit Abrahamo revertenti à cæde regum, & benedixit ei :

Cap. vii.

2 (Cui & decimas ex omnibus impartitus est Abrahamus) cui primum quidem ex interpretatione dicitur Rex iustitiae, deinde vero etiam Rex Salem, quod est Rex pacis;

3 Sine patre, sine matre, sine genere; nec initium dierum, neque vitae finem habens, sed assimilatus Filio Dei, manet sacerdos in perpetuum.

4 Spectate vero quantus hic fuerit, cui Abrahamus etiam de patriarcha decimas spolio. am dederit.

5 Et ii quidem qui sunt ex filiis Levi, Sacerdotium accipientes, praeceptum habent decimarum accipiendarum à populo secundum Legem, hoc est à patribus suis, licet egressis ex lumbis Abrahami.

6 Is vero cuius genus ad illos non refertur, decimas accepit ab Abrahamo, & habenti promissiones benedixit.

7 Porro sine ulla controversa, id quod minus est, ab eo quod majus est benedicitur.

8 Atque hic quidem homines immoriuntur, decimas accipiunt: illic autem is de quo testamentum est quod vivat.

9 Et (ut ita loquar) in Abrahamo decimatus est etiam ipse Levi, qui decimas solet accipere.

10 Nam is adhuc in lumbis patris erat quum occurreret Abrahamo Melchisedecus.

11 Porro si consummatio per Leviticum Sacerdotium erat (nam ab hoc sancita Lex est populo) quid amplius erat opus alium honorari Sacerdotem secundum ordinem Melchisedeci, nec secundum ordinem Aaronis dici?

12 Mutato enim hoc Sacerdotio, necessario quoque Legis mutatio fit.

Hebrews.

2 To whom also Abraham gave a tenth part of all: first being by interpretation king of righteousness, and after that also king of Salem, which is, king of peace:

3 Without father, without mother, without descent, having neither beginning of days, nor end of life, but made like unto the Son of God, abideth a priest continually.

4 Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils.

5 And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham.

6 But he whose descent is not counted from them, received tithes of Abraham, and blessed him that had the promises.

7 And without all contradiction, the less is blessed of the better.

8 And here men that die receive tithes: but there be receiveth them, of whom it is witnessed that he liveth.

9 And as I may so say; Levi also who received tithes, paid tithes in Abraham.

10 For he was yet in the loins of his father when Melchisedec met him.

11 If therefore perfection were by the Levitical priesthood, (for under it the people received the law) what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron?

12 For the priesthood being changed, there is made of necessity a change also of the law.

13 For he of whom these things are spoken, pertaineth to another tribe, of which no man gave attendance at the altar.

14 For it is evident that our Lord sprang out of Juda, of which tribe Moses spake nothing concerning priest-hood.

15 And yet it is far more evident: for that after the similitude of Melchisedec there ariseth another priest.

16 Who is made not after the law of a carnal commandment, but after the power of an endless life.

17 For he testifieth, Thou art a priest for ever after the order of Melchisedec.

18 For there is verily a disannulling of the commandment going before, for the weakness and unprofitableness thereof.

19 For the law made nothing perfect, but the bringing in of a better hope did: by the which we draw nigh unto God.

20 And inasmuch as not without an oath he was made priest,

21. (For those priests were made without an oath: but this with an oath, by him that said unto him, the Lord sware, and will not repent, Thou art a priest for ever, after the order of Melchisedec.)

22 By so much was Jesus made a surety of a better testament.

23 And they truly were many priests, because they were not suffered to continue by reason of death:

24 But this man, because he continueth ever, hath an unchangeable priesthood.

25 Wherefore he is able also to save them to the uttermost, that come unto God by him, seeing he ever liveth to make intercession for them.

13 Nam is, de quo hæc dicuntur, ad aliam tribum pertinet, de qua nullus attendit altari.

14 Palam est enim è Judæa exortum esse Dominum nostrum, cui tribui nihil de Sacerdotio loquutus est Moses.

15 Idque eo amplius manifestum est quod ad similitudinem Melchisedeci exoritur Sacerdos alius.

16 Qui non ex Lege, cuius præceptum sit carnale, factus est sacerdos, sed ex vi indissolubilis vitæ.

17 Testificatur enim ad hunc modum, Tu es Sacerdos æternum secundum ordinem Melchisedeci.

18 Fit enim irritum præcedens præceptum, propter ipsius infirmitatem & inutilitatem.

19 Nihil enim consummavit Lex, sed superintroducitur spes potior; per quam appropinquamus Deo.

20 Etiam quatenus non absque iurejurando superintroducitur.

21 Nam illi quidem, absque iurejurando Sacerdotes facti sunt: hic vero, cum iurejurando, per eum qui dixit ei, iuravit Dominus & non poenitebit eum, Tu es Sacerdos in æternum secundum ordinem Melchisedeci.

22 Tanto melioris patris sponsor factus est Jesus.

23 Et illi quidem plures facti sunt Sacerdotes, quod mors prohiberet eos permanere:

24 At iste, propterea quod in æternum manet, perpetuum habet Sacerdotium.

25 Unde & servare perfectum potest eos qui per ipsum accedunt ad Deum, semper vivens ut interpellet pro eis.

Cap. viii.

Hebrews.

26 Talis enim nos decebat Pontifex, sanctus, ab omni solo alienus, sine labe, separatus à peccatoribus, & sublimior coelis factus:

27 Cui non sit quotidie necessesse, quemadmodum illis Pontificibus, prius pro peccatis propriis victimas offerre, deinde pro peccatis populi. Hoc enim fecit semel quàm semetipsùm obtulit.

28 Lex enim homines constituit Pontifices infirmitate laborantes: at sermo jurisjurandi post Legem concepti, Filium constituit in æternum consummatum.

CAP. VIII.

Æterum eorum quæ dicimus hæc summa est, Tam nos habere Pontificem, qui consedit ad dexteram throni maiestatis illius in coelis:

2 Sacruarii minister, ac verius tabernaculi quod fixit Dominus, & non homo.

3 Omnis enim Pontifex ad offerenda dona & victimas constituitur: unde necesse fuit tunc quoque habere quod offerret.

4 Nam si esset in terra, ne Sacerdos quidem esset, manentibus illis sacerdotibus qui secundum Legem offerunt dona.

5 Ut qui exemplari & umbra deserviant rerum coelestium, sicut divinitus dictum est Moysi, quum esset absoluturus tabernaculum, Vide enim, inquit, ut facias omnia ad exemplar quod ostensum est tibi in monte.

6 At nunc noster ille Pontifex præstantius ministerium sortitus est, quo etiam præstantioris pacti mediator, quod præstantioribus promissis sancitum est.

26 For such an high priest became us, who is holy, harmlesse, undefiled, separate from sinners, and made higher then the heavens.

27 Who needeth not daily as those high priests, to offer up sacrifice, first for his own sins, and then for the peoples: for this he did once, when he offered up himself.

28 For the law maketh men high priests which have infirmity, but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore.

CHAP. VIII.

NOW of the things which we have spoken, this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens.

2 A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.

3 For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer.

4 For if he were on earth, he should not be a priest; seeing that there are priests that offer gifts according to the law.

5 Who serve unto the example and shadow of heavenly things, as Moses was admonished of God, when he was about to make the tabernacle. For he saith he, that thou make all things according to the pattern shewed to thee in the mount.

6 But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises.

7 For if that first covenant had been faultlesse, then should no place have been sought for the second.

8 For finding fault with them, he saith, Behold, the dayes come (saith the Lord) when I wil make a new covenant with the house of Israel and the house of Judah:

9 Not according to the covenant that I made with their fathers, in the day when I took them by the hand to lead them out of the land of Egypt, because they continued not in my covenant, and regarded them not, saith the Lord.

10 For, this is the covenant that I will make with the house of Israel after those dayes, saith the Lord, I will put my laws into their minde, and write them in their hearts: and I wil be to them a God, and they shall be to me a people.

11 And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me from the least to the greatest.

12 For I will be mercifull to their unrighteousnesse, and their sins and their iniquities will I remember no more.

13 In that he saith, A new covenant, he hath made the first old. Now that which decayeth waxeth old, is ready to vanish away.

CHAP. IX.

Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary.

2 For there was a tabernacle made, the first wherein was the candlestick, and the table, and the shew-bread: which is called the sanctuary.

7 Nam si prius illud tale fuisset ut nihil in eo posset requiri haudquaquam fuisset secundum quaesitus locus.

8 Nam incusans eos inquit Ecce dies venient, dicit Dominus, quum peragam cum domo Israelis & cum domo Juda pactum novum.

9 Non secundum pactum quod feci cum patribus ipsorum, quo die prehendi matrem ipsorum ut educerem eos ex Aegypto: nam ipsi non perstiterunt in illo meo pacto, & ego despexi eos, dicit Dominus.

10 Quamobrem hoc est pactum quod paciscar domui Israelis post dies illos, dicit Dominus, indam leges meas menti eorum, & cor di eorum inscribam: & ero ipsis Deus, & ipsi erunt mihi populus.

11 Neque docebunt singuli proximum suum, & singuli fratrem suum dicentes, Cognosce Dominum nam omnes cognoscet me, ab eo qui pusillus fuerit inter eos, ad eum usque qui magnus fuerit inter eos.

12 Ero enim propitius iniquitatibus eorum, & peccatorum ipsorum non recordabor amplius.

13 Dum novum dicit, antiquavit prius: porro quod antiquatur ac senescit, prope est ut evanescat.

CAP. IX.

Habuit igitur prius pactum etiam ritus cultus, & sanctuarium mundanum.

2 Tabernaculum enim apparatus fuit: prius quidem in quo erat candelabrum, & mensa, & propositi panes, quod Sancta vocant.

3 Post secundum autem re-
rum erat Tabernaculum, quod
vocant Sancta sanctorum.

4 Aureum habens thuribu-
lum, & Arcam pacti undique
circumtectam auro: in qua,
urna aurea habens manna, &
virga illa Aaron quæ germina-
vit, & Tabula illa pacti.

5 Super hanc autem Cheru-
bim gloriosi obumbrantes pro-
pitiatiorium: de quibus non est
nunc dicendum singulatim.

6 His vero sic constructis, in-
prius quidem Tabernaculum
quoque tempore ingrediuntur
Sacerdotes cultus obeuntes:

7 In secundum autem, semel
quotannis solus Pontifex, non
oblique sanguine, quem of-
fert pro seipso & pro populi
erratis:

8 Hoc declarante Spiritu san-
cto, nondum factam fuisse ma-
nifestam ad sacrarium viam,
priore Tabernaculo adhuc con-
sistente.

9 Quod erat exemplar pro
tempore illo tunc presente,
quo dona sacrificiaque offe-
runtur, quæ non possunt in
conscientia consummare cul-
torem,

10 In cibis duntaxat & po-
tionibus, & diversis ablutioni-
bus, ac ritibus carnalibus, usque
ad præstitutum tempus directi-
onis imposita.

11 Adveniens autem Christus
Pontifex futurorum bonorum
per majus & perfectius Ta-
bernaculum non manufactum,
id est, non hujus conditi-
onis,

12 Neque per sanguinem hir-
corum & vitulorum, sed per
proprium sanguinem, ingressus
est semel in Sacrarium, æternam
redemptionem nactus.

3 And after the second vail, the
tabernacle which is called the
holiest of all,

4 Which had the golden censer,
and the ark of the covenant over-
laid round about with gold, wherein
was the golden pot that had man-
na, and Aarons rod that budded,
and the tables of the covenant.

5 And over it the cherubims
of glory shadowing the mercy-seat,
of which we cannot now speak
particularly.

6 Now when these things were
thus ordained, the priests went al-
ways into the first tabernacle, ac-
complishing the service of God.

7 But into the second went the
high priest alone, once every year,
not without blood, which he
offered for himself, and for the
errours of the people.

8 The holy Ghost this signify-
ing, that the way into the holiest
of all, was not yet made manifest,
while as the first tabernacle was
yet standing:

9 Which was a figure for the
time then present, in which were
offered both gifts and sacrifices,
that could not make him that did
the service perfect, as pertaining
to the conscience,

10 Which stood only in meats,
and drinks, and divers washings,
and carnal ordinances imposed on
them until the time of reforma-
tion.

11 But Christ being come an
high priest of good things to
come, by a greater and more per-
fect tabernacle, not made with
hands, that is to say, not of this
building:

12 Neither by the blood of
goats and calves: but by his own
blood he entered in once into the
holy place, having obtained eter-
nal redemption for us;

13 For if the blood of buls, and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh :

14 How much more shall the blood of Christ, who through the eternal spirit offered himself without spot to God, purge your consciences from dead works to serve the living God :

15 And for this cause he is the Mediatour of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.

16 For where a testament is, there must also of necessity be the death of the testatour.

17 For a testament is of force after men are dead : otherwise it is of no strength at all whiles the testatour liveth.

18 Whereupon, neither the first testament was dedicated without blood.

19 For when Moses had spoken every precept to all the people, according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book and all the people,

20 Saying, This is the blood of the testament which God hath enjoined unto you.

21 Moreover, he sprinkled with blood, both the tabernacle, and all the vessels of the ministry,

22 And almost all things are by the law purged with blood : and without shedding of blood is no remission.

23 It was therefore necessary that the patterns of things in the heavens should be purified with these, but the heavenly

13 Nam si sanguis taurorum & hircorum, & cinis juvencae aspergens inquinatos, sanctificat ad carnis puritatem ;

14 Quanto magis sanguis Christi qui per Spiritum æternum seipsum obtulit inculpatum Deo, emundabit conscientiam vestram à mortuis operibus, ad colendum Deum vivum ?

15 Itaque ob id novi pactorum mediator est, ut morte ad redemptionem earum transgressionum intercedente quæ fuerant sub priore pacto, qui vocati erant promissam æternam hæreditatem acciperent.

16 Nam ubi testamentum est, mors intercedat necesse est testatoris.

17 Testamentum enim in mortuis ratum est ; quandoquidem nondum valet quum vivit testator.

18 Unde ne prius quidem illud absque sanguine dedicatum fuit.

19 Quum enim Moses omnia mandata secundum Legem recitasset toti populo, sumto sanguine vitulorum & hircorum, cum aqua & lana coccinea & hyssopo, simul & ipsum librum & totum populum asperxit,

20 Dicens, Hic est sanguis ille hujus pactorum quod mandavit vobis Deus.

21 Insuper autem & tabernaculum, & omnia vasa illius ministerii sanguine similiter adasperavit.

22 Et omnia fere secundum Legem sanguine purificantur, & absque sanguinis effusione non fit remissio.

23 Itaque necesse fuit exemplaria quidem eorum quæ sunt in cælis, hisce rebus purificari, ipsa vero cœlestia

Cap. x.

potioribus quam hæ sint victimis.

24 Non enim in manufactum sacrarium ingressus est Christus, quod sit exemplar vero sacrarii respondens: sed, in ipsum cœlum, ut compareat apud faciem Dei pro nobis.

25 Neque scæpe ut offerat semetipsum, sicut Pontifex ingreditur in sacrarium quotannis cum sanguine alieno:

26 (Alioquin oportuisset eum scæpe passum fuisse à jacto mundi fundamento) sed, nunc semel in consummatione seculorum, ad peccatum per immolationem sui ipsius è medio tollendum, factus est manifestus.

27 Et sicut illud statutum est hominibus ut semel moriantur, postea vero Judicium;

28 Ita & Christus semel oblatus, ut in seipso attolleret multorum peccata, secundo absque peccato conspicietur iis qui ipsum expectant ad salutem.

CAP. X.

LEx enim umbram obtinens futurorum bonorum, non ipsam expressam formam rerum, his hostiis, quas singulis annis easdem continenter offerunt, nunquam potest accedentes confirmare:

2 Alioqui desuissent offerri, propterea quod cultores, semel purificati, nullorum peccatorum amplius essent sibi conscij.

3. At in istis fit repetita mentio peccatorum quotannis.

4 Non enim potest sanguis taurorum & hircorum auferre peccata.

5 Quapropter ingrediens mundum, dicit, Sacrificium

Hebrews.

things themselves with better sacrifices than these.

24 For Christ is not entered into the holy places made with hands, which are the figures of the true, but into heaven it self, now to appear in the presence of God for us.

25 Nor yet that he should offer himself often, as the high priest entereth into the holy place, every year with blood of others:

26 For then must he often have suffered since the foundation of the world: but now once in the end of the world, hath he appeared to put away sin by the sacrifice of himself.

27 And as it is appointed unto men once to die, but after this the judgement:

28 So Christ was once offered to bear the sins of many, and unto them that look for him shall he appear the second time, without sin, unto salvation.

CHAP. X.

FOr the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually, make the comers thereunto perfect.

2 For then would they not have ceased to be offered: because that the worshippers once purged, should have had no more conscience of sins.

3 But in those sacrifices there is a remembrance again made of sins every year.

4 For it is not possible that the blood of bulls and of goats, should take away sins.

5 Wherefore when he cometh into the world, he saith, Sacrifice

and offering thou wouldst not, but a body hast thou prepared me :

6 In burnt-offerings, and sacrifices for sin thou hast had no pleasure :

7 Then said I, Lo, I come, (in the volume of the book it is written of me) to do thy will, O God.

8 Above, when he said, Sacrifice, and offering, and burnt-offerings, and offering for sin thou wouldst not, neither hadst pleasure therein, which are offered by the law :

9 Then said he, Lo, I come to do thy will (O God :) He taketh away the first, that he may establish the second.

10 By the which will we are sanctified through the offering of the body of Jesus Christ once for all.

11 And every priest standeth daily ministering and offering oftentimes the same sacrifices which can never take away sins.

12 But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God :

13 From henceforth expecting till his enemies be made his footstool.

14 For by one offering he hath perfected for ever them that are sanctified.

15 Whereof the holy Ghost also is a witnesse to us ; for after that he had said before,

16 This is the covenant that I will make with them after those dayes, saith the Lord : I will put my laws into their hearts, and in their mindes will I write them :

17 And their sins and iniquities will I remember no more.

& oblationem noluisti, corpus autem adaptaſti mihi.

6 Holocaustomata & hostiarum pro peccato non approbaſti.

7 Tunc dixi, Ecce adsum (in capite libri scriptum est de me) ut faciam, Deus, voluntatem tuam.

8 Quum superius dixisset, Sacrificium & oblationem & holocaustomata & hostiarum pro peccato noluiſti, neque approbaſti (quæ juxta Legem offeruntur)

9 Tunc dixit, Ecce adsum, ut faciam, Deus, voluntatem tuam, Aufert prius, ut posterius statuatur.

10 Qua voluntate sanctificati sumus per oblationem corporis Jesu Christi semel factam.

11 Omnis igitur Sacerdos astat quotidie sacro ministerio defungens, & easdem sapienter offerens hostias, quæ nunquam possint auferre peccata :

12 Hic vero una pro peccatis oblata in perpetuum victima consedit ad dexteram Dei ;

13 Quod reliquum est expectans, donec inimici ipsius statuantur scabellum pedum ejus.

14 Unica enim oblatione consummavit in perpetuum eos qui sanctificantur.

15 Testificatur autem hoc nobis & ipse Spiritus sanctus : nam posteaquam prius dixit,

16 Hoc est pactum quod faciam cum eis post dies illas, dicit Dominus, indam leges meas cordibus eorum, & eorum mentibus eas inscribam ;

17 Et peccatorum atque transgressionum ipsorum non recordabor amplius.

18 Porro ubi est horum remissio, non est amplius oblatio pro peccato.

19 Quum igitur, fratres, habemus libertatem ingrediendi sacrarium per sanguinem Jesu,

20 Ea via quam dedicavit vobis recentem & vivam, per velum, hoc est, per carnem;

21 Quumq; habeamus sacerdotem agnū, præfectum domui Dei:

22 Accedamus cum vero corde, per certioratam viam, aspersione purgatis conscientiis a conscientia mortuorum:

23 Et abluto corpore aqua mundâ, retineamus professionem spei non vacillantem (fide enim est qui promissit)

24 Et observemus alii alios, ut nos acuamus ad charitatem & bona opera:

25 Non deserentes aggregationem nostri mutuam, sicuti nos est quibusdam, sed adhortantes alii alios: idque eo magis, quod videtis illum diem propinquare.

26 Nam si ultro peccaverimus post acceptam cognitionem veritatis, non adhuc pro peccatis reliqua est hostia:

27 Sed horrenda quædam expectatio judicii, & ignis fervor, qui devoraturus est adversarios.

28 Qui aspernatus fuerit Moysen legem, absq; misericordia ex duobus aut triū testimonio moritur:

29 Quanta (putatis) acerbiori supplicio dignus censetur qui Filium Dei conculcarit, & sanguinem fœderis, per quem fuerat sanctificatus, profanum duxerit, & Spiritum gratiæ contumelia affecterit?

18 Now, where remission of these is, there is no more offering for sin

19 Having therefore, brethren, boldness to enter into the holiest, by the blood of Jesus,

20 By a new and living way which he hath consecrated for us, through the veil, that is to say his flesh:

21 And having an high priest over the house of God:

22 Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

23 Let us hold fast the profession of our faith without wavering: (for he is faithful that promised)

24 And let us consider one another to provoke unto love, and to good works.

25 Not forsaking the assembling of our selves together, as the manner of some is, but exhorting one another; and so much the more as ye see the day approaching.

26 For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,

27 But a certain fearful looking for of judgement, and fiery indignation, which shall devour the adversaries.

28 He that despised Moses' law, died without mercy, under two or three witnesses.

29 Of how much sorer punishment suppose ye shall be thought worthy, who hath trodden under foot the son of God, and hath counted the blood of the covenant wherewith he was sanctified, an unholy thing, and hath done despite unto the spirit of grace?

30 For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord: and again, The Lord shall judge his people.

31 It is a fearful thing to fall into the hands of the living God.

32 But call to remembrance the former dayes, in which after ye were illuminated, ye endured a great fight of afflictions:

33 Partly whilst ye were made a gazing stock, both by reproaches and afflictions, and partly whilst ye became companions of them that were so used.

34 For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in your selves that ye have in heaven a better and an enduring substance.

35 Cast not away therefore your confidence, which hath great recompense of reward.

36 For ye have need of patience, that after ye have done the will of God, ye might receive the promise.

37 For yet a little while, and he that shall come will come, and will not tarry.

38 Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him.

39 But we are not of them who draw back unto perdition: but of them that believe to the saving of the soul.

CHAP. XI.

Now faith is the substance of things hoped for, the evidence of things not seen.

2 For by it the elders obtained a good report.

30 Novimus enim eum qui dixit, Mea est vindictio, ego rependam, dicit Dominus: Et rursum, Dominus judicabit populum suum.

31 Horrendum est incidere in manus Dei vivi.

32 Revocate vero in memoriam superiores dies, quibus postquam illustrati fuistis, ingens certamen afflictionum sustinulistis.

33 Partim quidem dum cum convitiis & cum afflictionibus in theatrum estis producti, partim vero dum socii facti estis eorum qui sic agitantur.

34 Nam & de vinculis mecum doluistis, & direptionem eorum quæ vobis suppetebant cum gaudio excepistis, ut qui sciretis vos habere apud votum potius substantiam in cælis & quæ permaneat.

35 Ne igitur abjicite liberam illam professionem vestram, quæ magnam habet præmii retributionem.

36 Nam tolerantia vobis est opus, ut voluntati Dei obsequi reportetis promissionem illam.

37 Adhuc enim pusillum quantum tulumcunque, & qui venturus est, veniet, neque tardabit.

38 Justus autem ex fide vivet: ac si quis se subdixerit, non probat eum animus meus.

39 At nos non si sumus qui nos subducamus ad exitum: sed qui credamus ad animæ salutem.

C A P. XI.

Et autem fides, illud quo subsistunt quæ sperantur, & quod demonstrat quæ non cernuntur.

2 Ob eam enim testimonia fuerunt ornati majores.

2 Per fidem intelligimus compactum fuisse mundum verbo Dei, ut quæ cernimus sint ex apparentibus facta.

4 Abel per fidem, majoris præfæcificium obtulit Deo quàm Cain: per quam testimonio fuit matus, quod esset justus, testimonium perhibente Deo de bonis ejus: & mortuus adhuc per hanc loquitur.

5 Per fidem Enochus fuit translatus ne videret mortem: & fuit inventus, propterea quod transtulerat eum Deus: nusquam enim transferretur, testimonium obtinuerat quod translatus fuerit Deo.

6 Atqui fieri non potest ut quicquid fide quisquam Deo sit translatus: nam qui accedit ad Deum, hunc credere oportet & Deum, & præmia largiri qui ipsum requirunt.

7 Per fidem divinitus admo- tus Noë de iis quæ nondum creabantur, veritus construxit arcam ad servandam domum suam: per quam arcam condem- nit mundum, & ejus quæ ex fide est justitiæ factus est hæres.

8 Per fidem vocatus Abraha- us auscultavit Deo, abeundo in locum quem accepturus erat hereditatem, & exivit, ne- sciens quo esset venturus.

9 Per fidem commoratus est in terra promissa ut aliena, commoratus in tabernaculis cum Isaac & Jacob cohæredibus ejus in promissionis.

10 Expectabat enim civitatē suam habentē fundamenta, cujus artifex & conditor est Deus.

11 Per fidem & ipsa Sara ad concipiendum semen cepit, ac præter præstitu- tum tempus ætatis peperit,

3 Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

4 By faith Abel offered unto God a more excellent sacrifice then Cain; by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead, yet speaketh.

5 By faith Enoch was translated, that he should not see death, and was not found because God had translated him: for before his translation he had this testimony, that he pleased God.

6 But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.

7 By faith Noah being warned of God of things not seen as yet, moved with fear prepared an ark to the saving of his house, by the which he condemned the world, and became heir of the righteousness which is by faith.

8 By faith Abraham when he was called to go out into a place which he should after receive for an inheritance, obeyed, and he went out not knowing whither he went.

9 By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise.

10 For he looked for a city which hath foundations, whose builder and maker is God.

11 Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because

because she judged him faithful who had promised.

12 Therefore sprang there even of one, and him as good as dead, so many as the stars of the skie in multitude, and as the sand which is by the sea shore innumerable.

13 These all died in faith, not having received the promises, but having seen them afar off, and were perswaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth.

14 For they that say such things, declare plainly that they seek a countrey.

15 And truly, if they had been mindful of that countrey from whence they came out, they might have had opportunity to have returned.

16 But now they desire a better countrey, that is, an heavenly: wherefore God is not ashamed to be called their God; for he hath prepared for them a city.

17 By faith Abraham, when he was tried, offered up Isaac, and he that had received the promises, offered up his onely begotten son.

18 Of whom it was said, that in Isaac shall thy seed be called.

19 Accounting that God was able to raise him up, even from the dead: from whence also he received him in a figure.

20 By faith Isaac blessed Jacob & Esau concerning things to come.

21 By faith Jacob when he was a dying, blessed both the sons of Joseph, and worshipp'd leaning upon the top of his staff.

22 By faith Joseph, when he died made mention of the departing of the children of Israel: and gave commandment concerning his bones.

quod fidelem esse duxerit qui promiserat.

12 Quapropter & ex uno eoque jam emortuo, nati sunt posteri, quanta est astrorum coeli multitudo, & quasi arena illa innumerabilis quae est oram maris.

13 Secundam fidem mortui sunt isti omnes, non adeo promissa, sed eminus ea concipiti, postquam ipsi fuissent persuasa, & ea amplexi fuissent, sese professi peregrinos & alienigenas esse in terra.

14 Nam qui haec dicunt, patet ostendunt se patriam requirere.

15 Quod si illius memor fuissent ex qua exierant, habuissent poterant tempus ad revertendum:

16 At qui potiozem expetunt hoc est coelestem: quapropter Deum non pudet eorum, id est cognominari Deus eorum; praeparaverat enim eis urbem.

17 Abrahamus quum tentaretur, obtulit Isaacum per fidem; unigenitum, inquam, quum obtulit id quod promissum exceperat.

18 Ad quem dictum fuerat Isaac vocabitur tibi semen;

19 Ratiocinatus Deum potentia praeditum esse etiam suscitatum ex mortuis, unde etiam illa similitudine quadam recepit.

20 Per fidem de futuris benedixit Isaacus Jacobo & Esau.

21 Per fidem Jacobus moriens singulis filiis Josephi benedixit: & adoravit super caput tremo baculo suo.

22 Per fidem Joseph obiens de egressione priorum Israelis meminit deque ossibus suis praeparavit.

23 Per fidem Moses quum
us esset; occultatus est
ses tres à parentibus suis,
od viderent venustum esse
erulum; & non metuerunt
ctum regis.

24 Per fidem Moses jam
andis renuit vocari filius filiz
arapnis,

25 Potius eligens simul malis
ari cum populo Dei, quam
porariam retinere peccati
uitionem,

26 Maiores ducens divitias
obrum Christi, quam Ægyp-
rum thesauros. Intueba-
enim in præmii retributio-
m.

27 Per fidē dereliquit Ægyptū,
i metuens exardescentiā re-
s: nā ut qui videret eū qui est
isibilis, ita forti animo fuit.

28 Per fidem peregit pascha
effusionem illam sanguinis;
qui perimebat primogenita,
los tangeret.

29 Per fidem transgressi sunt
eum mare veluti per terram;
ius maris facto periculo Æ-
ptii absorpti sunt.

30 Per fidem mœnia Jericho
nsiderunt; circumdata ad
es septem.

31 Per fidem Rahab meretrix
a non periit una cum iis qui
n obedierunt, quū pacifice ex-
pisset hospitio exploratores.

32 Et quid præterea loquor?
ficiet enim me tempus nar-
ntem de Gedeone, de Bara-
& Sampson, & Jephthe,
Davide, & Samuele, ac pro-
e is;

33 Qui per fidem debellarunt
gna, operam dederunt iusti-
e, assequuti sunt promissiones,
struxerunt ora leonum,

34 Exstinxerunt vim ignis,
eugerunt facies gladii,

23 By faith Moses, when he
was born, was hid three moneths
of his parents, because they saw
he was a proper childe, and they
not afraid of the kings command-
ment.

24 By faith Moses when he was
come to years, refused to be called
the son of Pharaohs daughter:

25 Choosing rather to suffer
affliction with the people of God,
then to enjoy the pleasures of sin
for a season:

26 Esteeming the reproach of
Christ greater riches than the
treasures in Egypt: for he had
respect unto the recompense of
the reward.

27 By faith he forsook Egypt,
not fearing the wrath of the king:
for he endured as seeing him who
is invisible.

28 Through faith he kept the
passover, and the sprinkling of
blood, lest he that destroyed the
first-born should touch them.

29 By faith they passed thorow
the red sea, as by dry land: which
the Egyptians assaying to do, were
drowned.

30 By faith the walls of Jeri-
cho fell down, after they were
compassed about seven dayes.

31 By faith the harlot Rahab
perished not with them that be-
lieved not, when she had received
the spies with peace.

32 And what shall I more say?
for the time would fail me to
tell of Gedeon, and of Barak, and
of Sampson, and of Jephthae,
of David also and Samuel, and
of the prophets:

33 Who through faith subdued
kingdoms, wrought righteousness,
obtained promises, stopped the
mouths of Lions,

34 Quenched the violence of fire,
escaped the edge of the sword,

but of weakness, were made strong, waxed valiant in fight, turned to flight the armies of the aliens.

35 Women received their dead raised to life again: and others were tortured, not accepting deliverance, that they might obtain a better resurrection.

36 And others had trial of cruell mockings, and scourgings, yea, moreover, of bonds, and imprisonment.

37 They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheep-skins, and goat-skins, being destitute, afflicted, tormented.

38 Of whom the world was not worthy: they wandered in deserts, and in mountains, and in dens, and caves of the earth.

39 And these all having obtained a good report through faith, received not the promise:

40 God having provided some better thing for us, that they without us should not be made perfect.

CHAP. XII.

Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us.

2 Looking unto Jesus, the author and finisher of our faith, who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God.

3 For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your mindes.

corroborati sunt ex infirmitate effecti sunt validi in bello, exercitus exterorum in fugam vertunt.

35 Mulieres acceperunt resurrectione mortuos suos: vero distenti sunt, non accepta liberatione, ut potiozem resurrectionem consequerentur.

36 Alii rursus ludibria flagella sunt experti, super & vincula & carcerem.

37 Lapidati sunt, dissecti sunt, tentati sunt, gladio commortui sunt, oberraverunt cum ovilibus & caprinis pelibus, destituti, afflicti, inhabitati.

38 Quibus indignus mundus, in desertis errant & montibus ac speluncis, cavernis terræ.

39 Atque omnes hi testimonio per fidem orati, non obtinuerunt promissum illud:

40 Quoniam Deus de nobis potius quiddam providerat, ut absque nobis consummarentur.

CAP. XII.

Proinde nos quoque, qui tanta nos circumstet testimonium nubes, abjecto onere, & peccato ad nos circumcingendos proclivi per te lerantiam propositum nobis stadium decurramus.

2 Intuentes in fidei ducem ac consummatorem Jesum, qui pro sibi proposito gaudio sustinuit crucem, ignominia contempta, & ad dextram throni Dei confedit.

3 Etenim reputate quis illi sit, qui talem sustinuit a peccatoribus adversus sese contradictionem, ne vestris animabus fracti fatiscatis,

4 Nondum ad sanguinem
que restitistis, adversus pecca-
m decertando.

5 Et obliti estis adhortationis
vobis tanquam filiis loqui-
t, Fili mi, ne parvi facito ca-
gationem Domini, neque
mo frangitor quum ab eo
gueris.

6 Quem enim diligit Domi-
s, castigat: flagellat autem
emcunque filium agnoscit.

7 Si castigationem sustinetis,
eus sese vobis exhibet ut filiis:
is enim est filius, quem non
stiget pater?

8 Quod si estis absque casti-
tione, cujus participes sunt
ones, nempe supposititii estis,
on filii.

9 Deinde patres quidem
rnis nost: & castigatores ha-
imus, & reveriti sumus:
non multo magis subjicie-
ur Patri spirituum, & vive-
us?

10 Nam illi ad paucos dies,
out ipsis videbatur, nos casti-
bant: hic autem ad commo-
um nostrum, ut participes si-
us sanctimonie ipsius.

11 Omnis autem castigatio
presens quidem non viderur
le gaudii, sed tristitie: at
ostea fructum tranquillum
stitie reddit iis, qui per eam
erint exercitati.

12 Quapropter manus re-
illas & genua soluta surri-
te;

13 Et rectas orbitas facite
edibus vestris, ne quod clau-
um est deflectat de via, sed ut
netur potius.

14 Pacem sectamini cum om-
ibus & sanctimoniam, sine qua
mo videbit Dominum.

15 Prospicientes ne
is deficiat a gratia Dei;

4 Ye have not yet resisted
unto blood, striving against
sin.

5 And ye have forgotten the
exhortation which speaketh unto
you as unto children, My son,
despise not thou the chastening of
the Lord, nor faint, when thou
art rebuked of him.

6 For whom the Lord loveth
he chasteneth, and scourgeth every
son whom he receiveth.

7 If ye endure chastening, God
dealeth with you as with sons:
for what son is he whom the Fa-
ther chasteneth not?

8 But if ye be without cha-
stisement, whereof all are parta-
kers, then are ye bastards and not
sons,

9 Furthermore, we have had
fathers of our flesh, which cor-
rected us, and we gave them re-
verence: shal we not much rather
be in subjection unto the Father
of spirits, and live?

10 For they verily for a few
dayes chastened us after their
own pleasure, but he for our pro-
fit, that we might be partakers of
his holiness.

11 Now no chastening for the
present seemeth to be joyous, but
grievous: nevertheless, afterward
it yeildeth the peaceable fruit of
righteousnesse, unto them which
are exercised thereby.

12 Wherefore lift up the
hands which hang down, and the
feeble knees.

13 And make straight paths
for your feet, lest that which is
lame be turned out of the way, but
let it rather be healed.

14 Follow peace with all men,
and holmesse, without which no
man shal see the Lord:

1, Looking diligently, lest any
man fail of the grace of God,
lest

lest any root of bitterness springing up, trouble you, and thereby many be defiled :

16 Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birth-right.

17 For ye know how that afterward when he would have inherited the blessing, he was rejected : for he found no place of repentance, though he sought it carefully with tears.

18 For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blacknesse, and darknesse, and tempest.

19 And the sound of a trumpet, and the voice of words, which voice they that heard, intreated that the word should not be spoken to them any more.

20 (For they could not endure that which was commanded : and if so much as a beast touch the mountain, it shall be stoned, or thrust thorow with a dart.

21 And so terrible was the sight, that Moses said, I exceedingly fear and quake)

22 But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels,

23 To the general assembly, and church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect,

24 And to Jesus the Mediator of the new covenant, and to the blood of sprinkling, that speaketh better things then that of Abel.

25 See that ye refuse not him

ne qua radix amara suppullulans obturbet, & per hanc polluantur multi.

16 Ne quis sit scortator, ac profanus, velut Esau, qui uno edulio vendidit suum primogeniti.

17 Scitis enim eum etiam postea, quum vellet hereditario jure benedictionem assequi reprobatum fuisse ; non enim reperit poenitentiae locum, quamvis cum lacrymis benedictionem illam exquisisset.

18 Non enim accessistis ad contrectabilem montem, ardentem ignem, ac turbam nem & caliginem, & procellam.

19 Tubaeque sonitum, & vocem verborum, quam qui audierant, cum excusatione pertulerunt ne amplius sibi fieret sermo :

20 (Non enim ferebatur quod interdicebatur, Si vestigia tetigerit montem, lapidabitur, aut sagitta confutetur.

21 Et Moses, adeo horrendum erat visum quod apparebat, dixit, Exspavescit sum ac tremebundus.

22 Sed accessistis ad montem Sion, & civitatem Dei vivi, Hierusalem caelestem, & myriadas Angelorum,

23 Conventum universalem & concionem primogenitorum qui conscripti sunt in caelis, & iudicem universorum Deum, & spiritus justorum consummatorum,

24 Et ad novi pacti mediatorem Jesum, & sanguinem aspersiois, potius loquentem quam loquantem Abel.

25 Videte ne aversemini eum

Cap. xiii.

Hebrews.

loquitur. Nam si illi non
fugerunt qui recusarunt divi-
tus loquentem in terra; mul-
tis magis nos, qui eum qui de
celis est *aversaremur* :

26 Cujus vox tunc concussit
terram : nunc autem denuncia-
vit, dicens, Adhuc semel ego
concutiam non solum terram,
sed etiam cœlum.

27 Porro illud, Adhuc
semel, declarat instabili-
tatem rerum, ut puta fa-
ctitiarum, amotionem, ut
maneant quæ sunt stabi-

28 Quapropter regnum assu-
erunt quod concuti non potest
nequeamus gratiam, per quam ita
amamus Deum ut ei grati simus,
in verecundia & reverentia.

29 Etenim Deus noster con-
sumens ignis est.

C A P. XIII.

Raturnus amor maneto.

2 Hospitalitatis ne estote
memores : per hanc enim
idem inscii exceperunt An-
gelos hospitio.

3 Memores estote vincito-
rum, tanquam una cum illis
afflicti; eorum qui malis pre-
sunt, ac si ipsi quoque cor-
pore afflicti essetis.

4 Honorabile est inter quos-
dam conjugium & cubile impol-
lutum : scortatores autem &
alteros damnabit Deus.

5 Sint mores vestri alieni ab
caritate : estote contenti præsen-
tibus : dixi enim ipse, Nequa-
quam te omittam, neque un-
quam te deseram :

6 Adeo ut confidenti animo
amamus, Dominus est mihi au-
tor, nec metum quid faciat
mihi homo.

that speaketh : for if they escaped
not who refused him that spake
on earth, much more shall not we
escape, if we turn away from him
that speaketh from heaven.

26 Whose voice then shook the
earth, but now he hath promised,
saying, Yet once more I shake
not the earth onely, but also
heaven.

27 And this word, Yet once
more, signifieth the removing of
those things that are shaken, as of
things that are made, that those
things which cannot be shaken
may remain.

28 Wherefore we receiving a
kingdom which cannot be mo-
ved, let us have grace, whereby
we may serve God acceptably,
with reverence and godly fear.

29 For our God is a consum-
ing fire.

CHAP. XII.

Let brotherly love continue.

2 Be not forgetful to enter-
tain strangers, for thereby some
have entertained angels una-
ware.

3 Remember them that are in
bonds, as bound with them : and
them which suffer adversity, as
being your selves also in the
body.

4 Marriage is honourable in
all, and the bed undefiled : but
whoremongers and adulterers God
will judge.

5 Let your conversation be
without covetousnesse : and be
content with such things as ye
have. For he hath said, I will ne-
ver leave thee, nor forsake thee.

6 So that we may boldly say,
The Lord is my helper, and I
will not fear what man shall do
unto me.

7 Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation.

8 Jesus Christ the same yesterday, and to-day, and for ever.

9 Be not carried about with divers and strange doctrines: for it is a good thing that the heart be established with grace, not with meats, which have not profited them that have been occupied therein.

10 We have an altar whereof they have no right to eat, which serve the tabernacle.

11 For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burnt without the camp.

12 Wherefore Jesus also that he might sanctify the people with his own blood, suffered without the gate.

13 Let us go forth therefore unto him without the camp, bearing his reproach.

14 For here have we no continuing city, but we seek one to come.

15 By him therefore let us offer the sacrifice of praise to God continually; that is the fruit of our lips, giving thanks to his Name.

16 But to do good, and to communicate forget not, for with such sacrifices God is well pleased.

17 Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you.

18 Pray for us: for we trust we have a good conscience, in all things willing to live honestly.

7 Memores estote ductorum vestrorum, qui loquuti sunt vobis sermonem Dei: quorum imitamini fidem, contemplantes quis fuerit exitus conversationis ipsorum.

8 Jesus Christus heri & hodie idem est & in secula.

9 Doctrinis variis & peregrinis ne circumferimini: bene enim est gratia constabilis cor, non cibus, unde nulli perceperunt utilitatem qui ipsis ambularunt.

10 Habemus altare, ex quo non habent jus edendi qui tabernaculo deserviunt.

11 Quorum enim animalium sanguis infertur pro peccato in sacrarium per Pontificem, eorum corpora exuruntur extra castra.

12 Quapropter & Jesus, sanctificaret populum per proprium sanguinem, passus extra portam.

13 Exeamus igitur ad extra castra, probrum ejus portantes.

14 Non enim habemus stabilem civitatem, sed futuram illam inquirimus.

15 Per ipsum igitur offeramus Deo sacrificium laudis, id est fructum laborum celebrantium nomen ejus.

16 Beneficentiae vero & communicationis ne obliviscimini: talibus enim victimis delectatur Deus.

17 Obedite ductoribus vestris, & obsecundate: excubantes enim ipsi pro animabus vestris, tanquam rationem reddunt, ut cum gaudio hoc faciant, non suspirantes: id enim vobis inutile.

18 Orate pro nobis: confidemus enim nos bonam conscientiam habere, ut qui in omni re cupiamus bene versari.

Cap. i.

James.

9 Amplius autem precor
ut id faciatis, ut eo citius
utatur vobis.

10 Deus vero pacis, qui ma-
lum illum ovium, per san-
ctum pacti æterni, pastorem,
minum nostrum Jesum, ex
virtutibus reduxit,

11 Compingat vos ad omne
bonum, ad præstandam ipsius
fidelitatem, efficiens in vobis quod
vultum sit in conspectu suo, per
Jesum Christum; cui sit gloria
secula seculorum. Amen.

12 Precor autem vos, fra-
tres, sufferte sermonem exhor-
tationis hujus: nam paucis de
scripsi vobis.

13 Scitote fratrem nostrum
Timotheum solutum esse, cum
venerit (si mox venerit) videbo vos.

14 Salutate omnes duces
vestros, & omnes sanctos. Sa-
ludent vos Itali.

15 Gratia sit cum omnibus
vobis. Amen.

Ad Hebræos scripta est ex
Italia per Timotheum.

19 But I beseech you the rather
to do this, that I may be restored
to you the sooner.

20 Now the God of peace that
brought again from the dead our
Lord Jesus, that great shepherd
of the sheep, through the blood of
the everlasting covenant,

21 Make you perfect in every
good work to do his will, work-
ing in you that which is well plea-
sing in his sight, through Jesus
Christ, to whom be glory for ever
and ever. Amen.

22 And I beseech you, bre-
thren, suffer the word of exhor-
tation: for I have written a let-
ter unto you in few words.

23 Know ye that our brother Ti-
mothy is set at liberty, with whom
if he come shortly, I will see you.

24 Salute all them that have the
rule over you, and all the saints.
They of Italy salute you.

25 Grace be with you all.
Amen.

¶ Written to the Hebrews from
Italy, by Timothy.

JACOBI Apostoli
Epistola
CATHOLICA.



The General Epistle
of
JAMES.

CAPUT I.

CHAP. I.

Jacobus Dei ac Do-
mini Jesu Christi
servus, duodecim
tribubus dispersis, sa-
lutem:

JAMES a servant of God,
and of the Lord Jesus
Christ, to the twelve
tribes which are scatter-
ed abroad, greeting,

2 My brethren, count it all joy when ye fall into divers temptations,

3 Knowing this, that the trying of your faith worketh patience.

4 But let patience have her perfect work, that ye may be perfect and entire, wanting nothing.

5 If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him.

6 But let him ask in faith, nothing wavering : for he that wavereth is like a wave of the sea, driven with the wind, and tossed,

7 For let not that man think that he shall receive any thing of the Lord.

8 A double-minded man is unstable in all his wayes.

9 Let the brother of low degree rejoyce in that he is exalted.

10 But the rich in that he is made low : because as the flower of the grasse he shall passe away.

11 For the sun is no sooner risen with a burning heat, but it withereth the grasse, & the flower thereof falleth, & the grace of the fashion of it perissheth: so also shal the rich man fade away in his wayes.

12 Blessed is the man that endureth temptation: for when he is tryed, he shall receive the crown of life, which the Lord hath promised to them that love him.

13 Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man.

14 But every man is tempted, when he is drawn away of his own lust, and entised,

15 Then when lust hath conceived, it bringeth forth sin, and sin, when it is finished, bringeth forth death

2 Summo gaudio ducite, fratres mei, quoties in tentationes varias incideritis :

3 Illud scientes, explorationem fidei vestrae efficere tolerantiam.

4 Ceterum tolerantia opus integrum habero, ut sitis integri & toti, in nullo deficientes.

5 Quod si cui vestrum deest sapientia, petito à Deo qui dat eam omnibus benigne, nec exprobrat ; & dabitur ei.

6 Sed postulet cum fide, nihil ambgens : nam qui ambigit, similis est fluctui maris qui ventis agitatur & jactatur.

7 Non enim existimet homo ille se quicquam accepturum à Domino :

8 Ut qui sit vir animo duplici, & inquietus in omnibus viis suis.

9 Porro, frater, qui est humilis conditionis, gloriatur in sublimitate sua.

10 Qui vero dives est, in submissione sui : quoniam velut flos herbae praeteribit.

11 Nam ut exortus est sol cum aestu, arefecit herbam, & flos illius decidit, & spectabilis decor ipsius periit : ita & dives in suis gressibus marcescet.

12 Beatus est vir qui sustinet tentationem : quoniam probus compertus, accipiet coronam vitae, quam promittit Dominus iis à quibus ipse diligitur.

13 Nemo quum tentatur, dicat, à Deo tentor : nam Deus tentari malis non potest, nec quemquam tentat.

14 Sed unusquisque tentatur, dum à propria cupiditate abstrahitur & inescatur.

15 Deinde cupiditas, postquam concepit, parit peccatū : peccatū vero peractū gignit mortē.

16 Ne errate, fratres mei dilecti.

17 Omnis donatio bona, & omne integrum donum est superne, descendens à Patre luminum, apud quē nō inest transmutatio, aut conversionis obumbratio.

18 Is quia voluit, progeniuit nos sermone veritatis, ut essemus primitiæ quædam eorum quæ creavit.

19 Itaque, fratres mei dilecti, sit omnis homo celer ad audiendum, tardus ad loquendum, tardus ad iram.

20 Nam ira viri iustitiam Dei non exsequitur.

21 Quapropter abiectionis omnibus sordibus & excremento malitiæ, cum lenitate excipite insititium illum sermonem, qui potest servare animas vestras.

22 Effectores vero estote sermonis, nec auditores solū, falso ratiocinando fallentes vosmetipsos.

23 Nam si quis est auditor sermonis, & non effector, is similis est viro consideranti faciem suam nativam in speculo;

24 Nam simul atque consideravit seipsum, abiit, & statim oblitus est qualis esset.

25 At is qui introspexerit in perfectam illam Legem libertatis, & permanserit in ea, qui non fuerit auditor obliuiscus, sed actor operis, is inquam, beator erit in opere suo.

26 Si quis videtur religiosus esse inter vos, non frenans linguam suā, sed suū ipsius cor seducens, huius vanus est cultus religiosus.

27 Religiosus autem cultus, mundus & incontaminatus apud Deum & Patrem, hic est, invisere orphanos & viduas in afflictione ipsorum, & immaculatum sese conservare à mundo.

16 Do not erre, my beloved brethren.

17 Every good gift, and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

18 Of his own will begat he us with the word of truth, that we should be a kind of first-fruits of his creatures.

19 Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath.

20 For the wrath of man worketh not the righteousnesse of God.

21 Wherefore lay apart all filthinesse, and superfluity of naughtinesse, and receive with meeknesse the ingrafted word, which is able to save your souls.

22 But be ye doers of the word, and not hearers onely, deceiving your own selves.

23 For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glasse.

24 For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.

25 But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.

26 If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this mans religion is vain.

27 Pure religion and undefiled before God and the Father, is this, To visit the fatherlesse and widows in their affliction, and to keep himself unspotted from the world.

C H A P. II.

M^T brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons.

2 For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment :

3 And ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place ; and say to the poor, Stand thou there, or sit here under my footstool.

4 Are ye not then partial in your selves, and are become judges of evil thoughts ?

5 Hearken my beloved brethren, Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom, which he hath promised to them that love him ?

6 But ye have despised the poor. Do not rich men oppress you, and draw you before the judgement seats ?

7 Do not they blaspheme that worthy Name by the which ye are called ?

8 If ye fulfil the royal law, according to the scripture, Thou shalt love thy neighbour as thy self, ye do well.

9 But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors.

10 For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.

11 For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.

C A P. II.

Fratres mei, ne cum acceptance personarum habetis fidem Domini nostri Jesu Christi gloriosi.

2 Nam si quis in cœtum vestrum ingrediatur, aureum gestans annulum, veste splendida ingrediatur autem & pauper cum sordida veste,

3 Et respexeritis ad eum qui vestem gerit splendidam, & dixeritis ei, Tu sede hic pulchre ; pauperi vero dicatis, Tu sta illic, aut sede hic sub trabeculum meum :

4 Nonne discrimen feceritis apud vos, & facti fueritis iudices male disceptantes ?

5 Audite fratres mei dilecti, nonne Deus elegit pauperes mundi hujus ut fierent divites fide, & hæredes regni quod promisit iis qui ipsum diligunt ?

6 At vos contumelia affecistis pauperem. Nonne divites per tyrannidem opprimunt vos, & trahunt vos ad tribunalia ?

7 Nonne blasphemant praeclarum istud nomen à quo estis cognominati ?

8 Quod si legem regiam præstatis secundum Scripturam, Diliges proximum tuum ut teipsum, bene facitis :

9 Sin vero personam respicitis, peccatum committitis, & redarguimini à Lege veluti transgressores.

10 Quisquis enim totam Legem servaverit, impleverit autem in uno, damnatus factus est omnium.

11 Nam qui dixit, Ne moecheris, dixit etiam, Ne occidas. Quod si non fueris moechatus, occideris autem, factus es transgressor Legis.

11 Ita loquimini & ita facite, ut per Legem libertatis iudicandi.

13 Nam damnatio absq; misericordia erit ei qui non præstiterit misericordiam:& gloriatur misericordia adversus damnationem.

14 Quæ utilitas, fratres mei, si fidem dicat aliquis habere se, opera vero non habeat? num potest fides illa eum servare?

15 Quod si frater aut soror nudi fuerint, & destituti quotidiano victu,

16 Dicat autem eis aliquis vestrum, Abite cum pace, crescite & saturamini; non tamen dederitis eis quæ sunt apta corpori, quæ erit utilitas?

17 Ita quoq; fides, si opera non habeat, mortua est per se.

18 Quinimo dicit aliquis, Tu fidem habes, & ego opera habeo, ostende mihi fidem tuam ex operibus tuis, & ego ostendam tibi ex operibus meis fidem meam.

19 Tu credis Deum unum esse, bene facis: dæmonia quoque istud credunt, & horrescunt.

20 Vis vero nosse, homo vane, fidem quæ est absque operibus mortuam esse?

21 Abrahamus pater ille noster, nonne ex operibus iustificatus est, quum obtulisset Isaacum filium suum super altare?

22 Vides fidem administram fuisse operum ipsius, & ex operibus fidem ad finem perductam fuisse?

23 Itaque impleta est Scriptura quæ dicit, Credidit autem Abrahamus Deo, & imputatum est ei ad iustitiam, & amicus Dei vocatus est.

24 Videtis igitur ex operibus justificari hominem, & non ex fide tantum?

12 So speak ye, and so do, as they that shall be judged by the law of liberty.

13 For he shall have judgement without mercy, that hath shewed no mercy; and mercy rejoiceth against judgement.

14 What doth it profit my brethren, though a man say he hath faith, and hath not works? can faith save him?

15 If a brother or sister be naked, and destitute of daily food,

16 And one of you say unto them, Depart in peace, be ye warmed and filled: notwithstanding ye give them not those things which are needful to the body: what doth it profit?

17 Even so faith, if it hath not works, is dead, being alone.

18 Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works.

19 Thou believest that there is one God, thou dost well, the devils also believe and tremble,

20 But wilt thou know, O vain man, that faith without works is dead?

21 Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?

22 Seest thou how faith wrought with his works, and by works was faith made perfect?

23 And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the friend of God.

24 Ye see then how that by works a man is justified, and not by faith onely.

25 Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way?

26 For as the body without the spirit is dead, so faith without works is dead also.

CHAP. III.

MY brethren, be not many masters, knowing that we shall receive the greater condemnation.

2 For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body.

3 Behold, we put bits in the horses' mouths, that they may obey us, and we turn about their whole body.

4 Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governour listeth.

5 Even so the tongue is a little member, and boasteth great things: behold, how great a matter a little fire kindleth.

6 And the tongue is a fire, a world of iniquity: so is the tongue amongst our members, that it defileth the whole body, and setteth on fire the course of nature, and it is set on fire of hell.

7 For every kind of beasts, and of birds, and of serpents, and things in the sea is tamed, and hath been tamed of mankind:

8 But the tongue can no man tame, it is an unruly evil, full of dead's poison.

9 Therewith blesse we God, even the Father: and therewith

25 Similiter autem etiam Rahab illa meretrix,annonciis operibus justificata est, quum accepisset nuncios illos, & alia via emisisset?

26 Nam sicut corpus absque spiritu mortuum est, ita & fides illa quæ est absque operibus mortua est.

CAP III.

N estote multi doctores, fratres mei, scientes fore ut gravius iudicium auferamus.

2 In multis enim inpingimus omnes. Si quis in sermone non impingit, hic perfectus est, ut qui possit freno moderari totum etiam corpus.

3 Ecce, equis fræna in ore immittimus, ut obediant nobis, & totum corpus eorum circumagimus.

4 Ecce, naves quoque, quum tantæ sint, & à ventis saevius agitentur, circumaguntur à minimo gubernaculo quocumque impulsus gubernatoris voluerit:

5 Ita & lingua pusillum membrum est, & sese effert magnifice: Ecce, exiguus ignis quantam materiam incendit.

6 Et lingua flamma est, & mundus iniquitatis: ita, inquam, lingua constituta est inter membra nostra, maculans totum corpus, inflammans totam genituram nostram, & inflammata à gehenna.

7 Omnis enim natura & ferarum & volucrum, serpentiumque & marinorum, domatur & domita est à natura humana.

8 Linguam autem nullus hominum domare potest: malum est quod coercere non possis: plena est veneno mortifero.

9 Per ipsam benedicimus Deo & Patri, & per ipsam

Cap. iv.

excremur homines ad similitu-
dinem Dei factos.

10 Ex eodem ore procedit
benedictio & maledictio. Non
oportet, fratres mei, hæc ita
feri.

11 Num fons ex eodem fo-
ramine fundit dulcem & ama-
ram aquam?

12 Num potest, fratres mei,
ficus oleas edere, aut vitis ficus?
ita neque falsa dulcem aquam
potest edere.

13 Quis sapiens & scientia
præditus est inter vos? de-
monstret ex bona conversa-
tione opera sua, cum lenitate
sapientie.

14 Quod si invidiam amaram
habetis, & irritationem in corde
vestro, ne gloriamini, & ne men-
daces estote adversus veritatē.

15 Non est enim ista sapientia
superne descendens, sed terre-
na, animalis, dæmoniacæ.

16 Ubi enim invidia est &
trix, ibi inquieta vita & omne
opus prævum.

17 Quæ autem superne est sa-
pientia, primum quidem casta
est, deinde pacifica, æqua, obse-
quens, plena misericordiæ &
fructuū bonorum, absq; discep-
tatione, & minime simulata.

18 Fructus autem iustitiæ
seritur cum pace iis qui dant
operam paci.

CAP. IV.

Unde bella & pugne inter
vos? nonne hinc nimirum ex
voluptatibus vestris quæ mili-
tant in membris vestris?

2 Concupiscitis, & non ha-
betis: invidetis & affectatis,
nec potestis nascisci: pugnat
& bellatis, nec obtinetis, pro-
pterea quod non petitis.

3 Petit, & non accipit:

James.

curse we men, which are made
after the similitude of God.

10 Out of the same mouth
proceedeth blessing and cursing:
my brethren, these things ought not
so to be.

11 Doth a fountain send forth
at the same place sweet water
and bitter?

12 Can the fig-trees my bre-
thren, bear olive berries? either a
vine, figs? so can no fountain
both yeeld salt water and fresh.

13 Who is a wise man, and
endued with knowledge amongst
you? let him shew out of a good
conversation his works with
meeknesse of wisdom.

14 But if ye have bitter envy-
ing and strife in your hearts, glo-
ry not, and lye not against the
truth.

15 This wisdom descendeth
not from above, but is earthly,
sensual, devilish.

16 For where envying and
strife is, there is confusion, and
every evil work.

17 But the wisdom that is from
above, is first pure, then peace-
able, gentle, and easie to be in-
treated, full of mercy and good
fruits, without partiality, and
without hypocrisie.

18 And the fruit of righteous-
nesse is sown in peace of them
that make peace.

CHAP. IV

From whence come wars and
fightings among you? come
they not hence, even of your lusts
that war in your members?

2 Ye lust, and have not: ye kill,
and desire to have, and can-
not obtain: ye fight and war,
yet ye have not, because ye ask
not.

3 Ye ask, and receive not,

because ye ask amisse, that ye may consume it upon your lusts.

4 Ye adulterers, and adulteresses, know ye not that the friendship of the world is enmity with God: whosoever therefore will be a friend of the world, is the enemy of God.

5 Do ye think that the scripture saith in vain, The spirit that dwelleth in us lusteth to envie?

6 But he giveth more grace, wherefore he saith, God resisteth the proud, but giveth grace unto the humble.

7 Submit your selves therefore to God: resist the devil, and he will flee from you.

8 Draw nigh to God, and he will draw nigh to you: cleanse your hands ye sinners, and purifie your hearts, ye double-minded,

9 Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness.

10 Humble your selves in the sight of the Lord, and he shall lift you up.

11 Speak not evil one of another (brethren) he that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge.

12 There is one law-giver, who is able to save, and to destroy: who art thou that judgest another?

13 Go to now, ye that say, To day or to morrow we will go into such a city, and continue there a year, and buy, and sell, and get gain:

14 Whereas ye know not what shall be in the morrow: for what is your life? it is even a vapour that appeareth for a little time, and then vanisheth away.

eo quod male petatis, ut in voluptates vestras infumatis.

4 Adulteri & adulteræ, nescitis amicitiam mundi inimicitiam esse adversus Deum? Quicumque ergo voluerit amicus esse mundi, inimicus Dei constituitur.

5 An putatis Scripturam inaniter dicere, Ad invidiam fertur spiritus qui sedem posuit in nobis?

6 Sed maiorem offert gratiam, quia dicit, Deus superbi obstitit, submissis autem dat gratiam.

7 Subiicite igitur vos Deo obstitite diabolo, & fugiet vobis.

8 Appropinquate Deo, & appropinquabit vobis: purificet manus, vos peccatores, & expiate corda, duplices animo.

9 Sensus ærumnæ tangimini, & lugete, & flete: risus vester in luctum convertatur, & gaudium in moerorem.

10 Submittite vos in conspectu Domini, & extollet vos.

11 Ne alii aliis obloquimini fratres: qui obloquitur fratri quique damnat fratrem suum obloquitur Legi, & damnat Legem: quod si damnas Legem, non es observator Legis sed iudex.

12 Unus est Legislator qui potest servare & perdere: quis es qui damnas alium?

13 Age nunc qui dicitis, Hodie vel cras proficiscemur in illam urbem, & agemus ibi annum unum, & mercabimur & lucrabimur;

14 Qui ignoratis quid futurum sit postero die: quæ est enim vita vestra? vapor enim est ad exiguum tempus apparens, & deinde disprens.

Cap. v.

James.

15 Pro eo quod dicere debu-
is, Si Dominus voluerit, & v-
amus, faciemus hoc aut illud.

16 Nunc autem gloriamini
e iactantiis vestris. Omnis ejus-
modi gloriatio mala est.

17 Igitur qui noverit recte
facere, nec facit, is peccato te-
netur.

C A P. V.

A Ge nunc divites, flete, eju-
lantes super arumini vestris
superventuris,

2 Divitiæ vestra putrefactæ
sunt, vestimenta vestra sunt à
lineis vorata :

3 Aurum & argentum ve-
strum ruginè vitiatum est, &
ergo eorum testabitur adver-
sus vos, & exedet carnes ve-
stras velut ignis : thesaurum
concondidistis in ultimos dies.

4 Ecce, merces operario-
rum qui messuerunt regiones
vestras, per vos interversa,
clamat : & vociferationes
eorum qui messuerunt, in au-
res Domini Sabaoth introi-
runt.

5 In luxu vixistis super
terram, & lascivistis : enu-
tristis corda vestra ut in die
populi.

6 Condemnastis, occidistis
iustum : non obstitit vobis.

7 Patiente igitur animo esto-
te, fratres, usque ad Domini ad-
ventum. Ecce, agricola exspe-
ctat pretiosum fructum terræ,
patienter animo eum expectans,
dum accipiat pluviam matuti-
nam & serotinam.

8 Patiente animo estote & vos-
træ stabilite corda vestra, quoniam
adventus Domini appropinquat.

9 Ne suspirate alius adver-
sus alium, fratres ; ut ne con-
demnemini : ecce, iudex ante
fores astat,

15 For that ye ought to say, If
the Lord wil, we shal live and do
this, or that.

16 But now ye re'oyce in your
boastings : all such rejoycing is
evil.

17 Therefore to him that
knoweth to do good, and doth it
not, to him it is sin.

C H A P. V.

G O to now ye rich men,
weep and howl for your misfe-
ries that shal come upon you.

2 Your riches are corrupt-
ed, and your garments moth-
eaten.

3 Your gold and silver is can-
kered, and the rust of them shal
be a witnesse against you, and
shall eat your flesh as it were fire:
ye have heaped treasure together
for the last dayes.

4 Behold, the hire of the la-
bourners, which have reaped down
your fields, which is of you kept
back by fraud, cryeth : and the
cryes of them which have reaped,
are entred into the ears of the Lord
of Sabaoth.

5 Ye have lived in pleasure on
the earth, and been wanton : ye
have nourished your hearts, as in
a day of slaughter.

6 Ye have condemned and killed
the just, and he doth not resist you.

7 Be patient therefore, bre-
thren, unto the coming of the
Lord : behold, the husbandman
waiteth for the precious fruit of
the earth, and hath long patience
for it, until he receive the early
and latter rain.

8 Be ye also patient, stablish
your hearts : for the coming of the
Lord draweth nigh.

9 Grudge not one against an-
other, brethren, lest ye be condem-
ned : behold, the judge standeth
before the door.

10 Take,

10 Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, & of patience.

11 Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord: that the Lord is very pitiful, and of tender mercy.

12 But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea, be yea, and your nay, nay; lest ye fall into condemnation.

13 Is any among you afflicted? let him pray. Is any merry? let him sing psalms.

14 Is any sick among you? let him call for the elders of the church, and let them pray over him, anointing him with oil in the Name of the Lord:

15 And the prayer of faith shall save the sick, & the Lord shall raise him up; & if he have committed sins, they shall be forgiven him.

16 Confesse your faults one to another, and pray one for another, that ye may be healed: the effectual fervent prayer of a righteous man availeth much.

17 Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months.

18 And he prayed again, and the heaven gave rain, and the earth brought forth her fruit.

19 Brethren, if any of you do erre from the truth, and one convert him;

20 Let him know, that he which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins.

10 Sumite, fratres mei, pro exemplari vexationis ac patienti animi, Prophetas, qui loquuntur in nomine Domini.

11 Ecce, beatos predicamus e qui adversa sustinent: tolerant Job audistis, & finē Domini vidistis: nā abundat intima misericordia Dominus, & est miserator.

12 Ante omnia vero, fratres mei, ne jurate, neq; per cœlum neq; per terram, neq; aliud ullius jurandum: sit autem vestrum est, est; & non, non: ne in condemnationem incidatis.

13 Æger est animo aliquis inter vos? oret: & bono animo est aliquis? psallat.

14 Infirmatur aliquis inter vos? accersat presbyteros Ecclesiæ, & orent pro eo, ungentes eum oleo in nomine Domini.

15 Et oratio fidei servabit laborantem, erigetque eum Dominus: quod si peccata commiserit, remittentur ei.

16 Confitemini alii aliis offensas, & precamini alii pro aliis, ut sanemini: multum enim valet deprecatio iusti effectiva.

17 Elias homo erat iisdem quibus nos afflictionibus obnoxius, & ardentissime oravit ne plueret: & non pluit super terram annos tres & sex menses:

18 Et rursus oravit, & cœlum dedit pluviam, & terra produxit fructum suum.

19 Fratres, si quis inter vos aberravit à veritate, & converterit eum quispiam,

20 Sciat eum qui averterit peccatorem ab errore via suæ, servaturum animam à morte, & operatram multitudinem peccatorum.

PETRI Apostoli
Epistola
Catholica I.



The first Epistle
General of
PETER:

CAPUT I.

CHAP. I.

PETRUS Apostolus
Jesu Christi, advenis
dispersionis per Pon-
tum, Galatiam, Capa-
dociam, Asiam, &
Bithyniam.

2 Electis ex pręognitione
Dei patris ad sanctificationem
Spiritus per obedientiam &
adspersionem sanguinis Jesu
Christi; gratia vobis & pax
multiplicetur.

3 Benedictus cęsto Deus &
Pater Domini nostri Jesu
Christi, qui ex multa sua
misericordia regenuit nos
in spem vivam per resur-
rectionem Jesu Christi ex
mortuis.

4 Id est ad hereditatem que
nec corrumpi potest, nec con-
taminari, nec marcescere, vo-
bis in cęlis servatam.

5 Qui virtutis Dei pręsidio
custodimini per fidem, ad sa-
lutem paratam revelari pręsti-
tuto tempore ultimo.

6 Qua in re exsultatis, ad
exiguum tempus nunc (si opor-
tet) in variis tentationibus tri-
stitia affecti.

7 Ut exploratio fidei vestre
multo pretiosior exploratione
auri quod perit, & tamen per

PETER an Apostle
of Jesus Christ, to
the strangers scatter-
ed thorowout Pontus,
Galatia, Cappado-
cia, Asia, and Bithynia.

2 Elect according to the fore-
knowledge of God the Father,
through sanctification of the Spirit
unto obedience, and sprinkling
of the blood of Jesus Christ: Grace
unto you, and peace be multiplied.

3 Blessed be the God and Fa-
ther of our Lord Jesus Christ,
which according to his abun-
dant mercy hath begotten us
again unto a lively hope, by the
resurrection of Jesus Christ from
the dead,

4 To an inheritance incorrup-
tible, and undefiled, and that fa-
deth not away, reserved in heaven
for you,

5 Who are kept by the power
of God through faith unto salva-
tion ready to be revealed in the
last time.

6 Wherein ye greatly rejoyce,
though now for a season (if
need be) ye are in heavinesse
through manifold temptations.

7 That the triall of your faith
being much more precious then
of gold, that perisheth, though it be
tried.

tryed with fire, might be found unto praise, and honour and glory at the appearing of Jesus Christ.

8 Whom having not seen, ye love: in whom though now ye see him not, yet believing, ye rejoyce with joy unspeakable and full of glory:

9 Receiving the end of your faith, even the salvation of your souls.

10 Of which salvation the prophets have enquired, and searched diligently, who prophesied of the grace that should come unto you.

11 Searching what, or what manner of time the Spirit of Christ which was in them did signifie, when it testified beforehand the sufferings of Christ, and the glory that should follow.

12 Unto whom it was revealed, that not unto themselves, but unto us they did minister the things which are now reported unto you by them that have preached the gospel unto you, with the holy Ghost sent down from heaven, which things the angels desire to look into.

13 Wherefore gird up the loins of your minde, be sober, and hope to the end, for the grace that is to be brought unto you at the revelation of Jesus Christ.

14 As obedient children, not fashioning your selves according to the former lusts, in your ignorance:

15 But as he which hath called you is holy, so be ye holy in all manner of conversation;

16 Because it is written, Be ye holy, for I am holy.

17 And if ye call on the Father, who without respect of persons judgeth according to every

ignem exploratur, inveniatur vobis esse laudi & honori & gloria, quum revelabitur Jesus Christus.

8 Quem quum non videritis, diligitis: in quem nunc, eum non videntes, tamen credentes, exultatis gaudio ineffabili & glorioso:

9 Reportantes mercedem fidei vestrae, salutem animarum.

10 De qua salute exquisierunt, quam scrutati sunt Prophetæ, qui de ventura in vos gratia prophetarunt.

11 Scrutantes in quem aut qualem temporis articulum prænuncius ille qui in ipsis erat Spiritus Christi declararet eveniuras Christo perpassiones, & gloriam illas consequuturam.

12 Quibus revelatum est, eos non sibi, sed nobis ea administrare quæ nunc annunciata sunt vobis per eos qui vobis evangelizarunt: per emissum è celo Spiritum sanctum, in quæ cupiunt angeli introspicere.

13 Quapropter succincti lumbis mentis vestrae, sobrii ad finem usque sperate in eam quæ vobis deferatur gratiam, quum revelabitur Jesus Christus.

14 Ut filii obedientes, qui vos non configuretis pristinis quæ in ignorantia vestra viguerint cupiditatibus.

15 Sed sicut is qui vos vocavit sanctus est, ipsi quoque sancti in omni conversatione reddamini.

16 Propterea quod scriptum est, Sancti estote, nam ego sanctus sum.

17 Et si patrem cognominatis eum qui citra personarum respectum judicat, ex

cujusque

Cap. ii.

I. Peter.

quoque opere, cum timore
conversamini commorationis vestrae
tempore.

18 Ut qui sciatis vos non
corruptibilibus rebus, ar-
gento vel auro, fuisse re-
demptos ex vana illa vestra
conversazione, à patribus tra-
dita.

19 Sed precioso sanguine, ut-
pote agni inculpati & incon-
taminati, nempe Christi:

20 Præcogniti quidem ante
facta mundi fundamenta, ma-
nifesti autem facti ultimis tem-
poribus propter vos;

21 Per eum credentes in
Deum, qui suscitavit eum ex
mortuis, & gloriam ei dedit,
ut fides ac spes vestra in Deo
esset.

22 Qui igitur animas vestras
purificastis? auscultando ve-
nitati per Spiritum, ad amo-
rem fraternum minime simu-
latum, ex mundo corde alii
alios diligite intense:

23 Regeniti, non ex semine
corruptibili, sed incorruptibi-
li, id est, per sermonem Dei
vivi, & manentis in æternum?

24 Nam omnis caro est ut
gramen, & omnis gloria ho-
minis ut flos graminis: exa-
uit gramen, & flos ejus de-
cidit:

25 Sed verbum Domini ma-
net in æternum: hoc autem
est verbum illud quod evange-
lizatum est vobis.

CAP. II.

Proinde deposita omni ma-
litia, & omni dolo & simu-
lationibus & invidentiis & om-
nibus obreftationibus,

2 Ut modo geniti infantes,
accipite illud sermonis sincerum ex-
petite, ut per illud augeamini,

mans work, passe the time
of your sojourning here in
fear.

18 Forasmuch as ye know
that ye were not redeemed with
corruptible things, as silver and
gold, from your vain conversati-
on received by tradition from
your fathers;

19 But with the precious blood
of Christ, as of a lamb without
blemish, and without spot.

20 Who verily was fore-ordai-
ned before the foundation of the
world, but was manifest in these
last times for you.

21 Who by him do believe in
God that raised him up from the
dead, and gave him glory, that
your faith and hope might be in
God.

22 Seeing ye have purified
your souls in obeying the truth,
through the Spirit, unto unsin-
ed love of the brethren, see that
ye love one another with a pure
heart fervently,

23 Being born again, not of
corruptible seed, but of incorrup-
tible, by the word of God, which
liveth and abideth for ever.

24 For all flesh is as grasse, and
all the glory of man, as the flow-
er of grasse: the grasse wither-
eth, and the flower thereof fal-
leth away.

25 But the word of the Lord
endureth for ever. And this is
the word which by the gospel is
preached unto you.

CHAP. II.

Wherefore laying aside all
malice, and all guile, and
hypocrisies, and envies, and all
evil speakings.

2 As newborn babes desire
the sincere milk of the word,
that ye may grow thereby:

3 Ifso be ye have tasted that the Lord is gracious,

4 To whom coming as unto a living stone, disallowed indeed of men, but chosen of God, and precious,

5 Ye also as lively stones, are built up a spiritual house, an holy priest-hood to offer up spiritual sacrifices acceptable to God by Jesus Christ.

6 Wherefore it is contained in the scripture, Behold, I lay in Sign a chief corner stone, elect, precious; and he that believeth on him shall not be confounded.

7 Unto you therefore which beleive he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner.

8 And as a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient, whereunto also they were appointed.

9 But ye are a chosen generation, a royall priesthoed, an holy nation, a peculiar people, that ye should shew forth the praises of him, who hath called you out of darknesse into his marvellous light.

10 Which in times past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy.

11 Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul,

12 Having your conversation honest among the Gentiles, that whereas they speak against you as evill doers, they may by your good works which they shall behold, glorify God in the day of visitation.

3 Si quidem gustastis quod bonus sit Dominus.

4 Ad quem accedentes, est lapis vivus, ab hominibus quidem reprobatus, apud Deum vero electus ac pretiosus;

5 Ipsi quoque, veluti vivi lapides, edificati, fiat is domus spiritualis, sacerdotium sanctum, offerendum spirituales hostias acceptas Deo per Jesum Christum.

6 Quapropter etiam continetur in Scriptura, Ecce statuo in Sion lapidem in imo angulo electum, pretiosum; in quem qui credit, nequaquam pudefiet.

7 Vobis igitur est honor qui creditis: non autem obtemperantibus autem sermoni, lapidem quem reprobaverunt edificatores, hic factus est caput anguli,

8 Et lapis ad quem impingitur & petra offendiculi, Nempe in qui impingunt ad sermonem non assentientes ad quod etiam constituti fuerant.

9 Vos autem genus electum, regale sacerdotium, gens sancta, populus quem sibi Deus ut proprium vendicat: ut virtutes predicetis illius qui vocavit e tenebris in admirabilem suam lucem.

10 Qui quondam eratis non populus, nunc estis populus Dei: qui non consequuti misericordiam, nunc estis misericordiam consequuti.

11 Dilecti, precor ut tamquam inquilini, & advenae, abstineatis a carnis cupiditatibus quae militant adversus animas.

12 Conversationem vestram habentes honestam inter Gentiles. Ut pro eo quod obloquuntur vobis ut facinorosis, ex bonis operibus quae spectant gloriam Dei dicam visitationis.

13 Proinde subiecti estote
vis humanæ ordinationi pro-
pter Dominum: sive regi, ut su-
premo, et eminenti,

14 Sive præsidibus, ut qui
eum mittantur tum ad
repressionem facinorosorum, tum
in laudem bene agen-
tis.

15 Quoniam ita est voluntas
Dei, ut bene agendo os ob-
mutatis desipientium hominum
coram Deo.

16 Ut liberi, ac non veluti
litiz velamen habentes liber-
tatem, sed ut servi Dei.

17 Omnes honorate. Fra-
trem diligite. Deum ti-
te. Regem honorate.

18 Servi, subditi estote cum
timore Dominis, non
solum bonis & æquis, sed et i-
niquis & pravis.

19 Hoc enim cedit gratiæ,
quod quis propter conscientiam
Dei suffert molestias injuste
dictas.

20 Quæ enim est gloria, si
scandalescentes & collaphis cæsi,
subsistatis? sed si bene agen-
tis, & tamen afflictus subsista-
tis, hoc cedit vobis gratiæ apud
Deum:

21 Nam ad hoc etiam vocati
estis, quoniam & Christus passus
est pro nobis; relinquens no-
bis exemplar, ut subsequeremini
passionibus ipsius;

22 Qui non peccavit, nec in-
iustus fuit dolus in ore ipsius;

23 Qui conviciis affectus, non
revocatus; illi conviciabatur; quum
illis afficeretur, non minaba-
tur: sed committebat causam
Dei ei qui iuste iudicat.

24 Qui peccata nostra ipse
pro nobis sustinuit in corpore
super lignum illud, ut pecca-
ta mortui, iustitiam viveremus;

13 Submit your selves to every
ordinance of man for the Lords
sake, whether it be to the king,
as supreme,

14 Or unto governours, as un-
to them that are sent by him for
the punishment of evill doers,
and for the praise of them that
do well.

15 For so is the will of God,
that with well-doing ye may put
to silence the ignorance of foolish
men.

16 As free, and not using your
liberty for a cloak of malicious-
nesse, but as the servants of God.

17 Honour all men. Love the
brother-hood, Fear God, Honour
the king.

18 Servants be subject to your
masters with all feare, not onely to
the good and gentle, but also to the
froward.

19 For this is thank-worthy,
if a man for conscience toward
God endure griefe, suffering
wrongfully.

20 For what glory is it, if
when ye be buffeted for your
faults, ye shall take it patiently?
but if when ye do well, and suffer
for it, ye take it patiently: this
is acceptable with God.

21 For even hereunto were
ye called: because Christ also
suffered for us, leaving us an ex-
ample, that ye should follow his
steps.

22 Who did no sin, neither was
guile found in his mouth.

23 Who when he was reviled,
reviled not again, when he suffer-
ed, he threatened not, but commit-
ted himselfe to him that judgeth
righteously.

24 Who his own selfe bare
our sins in his own body on the
tree, that we being dead to sin,
should live unto righteousness,
by

I. Peter.

by whose stripes ye were healed.

25 For ye were as sheep going astray, but are now returned unto the Shepherd and Bishop of your souls.

CHAP. III.

Likewise ye wives be in subjection to your own husbands that if any obey not the word they also may without the word be won by the conversation of the wives :

2 While they behold your chaste conversation coupled with fear.

3 Whose adorning let it not be that outward adorning of plaiting of the hair, and of wearing of gold, or of putting on of apparel :

4 But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.

5 For after this manner in the old time, the holy women also who trusted in God adorned themselves, being in subjection unto their own husbands.

6 Even as Sara obeyed Abraham, calling him Lord, whose daughters ye are as long as ye do well, and are not afraid with any amazement.

7 Likewise ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life, that your prayers be not hindered.

8 Finally, be ye all of one minde, having compassion one of another, love as brethren, be pitiful, be courteous :

9 Not rendring evil for evil, or railing for railing :

Cap. iii.

cujus vibicibus sanati estis.

25 Nam eratis velut oves errantes : sed nunc convertiti vos ad pastorem & curatorem animarum vestrarum.

CAP. III.

Similiter uxores sese subiciant suis viris : ut etiam qui non assentiuntur Sermoni, per uxorum conversationem absque Sermone lucifiant,

2 Ubi spectarint cum timore conjunctam castam conversationem vestram.

3 Quarum ornatus non externus ille in nodis capillum, & circumposito auro, palliorm amictu :

4 Sed occultus ille cor homo, sit in incorruptionis lenis ac quieti spiritus est in conspectu Dei pretiosus.

5 Ita enim olim & facta illa mulieres quae sperabant in Deum, vocabant sese, subjectae suis viris :

6 Sicut Sara obedivit Abrahamo, dominum eum vocant, cujus factae estis filiae, dum benedicitis, & nequaquam terimini consternatione.

7 Viri similiter, simul habent, secundum Dei notitiam vasi muliebri ut infirmiori tribuentes honorem, ut puta una etiam haeredes gratiae vitae, ne interrumpant preces vestrae.

8 Denique omnes estote concordēs, mutuo molestiarum sensu affecti, fraterna praedicatione charitate, ad intimam misericordiam praeconi, comes :

9 Non reddentes malum pro malo, aut convicium pro convicio :

Cap. iii.

I. Peter.

ed contra, benedicentes: ut qui
statis vos ad hoc vocatos esse,
benedictionem hæreditario
re obtineatis.

10 Qui enim vult vitam dili-
gere, & videre dies bonos, de-
tere faciat linguam suam à
malo, & labia sua ne loquantur
olum :

11 Declinet à malo, & faciat
bonum bonum est, quærat pacem,
persequatur eam.

12 Nam oculi Domini sunt
petenti in iustos, & aures ejus
deprecationem eorum: vultus
Domini adversum eos qui
ciunt mala.

13 Et quis est qui male acci-
at vos, si bonarum rerum a-
ulatores fueritis ?

14 Sed & si quid perpetiamini
propter iustitiam, beati tamen
estis : cæterum metu eorum ne
etuite, neque turbemini :

Sed Dominum Deum sanctificate
cordibus vestris. Estote au-
tem semper parati ad respon-
dendum cuilibet petenti, ratio-
nem ejus spei quæ in vobis est,
in mansuetudine & timore,
16 Conscientiam bonam habentes:
ut pro eo quod obloquuntur
vobis tanquam facinorosis pude-
ant qui infesti sunt vestræ bo-
ne in Christo conversationi.

Melius enim est ut bene agen-
tis, si ita velit Dei voluntas ma-
afficiamini, quam male agentes.

18 Nam & Christus semel pro
peccatis passus fuit, iustus pro
iustis ; ut nos ad Deum ad-
duceret, morte quidem affe-
ctus carne, vivificatus autem
spiritu.

19 Per quem etiam spiritibus
in carcere profectus
predicavit,

20 Qui olim non obedierunt,
num semel expectabat ille

but contrariwise blessing, know-
ing that ye are thereunto cal-
led, that ye should inherit a
blessing.

10 For he that will love
life and see good dayes, let
him refrain his tongue from evil,
and his lips that they speak no
guile.

11 Let him eschew evil and
do good, let him seek peace, and
ensue it.

12 For the eyes of the Lord
are over the righteous, and his
ears are open unto their prayers ;
but the face of the Lord is against
them that do evil.

13 And who is he that will
harm you, if ye be followers of that
which is good ?

14 But and if ye suffer for
righteousnesse sake, happy are ye,
and be not afraid of their terrour,
neither be troubled :

15 But sanctifie the Lord God
in your hearts, and be ready al-
wayes to give an answer to every
man that asketh you a reason of
the hope that is in you, with
meeknesse and fear :

16 Having a good conscience,
that whereas they speak evil of
you, as of evil doers, they may be
ashamed that falsely accuse your
good conversation in Christ.

17 For it is better if the wil of
God be so, that ye suffer for well
doing, then for evil doing.

18 For Christ also hath once
suffered for sins, the just for the
unjust: (that he might bring us
to God) being put to death in
the flesh, but quickned by the
spirit :

19 By which also he went and
preached unto the spirits in pri-
son.

20 Which sometime were dis-
obedient, when once the long-
suffering

I. Peter.

Cap. iv.

Suffering of God waited in the dayes of Noah, while the ark was a preparing, wherein few, that is, eight souls, were saved by water.

21 *The like figure whereunto, even baptisme, doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ:*

22 *Who is gone into heaven, and is on the right hand of God, angels, and authorities, and powers, being made subject unto him.*

CHAP. IV.

Fras much then as Christ hath suffered for us in the flesh, arm your selves likewise with the same minde: for he that hath suffered in the flesh, hath ceased from sin:

2 That he no longer should live the rest of his time in the flesh, to the lusts of men, but to the will of God.

3 For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousnesse, lusts, excesse of wine, revellings, banquettings, and abominable idolatrie:

4 Wherein they think it strange that you run not with them to the same excesse of riot, speaking evill of you:

5 Who shall give account to him that is ready to judge the quick and the dead.

6 For, for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.

7 But the end of all things

Dei patiens animus, in die Noë quum construeretur ca, in qua pauca (id est octo) animæ servatæ sunt aqua.

21 Cui rei nunc respondet exemplar Baptismi nos quæ servat (non quo carnes sordes abjiciuntur, sed substantia bonæ conscientiæ ad Deum) per resurrectionem suam Christi.

22 Qui est ad dextram profectus in cœlum, subiectus ipsi Angelis & potestatibus virtutibus.

CAP. IV.

Quia igitur Christus pro nobis carnem assumpsit, vos quoque eadem cogitatione armamini, nempe quod ipse passus est in carne, destitutus peccato.

2 Ut non amplius cupiditatibus hominum, sed voluntati Dei, quod in carne reliquum temporis, vivat.

3 Sufficit enim vobis præteritæ vitæ tempore, quæ libenter Gentibus perpetrastis, incedentes in lasciviis, cupiditatibus, ventris, leuitiæ, commensationibus, convotationibus, & nefariis sacrificiorum cultibus.

4 Quamobrem illi, non contentis vobis ad eandem luxuriam profusionem, peregrinationem sibi videntur, blasphemantes.

5 Qui reddituri sunt rationem ei qui paratus est ad iudicandum vivos & mortuos.

6 Nam idcirco mortuis quoque evangelizatum fuit, quia etiam damnarentur quidem secundum homines, id est, carnis, viverent autem secundum Deum, id est, Spiritu.

7 Omnia autem

Cap. iv.

I. Peter.

innet. Estote igitur tempe-
res & sobrii ad preces.

Ante omnia vero charita-
alii in alios intensam ha-
es: nam charitas operiet
titudinem peccatorum.

Hospitales estote alii ergo a-
absque murmurationibus.

Ut quisque acceperit donum,
lius in alium illud submini-
nte; ut boni dispensatores
Dei gratiæ.

Si quis loquitur, loquatur
loquia Dei, si quis mini-
t, ministret tanquam ex vi-
is quas suppeditat Deus, ut
omnibus glorificetur Deus
Jesum Christum, cui est glo-
& robur in secula seculorum.
men.

Dilecti, ne tanquā peregrini
oratione illa per ignem quæ
vobis ad vestri experimen-
t, percellimini, ut si peregrini
aliquid vobis accideret.

Imo in eo quod consortes
afflictionum Christi, gau-
e: ut & cum revelabitur
ria ipsius, gaudetis exsul-
tes.

Si conviciis afficiimini in
mine Christi, beati estis: quo-
m & ille gloriæ & ille Dei
ritus super vos requiescit:
quod ad illos quidem atti-
blasphematur; quod ad vos
em, glorificatur.

Ne enim quisquam vestrum
lo afficiatur ut homicida, aut
aut maleficus, aut aliena-
rerum inspector:

Sed si ut Chri-
anus, ne pudeat, i-
glorificet Deum hoc re-
eū.

Nam tempus est ut inci-
t iudicium à domo Dei:
od si primum incipit à vo-
quis erit finis eorum qui

is at hand, be ye therefore sober,
and watch unto prayer.

8 And above all things have
fervent charity among your selves:
for charity shall cover the multi-
tude of sins.

9 Use hospitality one to another
without grudging.

10 As every man hath received
the gift, even so minister the same
one to another, as good stewards
of the manifold grace of God.

11 If any man speak, let him
speak as the oracles of God: if
any man minister, let him do it
as of the ability which God giveth,
that God in all things may be
glorified through Jesus Christ, to
whom be praise and dominion for
ever and ever. Amen.

12 Beloved, think it not strange
concerning the fiery trial, which
is to try you, as though some
strange thing happened unto
you.

13 But rejoyce inasmuch as ye
are partakers of Christs suffer-
ings, that when his glory shall be
revealed, ye may be glad also
with exceeding joy.

14 If ye be reproached for the
Name of Christ, happy are
ye; for the spirit of glory,
and of God resteth upon you:
on their part he is evil spo-
ken of, but on your part he is
glorified.

15 But let none of you suffer as
a murderer, or as a thief, or as an
evil doer, or as a busy-body in
other mens matters.

16 Yet if any man suffer as a
Christian, let him not be ashamed
but let him glorify God on this
behalf.

17 For the time is come that judg-
ment must begin at the house of
God: and if it first begin at us,
what shall the end be of them
that

that obey not the gospel of God?

18 And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?

19 Wherefore, let them that suffer according to the will of God, commit the keeping of their souls to him in well doing, as unto a faithful Creatour.

CHAP. V.

THe elders which are among you, I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed.

2 Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly: not for filthy lucre, but of a ready mind,

3 Neither as being lords over Gods heritage: but being examples to the flock.

4 And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.

5 Likewise ye younger, submit your selves unto the elder: yea all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble.

6 Humble your selves therefore under the mighty hand of God, that he may exalt you in due time:

7 Casting all your care upon him, for he careth for you.

8 Be sober, be vigilant: because your adversary the devil, as a roaring lion walketh about seeking whom he may devour.

9 Whom resist steadfast in the faith, knowing that the same

non assentiuntur Evangelio Dei
18 Et, si justus vix servatur impius & peccator ubi comparabit?

19 Itaque qui malis affliguntur ex voluntate Dei, tamquam fideli conditori commendent animas suas benedicens.

CAP. V.

Presbyteros qui inter vos sunt, precor ego una presbyter, ac testis afflictionum Christi, atque idem gloriæ consors, quæ futurum est ut reveletur;

2 Pascite Dei gregem qui pones vos est, illius inspectione vacantes non coacte, sed libenter: non turpiter affectantes lucrum, sed prompto animo.

3 Neque ut dominantes elegeris, sed ut qui sitis exemplari gregis:

4 Et quum manifestus factus fuerit ille Pastorum princeps, reportabitis amarantinam illarum gloriæ coronam.

5 Similiter juniores, subiecti estote senioribus, & omnes vobis subiacimini. Submissionis animi estote intus ornati: nam Deus superbis obstitit, humilibus autem dat gratiam.

6 Submittite vos igitur robustæ manui Dei, ut oportuno tempore extolamini:

7 Omni sollicitudine vestra eum conjecit: nam illi cura est de vobis.

8 Sobrii estote, vigilate: nam adversarius ille vester diabolus, ut leo rugiens, obambulat, querens quem absorbeat.

9 Cui obstitite firmi per fidem, ut qui noveritis calidam afflictionem

Cap. i.

II. Peter.

afflictiones à vestra quæ
mundo est fraternitate per-

afflictions are accomplished in
your brethren that are in the
world.

10 Cæterum Deus omnis gra-
tia auctor, qui vocavit vos ad
eternam suam gloriam in
Christo Jesu, paulisper afflictos,
inquam, perficiat vos, stabi-
liet, roboret, fundet.

10 But the God of all grace,
who hath called us into his eter-
nall glory by Christ Jesus, after
that ye have suffered a while,
make you perfect, stablish, streng-
then, settle you.

11 Ipsi gloria & robur in se-
cula seculorum. Amen.

11 To him be glory and domi-
nion for ever and ever. Amen.

12 Per Sylvanum vobis fidum
patrem paucis, ut puto, scri-
psi, adhortans vos, & testificans
ante esse veram gratiam Dei in
vobis statis.

12 By Silvanus a faithful bro-
ther unto you, (as I suppose) I have
written briefly, exhorting, and
testifying, that this is the true
grace of God wherein ye stand.

13 Salutat vos ea quæ est
Babylone vobiscum electa
ecclesia, & Marcus filius
meus.

13 The church that is at Baby-
lon elected together with you,
saluteth you, and so doth Marcus
my son.

14 Salutate alii alios charita-
tis osculo. Pax vobis omni-
bus qui estis in Christo Jesu.
Amen.

14 Greet ye one another with
a kisse of charity: Peace be with
you all that are in Christ Jesus.
Amen.

P E T R I Apostoli
Epistola
Catholica II.

The second Epistle
generall of
P E T E R.

CAPUT I.

CHAP. I.

Simon Petrus servus
& Apostolus Jesu
Christi, æquæ preti-
osam fidem nobiscum
sortitis per justitiam
Dei nostri & Servatoris Jesu
Christi;

2 Gratia vobis & pax multi-
plicetur in agnitione Dei &
Jesu Domini nostri:

Simon Peter, a servant and
an apostle of Jesus Christ,
to them that have obtain-
ed like precious faith with
us, through the righteous-
nesse of God, and our Saviour
Jesus Christ:

2 Grace & peace be multiplied
unto you through the knowledge
of God, and of Jesus our Lord,

3 According

3 According as his divine power hath given unto us all things that pertain unto life and godlinesse through the knowledge of him that hath called us to glory and vertue ;

4 Whereby are given unto us exceeding great and precious promises ; that by these you might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

5 And besides this, giving all diligence, adde to your faith, vertue; and to vertue, knowledge :

6 And to knowledge, temperance ; and to temperance, patience; and to patience, godlinesse ;

7 And to godlinesse, brotherly kindnesse ; and to brotherly kindnesse, charity.

8 For if these things be in you, and abound, they make you that ye shall neither be barren, nor unfruitful in the knowledge of our Lord Jesus Christ.

9 But he that lacketh these things, is blind, and cannot see far off, and hath forgotten that he was purged from his old sins.

10 Wherefore the rather, brethren, give diligence to make your calling and election sure : for if ye do these things, ye shall never fall :

11 For so an entrance shall be ministred unto you abundantly, unto the everlasting kingdome of our Lord and Saviour Jesus Christ.

12 Wherefore I will not be negligent to put you alwaies in remembrance of these things, though ye know them, and be established in the present truth.

13 Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance.

3 Prout divina vis ipsius omnia nobis donavit quæ ad vitam & pietatem pertinent per agnitionem illius qui vocavit nos ad gloriam ac virtutem.

4 Ex eo quod maxima illi nobis ac pretiosa promissa donavit, ut per hæc efficeremur divinæ consortes naturæ, elapsi ex corruptione quæ est in mundo per cupiditatem.

5 Ad hoc ipsum vero vos, omnino præterea collato studio, adjicite fidei vestræ virtutem, virtuti vero notitiam ;

6 Notitiæ vero continentiam continentia vero tolerantiam tolerantia vero pietatem ;

7 Pietati vero fraternum amorem ; fraterno vero amoris charitatem.

8 Hæc enim si vobis adfuerint & abundant, non inertes vos nec infructuosos efficient in agnitione Domini nostri Jesu Christi.

9 Nam cui hæc non adsunt, cæcus est, nihil procul cernens, oblitus sese à veteribus peccatis suis fuisse purificatum.

10 Quapropter, fratres, potius studete vocationem & electionem vestram firmam efficere : hæc enim si feceritis nunquam impingetis.

11 Ita enim ample subministrabitur vobis introitus in æternum regnum Domini nostri & Servatoris Jesu Christi.

12 Quapropter non negligam vos de istis semper commonefacere, quamvis peritis & stabilitos in præsentis veritate.

13 Justum autem duco, quoadiuveram in hoc tabernaculo, exhortari vos per submonitionem :

Cap. ii.

14 Quum sciam cito futurum
deponam tabernaculū meum,
ut Dominus noster Jesus
Christus declaravit mihi,

15 Sed & studebo ut subinde
vos possitis post exitum me-
um horum mentionem fa-
cere.

16 Non enim arte compositas
bulas sequuti, notam vobis fe-
cimus Domini nostri Jesu Chri-
sti potentiam & adventum: sed
qui oculis nostris aspeximus
eius majestatem.

17 Acceperat enim à Deo Pa-
ter honorem & gloriam, voce
cum delata hujusmodi à
magnifica illa gloria, Hic est
filius ille meus, dilectus ille, in
quo acquiesco.

18 Et hanc vocem nos audi-
mus è coelo delatam, quum
semus una cum eo in monte
sancto.

19 Et habemus firmissimum
eum sermonem propheticum:
quem benefacitis quod attendi-
tis, velut lucernam splendentem
in obscuro loco, usquedum dies
luxerit, & lucifer exoriatur in
vultu vestris.

20 Si illud primum noveritis,
et illam prophetiam Scripturæ
eius propriæ explicationis.

21 Non enim libitu ho-
minis allata est olim prophe-
cia, sed acti à Spiritu sancto
quanti sunt sancti Dei ho-
mines.

CAP. II.

Erunt autem etiam pseu-
doprophetae in populo: ut
etiam inter vos erant falsi do-
ctores, qui subintroducunt
hereses exitiales, etiam domi-
num qui illos mercatus est ab-
rogantes, accensentes sibi ipsis
vitam perniciem.

II. Peter.

14 Knowing that shortly I must
put off this my tabernacle, even
as our Lord Jesus Christ hath
shewed me.

15 Moreover, I will endeavour
that you may be able after my
decease, to have these things al-
wayes in remembrance.

16 For we have not followed
cunningly devised fables, when
we made known unto you the
power and coming of our Lord
Jesus Christ; but were eye-wit-
nesses of his majesty.

17 For he received from God
the Father honour and glory,
when there came such a voice to
him from the excellent glory,
This is my beloved Son in whom
I am well pleased.

18 And this voice which came
from heaven we heard, when we
were with him in the holy
mount.

19 We have also a more sure
word of prophesie, whereunto
ye do well that ye take heed, as
unto a light that shineth in a
dark place, until the day dawn,
and the day-star arise in your
hearts:

20 Knowing this first, that no
prophesie of the scripture is of any
private interpretation.

21 For the prophesie came not
in old time by the will of man:
but holy men of God spake as
they were moved by the holy
Ghost.

CHAP. II.

But there were false prophets
also among the people, even
as there shal be false teachers
among you, who privily shal
bring in damnable heresies, even
denying the Lord that bought
them, and bring upon themselves
swift destruction.

2 And many shal follow their pernicious wayes, by reason of whom the way of truth shal be evil spoken of.

3 And through covetousnesse shal they with fained words make merchandise of you; whose judgement now of a long time lingreth not, and their damnation slumbreth not.

4 For if God spared not the angels that sinned, but cast them down to hel, and delivered them into chains of darknesse, to be reserved unto judgement:

5 And spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly.

6 And turning the cities of Sodom and Gomorra into ashes, condemned them with an overthrow, making them an ensample unto those that after should live ungodly:

7 And delivered just Lot, vexed with the filthy conversation of the wicked:

8 (For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds.)

9 The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgement to be punished:

10 But chiefly them that walk after the flesh in the lust of uncleannesse, and despise government, presumptuous are they, self-willed, they are not afraid to speak evil of dignities.

11 Whereas angels which are greater in power and might,

2 Et multi sequentur eorum exitia: per viam veritatis blasphemantur.

3 Et per avaritiam sermonibus vos negotiantur, quibus damnationem olim non otatur, quorum exitium non dormitat.

4 Nam si Deus Angelis peccaverunt non pepercit, in tartarum detruos caliginis tradidit, damnationem servatos:

5 Et prisco mundo pepercit, sed octavo Noe, justitiam praeuicem custodivit, diluvium in mundum impiorum introducto:

6 Et civitates Sodomorum ac Gomorrhæ in cinerem redactas subversas damnavit, constituitque essent exemplar impie vitioris:

7 Et justum Lot lasciviorum conversatione fatigatum eripuit.

8 (Justus enim ille, quum habitaret inter eos, in diebus vitam justam sceleratis illorum factis, & videndo & audiendo exercebat)

9 Novit Dominus quos est tentatione eripere, injustos autem in diem judicii poenas dantes servare.

10 Maxime vero eos qui carnem sequentes, in cupiditatis pollutionis incedunt, & dominum contemnunt, qui, inquam, ut sunt audaces & sibi pernitentes placentes, non horrent dignitates probrii incesse.

11 Quum ipsi Angeli, sunt viribus ac potentia majores

Cap. ii.

II. Peter.

ferant adversus eas apud
nūm maledictionis judiciū.

At isti, veluti animantia rati-
expertia, quæ naturali impe-
eruntur, facta ad eum finē
apta intereant, ea vituperan-
quæ ignorant, sua ipsorum
ruptela interibunt :

13 Reportaturi merce-
in justitiæ, ut qui vo-
ratem ducant diurnum
um, labes ac maculæ, se-
tionibus suis sese oble-
tes, vobiscum convivan-

14 Oculos habentes plenos
sterii, & qui à peccando
re nesciant, inescantes a-
s instabiles, cor habentes
avaritiam exercitatum, ex-
andi homines :

15 Qui derelicta recta
aberrarunt, sequuti
Balaam filii Bosor,
mercedem iniquitatis a-
it.

Sed redargutionē suæ trans-
tionis habuit: nam subjugis
muta, hūana voce loquuta,
buit Prophetæ dementiam.

17 Isti sunt fontes aqua ca-
es, nebulæ à turbine agita-
quibus caligo tenebrarum
ternum asservata est.

18 Nam quæ prætumida va-
s ipsis dictavit loquendo,
inescant per carnis cupi-
tes lascivas, qui vere effu-
nt ab iis qui in errore ver-
ur:

Libertatem eis pollicen-
quum ipsi servi sint cor-
elæ: siquidem à quo quis
ratus est, huic etiam in-
utem est addictus.

19 Nam si postquam pol-
ones mundi per agnitio-
Domini & Servatoris
Christi effugerint, his

bring not railing accusation a-
gainst them before the Lord.

12 But these, as natural brute
beasts, made to be taken and de-
stroyed, speak evil of the things
that they understand not, and
shal utterly perish in their own
corruption:

13 And shal receive the reward
of unrighteousnesse, as they that
count it pleasure to riot in
the day time: spots they are
and blemishes, sporting themselves
with their own deceivings, while
they feast with you;

14 Having eyes full of adulte-
ry, and that cannot cease from
sin, beguiling unstable souls, an
heart they have exercised with
covetous practices: cursed chil-
dren,

15 Which have forsaken the
right way, and are gone astray,
following the way of Balaam
the son of Bosor, who loved the
wages of unrighteousnesse:

16 But was rebuked for his
iniquitie: the dumb asse speaking
with mans voice, forbade the
madnesse of the prophet.

17 These are wells without
water, clouds that are carried with
a tempest, to whom the mist of
darknesse is reserved for ever.

18 For when they speak great
swelling words of vanity, they
allure through the lusts of the
flesh, through much wantonnesse,
those that were clean escaped
from them who live in error.

19 While they promise them
liberty, they themselves are the
servants of corruption, for of whom
a man is overcome, of the same is
he brought in bondage.

20 For if after they have esca-
ped the pollutions of the world,
through the knowledge of the
Lord and Saviour Jesus Christ,

II. Peter.

they are again intangled therein, & overcome, the latter end is worse with them then the beginning.

21 For it had been better for them not to have known the way of righteousness, then after they have known it, to turn from the holy commandment delivered unto them.

22 But it is happened unto them according to the true proverb, The dog is turned to his own vomit again, and the sow that was washed, to her wallowing in the mire.

CHAP. III.

THIS second epistle (beloved) I now write unto you, in both which I stir up your pure minds by way of remembrance :

2 That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour :

3 Knowing this first, that there shall come in the last dayes scoffers, walking after their own lust,

4 And saying, Where is the promise of his coming ? For since the fathers fell asleep, all things continue as they were from the beginning of the creation.

5 For this they willingly are ignorant of, that by the word of God, the heavens were of old, and the earth standing out of the water, and in the water.

6 Whereby the world that then was, being overflowed with water, perished.

7 But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgement, and perdition of ungodly men.

Cap. iii:

rursum implicati superentia facta est ultima eorum conditio deterior priore.

21 Melius enim fuisse eis non cognovisse iustitiam, quam cognita illa, gredi à sancto præcepto tradito.

22 Sed accidit eis quod vero proverbio dici solent. Canis reversus est ad vomitum ipsius ; Sus lora, ad volubrum coeni.

C A P. III.

HASCE jam alteras vobis iteras scribo, dilecti, quibus sinceram mentem vestram submonitionem expergeficio.

2 Ut memores sitis verborum quæ prædicta sunt à sanctis Prophetis, & præcepti illius nostri, qui sumus Apostolus Domini & Servatoris.

3 Illud primum scientes, quod turos extremis diebus irrisores in suis ipsorum cupiditatibus incedentes,

4 Et dicentes, Ubi est predictio adventus eius ? nam quo die Patres obdormierunt omnia ita permanent ab initio creationis.

5 Illud enim volentes ipsi fugit, coelos jam olim existisse per Dei sermonem, & terram ex aqua & in aqua constantem.

6 Quamobrem is qui tunc erat mundus, aqua inundatus periit.

7 Qui vero nunc coeli ac terra, eodem sermone reconditi, asservantur igni in diem damnationis & exitii impiorum hominum.

Unum autem hoc ne vos
at, dilecti, unum diem a-
Dominum perinde esse ut
e annos, & mille annos ut
in unum.

Non tardat Dominus pro-
misionem (ut nonnulli tardi-
em hanc esse ducunt) sed pa-
te est animo erga nos, nolens
os perire, sed omnes ad resi-
tentiam tendere.

o Veniet autem sicut fur in
te dies ille Domini, quo
li cum stridore prate-
unt, elementa vero æ-
antia solventur, terraque,
quæ in ea sunt opera exu-
tur.

1 Quum igitur hæc om-
dissolvenda sint, quales
ortet esse vos in sanctis
versationibus & pietatis
ficiis,

12 Expectantes & pro-
antes ad adventum di-
Dei, in quo cœli
nflagrantes solventur, &
menta æstuantia lique-
at?

13 Sed cœlos novos ac terram
novam secundum promissum
as expectamus, in quibus
stitia inhabitat.

14 Quapropter, dilecti,
um hæc expectetis, stude-
ut incontaminati & incul-
ti ab eo inveniamini cum
ce:

15 Dominique nostri
reditatem ad iram, salu-
m ducite, sicut & dile-
us frater noster Paulus pro
i data sapientia scripsit
bis:

6 Ut in omnibus fe-
epistolis, loquens de
is, in quibus sunt
nulla difficilia intelle-
a, quæ indocti parumque

8 But (beloved) be not igno-
rant of this one thing, that one
day is with the Lord as a thou-
sand years, and a thousand years
as one day.

9 The Lord is not slack con-
cerning his promise (as some
men count slacknesse) but is long
suffering to us-ward, not willing
that any should perish, but that
all should come to repentance.

10 But the day of the Lord wil
come as a thief in the night, in the
which the heavens shal pass away
with a great noise, & the elements
shal melt with fervent heat, the
earth also and the work; that are
therein shal be burnt up.

11 Seeing then that all these
things shal be dissolved, what
manner of persons ought ye to
be in all holy conversation and
godlinesse,

12 Looking for and hasting
unto the coming of the day of
God, wherein the heavens be-
ing on fire shal be dissolved, and
the elements shall melt with fer-
vent heat.

13 Neverthelesse we, accord-
ing to his promise, look for new
heavens, and a new earth, where-
in dwelleth righteounesse.

14 Wherefore (beloved) see-
ing that ye look for such things,
be diligent that ye may be found
of him in peace, without spot, and
blamelesse.

15 And account that the long-
suffering of our Lord is salvation,
even as our beloved brother Paul
also, according to the wisdom
given unto him, hath written unto
you,

16 As also in all his epistles,
speaking in them of these
things, in which are some things
hard to be understood, which
they that are unlearned and

I John.

Cap. i.

unstable, wrest, as they do also the other scriptures, unto their own destruction.

17 Ye therefore, beloved, seeing ye know these things before, beware, lest ye also being led away with the error of the wicked, fall from your own steadfastness.

18 But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ, to him be glory both now and for ever. Amen.

stables detorquent, ut & liquas scripturas, suo ipsorum exitio.

17 Vos igitur, dilectorum praescii quum istorum cavete ne illorum nefarium errore cum illis ducti, excidatis a propria stabilitate.

19 Sed crescite in gratia notitia Domini nostri & Servitoris Jesu Christi; cui gloria & nunc & ad tempus sempiternum. Amen.

The first Epistle general of J O H N.

JOHANNIS Apostoli Epistola CATHOLICA I.

CHAP. I.

CAPUT I.

That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life:

2 (For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life which was with the Father, and was manifested unto us)

3 That which we have seen and heard, declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Sonne Jesus Christ.

4 And these things write we

Quod erat a principio, quod audivimus, quod vidimus oculis nostris, quod spectavimus, & manibus nostris contrectarunt de Sermoni illo vitae:

2 (Nam vita illa conspicua facta est: & illam vidimus, & testamur, & annunciamus vobis vitam illam æternam quae erat apud Patrem, & conspicua facta est nobis)

3 Quod, inquam, vidimus & audivimus, id annunciamus vobis, ut & vos communionem habeatis nobiscum, & communio nostra sit cum Patre & cum Filio ejus Jesu Christo.

4 Et hæc scribimus vobis

Cap ii.

I. John.

gaudium vestrum sit plene.

5 Hic est igitur nuncius ille quem audivimus ex ipso, & nunciamus vobis. Deum lumen esse, nec tenebras in eo esse ullas.

6 Si dixerimus nos communionem habere cum eo, & in tenebris ambulamus, mentimur: nec sincere agimus.

7 Quod si in luce ambulamus, sicut ipse est in luce, communionem habemus cum eo mutuam, & sanguis Jesu Christi Filii ejus purificat nos ab omni peccato.

8 Si dixerimus nos peccatum non habere, nos ipsos fallimus, & veritas in nobis non est.

9 Si confiteamur peccata nostra, fidelis est & justus, ut remittat nobis peccata, & munet nos ab omni iniquitate.

10 Si dixerimus nos non peccasse mendacem facimus eum, & sermo ejus non est in nobis.

CAP. II.

1 Alioli mei, hæc scribo vobis ut ne peccetis. Quod si quis peccarit, advocatum apud Patrem habemus, Jesum Christum justum;

2 Et ipse est propitiatio pro peccatis nostris: nec pro nostris solum, sed etiam pro totius mundi peccatis:

3 Et per hoc scimus quod ipsum novimus, si præcepta ipsius observemus.

4 Qui dicit, novi eum, & præcepta ejus non observat, mendax est, & in eo veritas non est:

5 Qui autem observat sermone ejus, vere in hoc charitas Dei adimpleta est: per hoc scimus nos in ipso esse.

unto you, that your joy may be full.

5 This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all.

6 If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth:

7 But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Sonne cleanse us from all sin..

8 If we say that we have no sin, we deceive our selves, and the truth is not in us.

9 If we confesse our sins, he is faithful, and just to forgive us our sins, and to cleanse us from all unrighteousnesse.

10 If we say that we have not sinned, we make him a liar, and his word is not in us.

CHAP. II.

MY little children, these things write I unto you, that ye sin not. And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous:

2 And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.

3 And hereby we do know that we know him, if we keep his commandments.

4 He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.

5 But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him.

6 He that saith he abideth in him, ought himself also so to walk, even as he walked.

7 Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning: the old commandment is the word which ye have heard from the beginning.

8 Again, a new commandment I write unto you, which thing is true in him and in you: because the darknesse is past, and the true light now shineth.

9 He that saith he is in the light, and hateh his brother, is in darknesse even until now.

10 He that loveth his brother, abideth in the light, and there is none occasion of stumbling in him.

11 But he that hateth his brother, is in darknesse, and walketh in darknesse, and knoweth not whither he goeth, because that darknesse hath blinded his eyes.

12 I write unto you, little children, because your sins are forgiven you for his Names sake.

13 I write unto you fathers, because ye have known him that is from the beginning. I write unto you, young men, because you have overcome the wicked one. I write unto you, little children, because ye have known the Father.

14 I have written unto you fathers, because ye have known him that is from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.

15 Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.

8 Qui dicit se in eo habitare debet, prout ille ambulavit, ita & ipse ambulare.

7 Fratres, non scribo vobis novum præceptum, sed præceptum vetus, quod videlicet habuistis jam inde à principio. Vetus hoc præceptum, sermo ille est quem audivistis jam inde à principio.

8 E contrario præceptum novum scribo vobis, id quod verum est in ipso & in vobis: quia tenebræ prætercunt, & vera illa lux jam lucet.

9 Qui dicit se in luce esse, & fratrem suum odit, in tenebris est usque adhuc.

10 Qui diligit fratrem suum, in luce manet, & offendiculum in eo non est:

11 Qui autem odit fratrem suum, in tenebris est, & in tenebris ambulat, & nescit quæ eat, quia tenebræ oculos ipsius obcecarunt.

12 Scribo vobis, filiioli, quoniam remissa sunt vobis peccata propter nomen ejus.

13 Scribo vobis, patres, quoniam nostis eum qui à principio est. Scribo vobis, adolescentes, quoniam Improbum illum viciistis. Scribo vobis, pueruli, quoniam nostis Patrem.

14 Scripsi vobis, patres, quoniam nostis eum qui est à principio. Scripsi vobis, adolescentes, quia validi estis, & verbum Dei habitat in vobis, & Improbum illum viciistis.

15 Ne diligite mundum, neque ea quæ in mundo sunt. Si quis diligit mundum, non est charitas Patris in eo.

16 Quoniam quicquid est in mundo, cupiditas carnis & libido oculorum, & fastus vitæ, non est ex Patre, sed ex mundo est.

17 Porro mundus præterit, & cupiditas ipsius : qui vero præstat voluntatem Dei, manet in æternum.

18 Pueruli, ultimum tempus adest : & sicut audivistis antichristum venturum, etiam nunc antichristi multi cœperunt esse : unde scimus ultimum tempus adesse.

19 E nobis egressi sunt, sed non erant ex nobis : nam si fuissent ex nobis, mansissent utique nobiscum : sed egressi sunt ex nobis, ut manifestum fieret non omnes esse ex nobis.

20 At vos unctionem habetis à Sancto illo profectam, & nostris omnia.

21 Non scripsi vobis idcirco quod veritatem nesciatis, sed quoniam eam scitis, & nullum mendacium esse ex veritate.

22 Quis est mendax, nisi qui negat Jesum esse Christum illum ? hic est antichristus, qui negat Patrem, & Filium.

23 Quisquis negat Filium, nec Patrem habet : qui agnoscit Filium, etiam Patrem habet.

24 Quod igitur audivistis à principio, in vobis maneat : si in vobis manserit quod audivistis à principio, vos quoque in Filio & Patre manebitis.

25 Hac autem illa est promissio quam ipse pollicitus est nobis, nempe vita illa æterna.

26 Hac scripsi vobis de iis qui seducunt

16 For all that is in the world, the lust of the flesh, the lust of eyes, and the pride of life, is not of the Father, but is of the world.

17 And the world passeth away and the lust thereof : but he that doth the will of God, abideth for ever.

18 Little children, it is the last time, and as ye have heard that antichrist shall come, even now are there many antichrists, whereby we know that it is the last time.

19 They went out from us, but they were not of us : for if they had been of us, they would no doubt have continued with us : but they went out, that they might be made manifest, that they were not all of us.

20 But ye have an unction from the holy One, and ye know all things.

21 I have not written unto you, because ye know not the truth : but because ye know it, and that no lye is of the truth.

22 Who is a liar but he that denieth that Jesus is the Christ ? he is antichrist that denieth the Father and the Son.

23 Whosoever denieth the Son, the same hath not the Father : but he that acknowledgeth the Son, hath the Father also.

24 Let that therefore abide in you, which ye have heard from the beginning : if that which ye have heard from the beginning shall remain in you, ye shall continue in the Son, and in the Father.

25 And this is the promise that he hath promised us, even eternal life.

26 These things have I written unto you, concerning them that seduce you.

27 But the anointing which ye have received of him, abideth in you : and ye need not that any man teach you : But as the same anointing teacheth you of all things, and is truth, and is no lye : and even as it hath taught you, ye shall abide in him.

28 And now, little children, abide in him, that when he shall appear, we may have confidence, and not be ashamed before him at his coming.

29 If ye know that he is righteous, ye know that every one that doth righteousness is born of him.

C H A P. III.

BEhold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God : therefore the world knoweth us not, because it knew him not.

2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be : but we know, that when he shall appear, we shall be like him : for we shall see him as he is.

3 And every man that hath this hope in him, purifieth himself, even as he is pure.

4 Whosoever committeth sin, transgresseth also the law : for sin is the transgression of the law.

5 And ye know that he was manifested to take away our sins, and in him is no sin.

6 Whosoever abideth in him, sinneth not : whosoever sinneth, hath not seen him, neither known him.

7 Little children, let no man deceive you : he that doth righteousness, is righteous, even as he is righteous.

8 He that committeth sin,

27 Sed unctio quam vos accepistis ab eo, manet in vobis : nec necesse habetis ut quisquam doceat vos : verum sicut eadem unctio docet vos de omnibus, quæ & verax est, & non mendax, & sicut docuit vos, manebitis in eo.

28 Nunc igitur, filioli, manete in eo : ut quum manifestus fuerit, habeamus loquendi libertatem, neque pudeamus coram eo in ipsius adventu.

29 Si scitis eum justum esse, nostis, quicumque exercet iustitiam, ex ipso natum esse.

C A P. III.

Videte qualem charitatem dedit nobis Pater, nempe ut filii Dei vocemur : propterea mundus non novit nos, quia non novit eum.

2 Dilecti, nunc filii Dei sumus, sed nondum manifestum factum est quid erimus : scimus autem fore ut quum ipse factus fuerit manifestus, similes ei erimus : quoniam videbimus eum sicuti est.

3 Et quisquis habet hanc spem in eo sitam, castum se conservat, sicut & ille castus est.

4 Quisquis dat operam peccato, etiam Legem transgreditur : nam peccatum est Legis transgressio.

5 Et scitis illum patefactum esse ut peccata nostra tolleretur, & peccatum in eo non esse.

6 Quisquis in eo manet, non peccat : quisquis peccat, non vidit eum, neque novit eum.

7 Filii, nemo vos seducat : qui exercet iustitiam, justus est, sicut ille iustus est.

8 Qui dat operam peccato

Cap. iiii.

I. John

ex diabolo est : quoniam à principio diabolus peccat. Ad hoc manifestus factus est Filius Dei, ut dissolvat opera diaboli.

9 Quisquis natus est ex Deo, peccato non dat operam : quoniam semen ipsius in eo manet : nec potest peccare, eo quod ex Deo natus est.

10 Per hoc manifesti sunt filii Dei & filii diaboli : quisquis non dat operam iustitiæ, non est ex Deo, & qui non diligit fratrem suum.

11 Quoniam hæc est denuntiatio quam audivistis à principio, ut diligamus alii alios.

12 Non sicut Cain, qui ex illo Improbo erat, & mactavit fratrem suum. Cujus autem rei gratia occidit eum ? quia opera ejus mala erant, fratris autem ejus justa.

13 Ne miramini fratres mei, si odit vos mundus.

14 Nos scimus nos translatos esse ex morte ad vitam, quia diligimus fratres. Qui non diligit fratrem, manet in morte.

15 Quisquis odit fratrem suum, homicida est ; & nostis nullum homicidam habere vitam æternam in se manentem.

16 Per hoc novimus charitatem Dei, quod ille animam suam pro nobis deposuit : nos igitur debemus pro fratribus animas deponere.

17 Qui vero habuerit mundum victum, & viderit fratrem suum cui aliquo sit opus, & clauserit viscera sua coram eo, quomodo charitas Dei manifestetur in eo ?

18 Filioli mei, ne diligamus verbo neque lingua solum, sed facto & veritate.

is of the devil : for the devil sinneth from the beginning : for this purpose the Son of God was manifested, that he might destroy the works of the devil.

9 Whosoever is born of God, doth not commit sin : for his seed remaineth in him, and he cannot sin, because he is born of God.

10 In this the children of God are manifest, and the children of the devil: whosoever doth not righteousnesse, is not of God, neither he that loveth not his brother.

11 For this is the message that ye heard from the beginning, that we should love one another.

12 Not as Cain, who was of that wicked one, and slew his brother : and wherefore slew he him ? because his own works were evil, and his brothers righteous.

13 Marvel not, my brethren, if the world hate you.

14 We know that we have passed from death unto life, because we love the brethren : he that loveth not his brother abideth in death.

15 Whosoever hateth his brother is a murderer, and ye know that no murderer hath eternal life abiding in him.

16 Hereby perceive we the love of God, because he laid down his life for us : and we ought to lay down our lives for the brethren.

17 But who so hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him ?

18 My little children, let us not love in word, neither in tongue, but in deed, and in truth.

19 And.

I. John.

19 And hereby we know that we are of the truth, and shall assure our hearts before him.

20 For if our heart condemn us, God is greater then our heart, and knoweth all things.

21 Beloved, if our heart condemn us not, then have we confidence towards God.

22 And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight.

23 And this is his commandment, that we should believe on the Name of his Son Jesus Christ, and love one another, as he gave us commandment.

24 And he that keepeth his commandments, dwelleth in him, and he in him: and hereby we know that he abideth in us, by the Spirit which he hath given us.

CHAP. IV.

BEloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.

2 Hereby know ye the Spirit of God: every spirit that confesseth that Jesus Christ is come in the flesh, is of God.

3 And every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come, and even now already is it in the world.

4 Ye are of God, little children, and have overcome them: because greater is he that is in you, then he that is in the world.

5 They are of the world, therefore speak they of the world, and the world heareth them.

Cap. iv.

19 Et per hoc cognoscimus nos ex veritate esse, & corā ipso securā reddemus corda nostra.

20 Nam si nos condemnet cor nostrū, nempe potentior est Deus corde nostro, & novit omnia.

21 Dilecti, si cor nostrum nos non condemnet, libertatem loquendi habemus apud Deum.

22 Et quicquid petierimus accipimus ab eo, quoniam praecepta ejus observamus, & quae in ipsius conspectu placeant facimus.

23 Hoc est igitur ejus praeceptum, ut credamus nomini Filii ejus Jesu Christi, & diligamus alii alios, sicut praecepit nobis.

24 Nam qui observat ejus praecepta, in eo habitat, & ipse in eo: & per hoc novimus eum habitare in nobis, nempe ex Spiritu quem nobis dedit.

CAP. IV.

Dilecti, ne cuius spiritui credite, sed probate spiritus an ex Deo sint: nam multi pseudo prophetæ venerunt in mundum.

2 Ex hoc cognoscite Dei Spiritum: quicumque spiritus profitetur Jesum Christum in carnem venisse, ex Deo est.

3 At quicumque spiritus non profitetur Jesum Christum in carnem venisse ex Deo non est: sed hic est ille spiritus Antichristi, quem audistis venturum fuisse, & qui jam nunc in mundo est.

4 Vos ex Deo estis, filiioli, & vicistis eos: quoniam potentior est qui est in vobis, quam qui in mundo est.

5 Ipsi de mundo sunt, ideo mundana loquuntur, & mundus eos audit.

Cap. iv.

I. John.

6 Nos ex Deo sumus: qui non
rit Deum, audit nos: qui non
est ex Deo, non audit nos: ex
hoc cognoscimus spiritum veri-
tatis & spiritum erroris.

7 Dilecti diligamus alii alios:
nam charitas ex Deo est: quis-
quis diligit, ex Deo natus est,
& novit Deum.

8 Qui non diligit, non novit
Deum: nam Deus est charitas.

9 Per hoc manifesta facta est
charitas Dei in nos, quod Fi-
lium illum suum unigenitum
misit Deus in mundum, ut viva-
mus per eum.

10 In hoc est charitas, non
quod nos dilexerimus Deum, sed
quod ipse dilexerit nos, & mi-
serit Filium suum ut esset pro-
pitiatione pro peccatis nostris.

11 Dilecti, si Deus nos ita di-
lexit, debemus & nos alii alios
diligere.

12 Deum nemo conspexit
unquam: si diligamus alii alios,
Deus in nobis habitat, & chari-
tas ejus adimpleta est in nobis.

13 Per hoc cognoscimus nos in
eo habitare, & ipsum in nobis,
quod de Spiritu suo dedit nobis.

14 Nos vero spectavimus &
testamur Patrem misisse Filium
qui esset Servator mundi.

15 Quisquis professus fuerit
Jesum esse Filium Dei, Deus in
eo habitat, & ipse in Deo.

16 Et nos cognovimus & cre-
didimus charitatem quam habet
Deus erga nos. Deus charitas
est: & qui manet in charitate,
in Deo manet, & Deus in eo.

17 Per hoc adimpletur chari-
tas nobiscum, ut fiduciam ha-
beamus in die judicii, quod
qualis ille est, tales & nos su-
mus in mundo.

18 Metus non est in charitate: in-
tegra charitas foras eiecit metum:

6 We are of God; he that know-
eth God, heareth us; he that is
not of God, heareth not us: here-
by know we the Spirit of truth,
and the spirit of error.

7 Beloved, let us love one ano-
ther: for love is of God; and
every one that loveth, is born of
God, and knoweth God.

8 He that loveth not, knoweth
not God, for God is love.

9 In this was manifested the
love of God towards us, because
that God sent his onely begotten
Son into the world, that we might
live through him.

10 Herein is love, not that
we loved God, but that he
loved us, and sent his Son to
be the propitiation for our
sins.

11 Beloved, if God so loved us,
we ought also to love one ano-
ther.

12 No man hath seen God at
any time. If we love one ano-
ther, God dwelleth in us, and his
love is perfected in us.

13 Hereby know we that we
dwel in him, and he in us, because
he hath given us of his Spirit.

14 And we have seen, and do
testifie, that the Father sent the Son
to be the Saviour of the world.

15 Whosoever shall confesse that
Jesum is the Son of God, God
dwelleth in him, and he in God.

16 And we have known and
believed the love that God hath
to us, God is love, and he that
dwelleth in love, dwelleth in God,
and God in him.

17 Herein is our love made
perfect, that we may have bold-
ness in the day of judgement:
because as he is, so are we in this
world.

18 There is no fear in love,
but perfect love casteth out fear:
because

because fear hath torment : he that feareth, is not made perfect in love.

19 We love him : because he first loved us.

20 If a man say, I love God, and hateth his brother, he is a lyar : for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen ?

21 And this commandment have we from him, that he who loveth God, love his brother also.

CHAP. V.

Whosoever believeth that Jesus is the Christ, is born of God : and every one that loveth him that begat, loveth him also that is begotten of him.

2 By this we know that we love the children of God, when we love God, and keep his commandments.

3 For this is the love of God, that we keep his commandments, and his commandments are not grievous.

4 For whatsoever is born of God, overcometh the world, and this is the victory that overcometh the world, even our faith.

5 Who is he that overcometh the world, but he that believeth that Jesus is the Son of God ?

6 This is he that came by water and blood, even Jesus Christ, not by water onely, but by water and blood : and it is the Spirit that beareth witness, because the Spirit is truth.

7 For there are three that bear record in heaven, the Father, the Word, and the holy Ghost : and these three are one.

8 And there are three that bear witness in earth, the spirit, and the water, and the blood :

quoniam metus cruciatum habet : qui autem metuit, non est consummatus in charitate.

19 Nos diligimus eum, quoniam ipse prior dilexit nos.

20 Si quis dixerit, Diligo Deum, & fratrem suum oderit, mendax est. Qui enim non diligit fratrem suum quem vidit, Deum quem non vidit quomodo potest diligere ?

21 Et hoc præceptum habemus ab eo, ut qui diligit Deum, diligat etiam fratrem suum.

CAP. V.

Quiscunque credit Jesum esse Christum illum, ex Deo genitus est ; & quicunque diligit eum qui genuit, diligit etiam eum qui ex eo genitus est.

2 Per hoc cognoscimus nos diligere filios Dei, quum Deum diligimus, & præcepta ejus observamus.

3 Hæc est enim charitas Dei, ut præcepta ejus observemus : & præcepta ejus gravia non sunt.

4 Quoniam quicquid natum est ex Deo vincit mundum : & hæc est victoria quæ vicit mundum, nempe fides nostra.

5 Quis est qui vincit mundum, nisi qui credit Jesum esse Filium Dei ?

6 Hic ille est, qui venit per aquam & sanguinem, nempe Jesus Christus ; non per aquam solum, sed per aquam & sanguinem : & spiritus is est qui testificatur Spiritum veritatem esse.

7 Nam tres sunt qui testificantur in cælo, Pater, Verbum, & Spiritus Sanctus : & hi tres unum sunt.

8 Et tres sunt qui testificantur in terra, Spiritus, & aqua, & sanguis :

Cap. v.

I. John.

hi tres unum sunt.

9 Si testimonium hominum accipimus, testimonium Dei majus est: nam hoc est testimonium Dei quod testificatus est de Filio suo.

10 Qui credit in Filium Dei, habet testimonium in seipso: qui non credit Deo, mendacem se fecit, quia non credit testimonio quod testificatus est deus de Filio suo.

11 Est autem hoc testimonium, nempe quod vitam æternam dedit nobis Deus: & hæc vita in Filio ejus est.

12 Qui habet Filium, habet vitam: qui non habet Filium Dei, vitam non habet.

13 Hæc scripsi vobis qui creditis in nomen Filii Dei, ut sciatis vos vitam æternam habere, & credatis in nomen Filii Dei.

14 Et hæc est fiducia quam ad Deum habemus, ipsum, si quid petierimus secundum voluntatem ejus, nos audire.

15 Quod si scimus eum audire nos, quicquid petierimus, scimus nos habere petitiones quas ab eo petimus.

16 Si quis vidit fratrem suum peccare peccato quod non est ad mortem, petet & dabit ei vitam: peccantibus dico non ad mortem. Est peccatum ad mortem: non pro illo dico ut roget.

17 Omnis injustitia peccatum est: sed est peccatum quod non est ad mortem.

18 Scimus quod quisquis natus est ex Deo, non peccat: sed quod qui genitus est ex Deo, conservat seipsum, & Improbus ille non attingit eum.

19 Scimus nos, ex Deo esse,

and these three agree in one.

9 If we receive the witness of men, the witness of God is greater: for this is the witness of God, which he hath testified of his Son.

10 He that believeth on the Son of God, hath the witness in himself: he that believeth not God, hath made him a liar, because he believeth not the record that God gave of his Son.

11 And this is the record, that God hath given to us eternal life: and this life is in his Son.

12 He that hath the Son, hath life; and he that hath not the Son of God hath not life.

13 These things have I written unto you that believe on the Name of the Son of God, that ye may know, that ye have eternal life, and that ye may believe on the Name of the Son of God.

14 And this is the confidence that we have in him, that if we ask any thing according to his will, he heareth us.

15 And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.

16 If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it.

17 All unrighteousness is sin, and there is a sin not unto death.

18 We know that whosoever is born of God sinneth not, but he that is begotten of God, keepeth himself, and that wicked one toucheth him not.

19 And we know that we are

II. John.

of God, and the whole world lieth in wickednesse.

20 And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true: and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life.

21 Little children, keep your selves from idols. Amen.

& mundum totum in illo probo jacere.

20 Sed scimus Filium Dei misisse, & dedisse nobis mentem, ut cognoscamus verum illum, & sumus in vero illo, id est, ejus Filio Jesu Christo. Hic est verus ille Deus, & vita eterna.

21 Filioli, cavete vobis a idolis. Amen.

The second Epistle
of
JOHN.



JOHANNIS Apostoli
Epistola
Catholica II.

THe elder unto the elect lady, and her children, whom I love in the truth: & not I onely, but also

all they that have known the truth:

2 For the truths sake which dwelleth in us, and shall be with us for ever:

3 Grace be with you, mercy and peace from God the Father, and from the Lord Jesus Christ the Son of the Father, in truth & love.

4 I rejoyced greatly, that I found of thy children walking in truth, as we have received a commandment from the Father.

5 And now I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another.

6 And this is love, that we walk after his commandments. This is the commandment, that as ye have heard from the

P

Resbyter electæ domini, & liberis ejus, quos ego vere diligo, nec ego solus, sed omnes qui norunt ve-

ritatem:

2 Propter veritatem quæ manet in nobis, & nobiscum erit in æternum,

3 Sit vobiscum gratia, misericordia, pax à Deo Patre, & à Domino Jesu Christo Filio Patris, cum veritate & charitate.

4 Gavissus sum valde quod invenerim ex filiis tuis qui sincere ambulant, sicut præceptum accepimus à Patre.

5 Et nunc rogo te, domina, non ut præceptum novum scribens tibi, sed quod habuimus à principio, ut diligamus alii-

6 Hæc autem est charitas, ut ambulemus secundum præcepta ipsius. Hoc est præceptum illud, sicut audistis à

III. John.

incipio, ut in eo ambuletis.

7 Nam multi impostores ingressi sunt in mundum, qui se profitentur Jesum Christum venisse in carne. Hic ille impostor & Antichristus.

8 Respicite vos ipsos, ne peramus quæ egimus, sed ut mercedem plenam recipiamus.

9 Quilquis transgreditur, nec permanet in doctrina Christi, eum non habet: qui manet in Doctrina Christi, & Patrem & Filium habet.

10 Si quis venit ad vos, & hanc doctrinam non adfert, ne recipite eum domum, nec Ave dicite.

11 Qui enim dicit ei Ave, communicat operibus ejus malis.

12 Quum multa haberem vos scribenda, nolui per chartam atramentum: sed spero me venturum ad vos, & presentem videntibus loquuturum, ut gaudium nostrum sit completum.

13 Salutant te filii sororis tue electæ. Amen.

beginning, ye should walk in it.

7 For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist.

8 Look to your selves, that we lose not those things which we have wrought, but that we receive a full reward.

9 Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God: he that abideth in the doctrine of Christ, he hath both the Father and the Son.

10 If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed.

11 For he that biddeth him God speed, is partaker of his evil deeds.

12 Having many things to write unto you, I would not write with paper and ink, but I trust to come unto you, and speak face to face, that our joy may be full.

13 The children of thy elect sister greet thee, Amen.

JOHANNIS Apostoli
' Epistola
Catholica III.



The third Epistle
of
JOHN

P Resbyter Gaio dilecto, quem ego vere dilige.

2 Dilecte, in primis opto ut prospere agas

T He elder unto the well-beloved Gaius, whom I love in the truth.
2 Beloved, I wish above all things that thou mayest

III John.

maist prosper and be in health, even as thy soul prospereth.

3 For I rejoyced greatly when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth.

4 I have no greater joy then to hear that my children walk in truth.

5 Beloved, thou dost faithfully whatsoever thou dost to the brethren, and to strangers:

6 Which have borne witness of thy charity before the church: whom if thou bring forward on their journey after a godly sort, thou shalt do well:

7 Because that for his names sake they went forth, taking nothing of the Gentiles.

8 We therefore ought to receive such, that we might be fellow-helpers to the truth.

9 I wrote unto the church, but Diotrephes who loveth to have the preeminence among them, receiveth us not.

10 Wherefore if I come, I will remember his deeds which he doth, prating against us with malicious words, and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the church.

11 Beloved, follow not that which is evil, but that which is good. He that doth good, is of God, but he that doth evil, hath not seen God.

12 Demetrius hath a good report of all men, and of the truth itself: yea, and we also bear record; and ye know that our record is true.

13 I had many things to write, but I will not with ink and pen write unto thee.

et valeas, sicut prospere agat anima tua.

3 Gravisus sum enim valde quum venirent fratres, & testimonio suo commendarent sinceritatem tuam, prout tu sincere ambulas.

4 Majus istis gaudium non habeo, quum videlicet audire filios meos sincere ambulare.

5 Dilecte, fideliter agas quicquid facis erga fratres & erga peregrinos.

6 Qui testimonio suo commendarunt charitatem tuam in conspectu Ecclesie, quod recte facies si prosequutus fueris ut Deo convenit.

7 Nam pro nomine ejus ex cesserant ex Gentibus, nihil accipientes.

8 Nos ergo debemus recipere hujusmodi, ut una operamur impendamus veritati.

9 Scripsi Ecclesie: sed qui primatum inter eos amabit Diotrophes, non recipiet nos.

10 Propterea, si venero, memoriam renovabo ipsius facinorum quae facit, sermonibus malis garriens in nos: quique etiam his non contentus, neque ipse recipit fratres, & qui volunt recipere prohibet, & ex Ecclesia ejicit.

11 Dilecte, ne imitare quod malum est, sed quod bonum est. Qui bene agit, ex Deo est: qui autem male agit, non vidit Deum.

12 Demetrio testimonium redditum est ab omnibus, & ab ipso veritate: sed & nos testimonium perhibemus: & nostrum testimonium nostrum firmum esse.

13 Multa possem scribere, sed nolo per atramentum & calamum tibi scribere.

Jude.

14 Spero autem fore ut statim te videam, & tunc praesens praesenti loquamur. Pax vobis. Salutant te amici. Saluta amicos nominatim.

14 But I trust I shall shortly see thee, and we shall speak face to face. Peace be to thee. Our friends salute thee. Greet the friends by name.

J U D Æ Apostoli Epistola CATHOLICA.



The generall Epistle of J U D E;

Udas Jesu Christi servus, frater autem Jacobi, vocatis, à Deo Patre sanctificatis, & Jesu Christo asser-

JUDE the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called:

2 Misericordia vobis & pax & charitas multiplicetur.

2 Mercy unto you, and peace, and love be multiplied,

3 Dilecti, quum omne studium adhibeam ut scribam ad vos de communi salute, necesse habui vobis scribere, ad vos hortandos ut decertetis pro fide quae semel tradita est sanctis.

3 Beloved, when I gave all diligence to write unto you of the common salvation, it was needfull for me to write unto you, and exhort you, that ye should earnestly contend for the faith which was once delivered unto the saints.

4 Nam subrepserunt quidam homines jam olim praescripti ad hanc damnationem, Impii, qui Dei nostri gratiam transeferunt a lasciviam, & solum illum herum Deum ac Dominum nostrum Jesum Christum negant.

4 For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousnesse, and denying the onely Lord God, and our Lord Jesus Christ.

5 Volo autem vobis in memoriam revocare, istos, ut qui semel hoc sciatis, Dominum, quum populum ex Aegypto liberasset, rursus eos qui non credebant perdidisse.

5 I will therefore put you in remembrance, though ye once knew this; how that the Lord having saved the people out of the land of Egypt, afterward destroyed them that believed not.

6 Et angelos qui non conservarunt suam originem, sed

6 And the angels which kept not their first estate, but left

lest their own habitation, he hath reserved in everlasting chains under darkness, unto the judgement of the great day.

7 Even as Sodom and Gomorrah, and the cities about them, in like manner giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternall fire.

8 Likewise also these filthy dreamers defile the flesh, despise dominion, and speak of evil dignities.

9 Yet Michael the archangel, when contending with the devil, he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.

10 But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves.

11 Wo unto them, for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gain-saying of Core.

12 These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds, trees whose fruit withereth, without fruit, twice dead, plucked up by the root;

13 Raging waves of the sea, foaming out their own shame, wandering stars, to whom is reserved the blackness of darkness for ever.

14 And Enoch also the seventh from Adam prophesied of these, saying, Behold, the Lord cometh with ten thousands of his Saints,

reliquerunt suum domicilium, judicio magni illius die vinculis æternis sub caligine reservasse.

7 Sicut Sodoma & Gomorrah & his finitimæ civitates simili modo atque illæ scortatæ & carnem alteram sectatæ, propositæ sunt exemplo, ignis æterni poenam sustinentes.

8 Similiter tamen & isti forpiti carnem quidem polluant, dominatum vero aspernantur, & dignitates vituperant.

9 At Michael archangelus ille, quum adversus diabolum altercans, disceptaret de corpore Moysis, non ausus est illum impingere notam maledicti, sed dixit, increpet te Dominus.

10 At isti, quæcunque novoverunt, vituperant: quicunque vero naturaliter, ut animalia rationis expertia sciunt, in iis sese corrumpunt.

11 Væ ipsis: nam viam Cain ingressi sunt, & deceptione mercedis, qua deceptus fuit Balaam, effusi sunt, & contradictione Core perierunt.

12 Hi sunt in vagabundis vestris maculæ, dum vobiscum convivuntur, secure seipsum patrescentes, nubes aqua carentes, ventis circumactæ, arbores emarcidæ, infrugifera, bis emortuæ, eradicatæ.

13 Undæ maris efferatæ, de-spumantes sua ipsorum dedecora, stellæ erraticæ, quibus caligo tenebrarum in æternum servata est.

14 Prophetavit autem etiam de istis septimus ab Adam Enochus, dicens, Ecce, venit Dominus cum sanctis millibus suis,

Jude:

15 Ut ferat judicium adversus omnes, & redarguat quicunque ex ipsis sunt impie de factis omnibus quæ impie patraverint, deque omnibus duris quæ loquuti fuerint adversus ipsum peccatores impii.

16 Hi sunt murmuratores, queruli, in cupiditatibus suis incedentes: & quorum os loquitur prætumida, admirantes personas utilitatis gratia.

17 Vos autem, dilecti, memores estote verborum illorum quæ prædicta fuerunt ab Apostolis Domini nostri Jesu Christi,

18 Quod videlicet dixerunt vobis, in extremo tempore futuros irrisores qui in impiis suis cupiditatibus incederent.

19 Hi sunt qui seipsum segregant, animales, Spiritum non habentes.

20 Vos autem, dilecti, sanctissimæ vestræ fidei superstruentes vos ipsos, per Spiritum sanctum orantes.

21 Vos ipsos in charitate Dei conservate, expectantes misericordiam Domini nostri Jesu Christi in vitam æternam.

22 Et alios quidem habito delectu commiseramini:

23 Alios vero metu servate, ex flamma rapientes: odio habentes vel eam tunicam quæ à carnis contactu sit maculata.

24 Ceterum ei qui potest vos custodire à lapsu immunes, & statuere in conspectu gloriæ suæ inculpato cum exultatione,

25 Id est, soli sapienti Deo Servatori nostro, gloria esto & magnificentia, robur & auctoritas, & nunc & in omnia secula. Amen.

15 To execute judgement upon all, and to convince all that are ungodly among them, of all their ungodly deeds which they have ungodly committed, & of all their hard speeches, which ungodly sinners have spoken against him.

16 These are murmurers, complainers, walking after their own lusts, and their mouth speaketh great swelling words, having mens persons in admiration, because of advantage.

17 But beloved, remember ye the words which were spoken before of the Apostles of our Lord Jesus Christ:

18 How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts.

19 These be they who separate themselves, sensual, having not the Spirit.

20 But ye beloved, building up your selves on your most holy faith, praying in the holy Ghost.

21 Keep your selves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.

22 And of some have compassion, making a difference:

23 And others save with fear, pulling them out of the fire: hating even the garment spotted by the flesh.

24 Now unto him that is able to keep you from falling, and to present you faultlesse before the presence of his glory with exceeding joy.

15 To the onely wise God our Saviour, be glory and majesty, dominion and power, now and ever, Amen.

The Revelation
of Saint JOHN
the Divine.



Apocalypsis
JOHANNIS
Theologi.

CHAP. I.

THe Revelation of
Jesus Christ, which
God gave unto him,
to shew unto his ser-
vants things which
must shortly come to passe: and
he sent and signified it by his an-
gell unto his servant John.

2 Who bare record of the word
of God, and of the testimony of
Jesus Christ, and of all things
that he saw.

3 Blessed is he that readeth,
and they that hear the words of
this prophesie, and keep those
things which are written there-
in: for the time is at hand.

4 John to the seven Churches
in Asia, Grace be unto you, and
peace from him, which is, and
which was, and which is to
come, and from the seven spirits
which are before his throne.

5 And from Jesus Christ who
is the faithful witness, and
first begotten of the dead, and the
prince of the kings of the earth:
Unto him that loved us, and
washed us from our sins in his
own blood.

6 And hath made us kings
and priests unto God and his Fa-
ther; to him be glory and do-
minion for ever and ever. Amen.

CAPUT. I.

Apocalypsis Jesu Chri-
sti, quam dedit ipsi
Deus, ut indica-
ret servis suis quæ
oporteat fieri cito:
Is vero missam per Angelum
suum, servo suo Johanni sig-
nificavit.

2 Qui testificatus est ser-
monem Dei, & testimoni-
um Jesu Christi, & quæcun-
que vidit.

3 Beatus qui legit, & beati
qui audiunt verba prophetiæ hu-
jus, & observant ea quæ in ea
scripta sunt: præstitutum enim
tempus illud prope est.

4 Johannes septem Ecclesiis
quæ sunt in Asia; Gratia sit
vobis & pax à Qui est, & Qui
erat, & Qui venturus est, & à
septem spiritibus qui in con-
spectu throni ejus sunt,

5 Et à Jesu Christo, qui est
fidus ille testis, primogenitus
ille ex mortuis, ac princeps
regum terrarum, qui dilexit
nos, & lavit nos à pecca-
tis nostris per sanguinem
suum.

6 Et qui fecit nos reges &
Sacerdotes Deo & Patri suo:
ei sit gloria & robur in seculum
seculorum. Amen.

Cap i.

Revelation.

7 Ecce, venit cum nubibus, & videbit eum omnis oculus, etiam qui eum transfixerunt: & plangent coram eo omnes tribus terræ: etiam, Amen.

8 Ego sum A & Ω, id est, principium & finis, dicit Dominus, id est, Qui est, & Qui erat, & Qui venturus est, ille, inquam, omnipotens.

9 Ego Johannes, qui & frater vester sum, & socius in afflictione & in regno & patiente expectatione Jesu Christi, eram in insula quæ vocatur Patmos, propter sermonem Dei & testimonium Jesu Christi:

10 Fui autem Spiritu correptus die Dominico, & audiui à te vocem magnam tantam tubæ,

11 Dicentis, Ego sum A & Ω, primus ille & ultimus: & Quod cernis scribe in libro & mitte septem Ecclesiis quæ sunt in Asia, Epheso, & Smyrnæ, & Pergamo, & Thyatiræ, & Sardibus, & Philadelphix, & Laodiceæ.

12 Converti me igitur ut cernerem vocem quæ loquuta erat necum. Conversus autem vidi septem candelabra aurea.

13 Et in medio septem candelabrorum aureorum quendam similem Filio hominis, indutum talari veste, & præfinitum ad mamillas zore aurea:

14 Caput autem ejus & crurum illi erant candidi ut lana alba, tanquam nix: & oculi ejus ut flamma ignis.

15 Pedes autem ejus similes calceolibus, veluti in fornace ardentes: & vox illius tanquam vox aquarum multarum.

16 Habebat autem in dextra

7 Behold, he cometh with clouds, and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him: even so, Amen.

8 I am Alpha and Omega, the beginning and the ending, saith the Lord; which is, and which was, and which is to come, the Almighty.

9 I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.

10 I was in the spirit on the Lords day, and heard behind me a great voice, as of a trumpet,

11 Saying, I am Alpha and Omega, the first and the last: and what thou seest, write in a book, and send it unto the seven churches which are in Asia, unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and Philadelpia, and unto Laodicea.

12 And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks.

13 And in the midst of the seven candlesticks, one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.

14 His head and his hairs were white like wool, as white as snow, and his eyes were as a flame of fire,

15 And his feet like unto fine brass, as if they burned in a furnace: and his voice as the sound of many waters.

16 And he had in his right hand

Revelation.

Cap. ii.

hand seven stars : and out of his mouth went a sharp two-edged sword : and his countenance was as the sun shineth in his strength.

17 And when I saw him, I fell at his feet as dead : and he laid his right hand upon me, saying unto me, Fear not, I am the first and the last.

18 I am he that liveth and was dead : and behold, I am alive for evermore, Amen, and have the keys of hell and of death.

19 Write the things which thou hast seen, & the things which are, and the things which shall be hereafter.

20 The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches : and the seven candlesticks which thou sawest, are the seven churches.

CHAP. II.

U^NTo the angel of the church of Ephesus, write, These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks :

2 I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evill, and thou hast tried them which say they are apostles, and are not, and hast found them liars.

3 And hast born, and hast patience, and for my names sake hast laboured, and hast not fainted.

4 Nevertheless, I have somewhat against thee, because thou hast left thy first love.

5 Remember therefore from whence thou art fallen, and repent.

sua stellas septem : & ex ore ejus anceps romphæa acutius prodibat : & facies ejus qualis sol in suo vigore lucret.

17 Quam autem vidiſſem eum, cecidi ad pedes ejus veluti mortuus : tum imposuit mihi dextram suam, dicens mihi, Ne metue ; ego sum primus ille & ultimus ille.

18 Et qui vivo, sed fui mortuus, & ecce vivo in secula seculorum, Amen : & habeo claves inferorum & mortis.

19 Scribe quæ vidisti, & quæ sunt, & quæ posthæc sunt futura.

20 Myſterium ſeptem ſtellarum quas vidisti in dextera mea, & ſeptem candelabra aurea. Septem illæ ſtellæ, Angeli ſunt ſeptem Eccleſiarum, & candelabra illa ſeptem quas vidisti, ſeptem Eccleſiæ ſunt.

CAP. II.

A^Ngelo Ephesiſinæ Eccleſiæ ſcribe. Hæc dicit qui tenet ſeptem illas ſtellas in dextera ſua, qui ambulat in inter ſeptem illa candelabra aurea ;

2 Novi opera tua & laborem tuum & tolerantiam tuam, & quod non poſſis ferre malos, & exploraris eos qui ſe dicunt Apoſtolos eſſe, & non ſunt, & comperiſti eos mendaces.

3 Et onere preſſus fuiſti & toleraſti : & propter nomen meum laboraſti, & non es deſatigaſtus.

4 Sed habeo aliquid adveſtiſti te, quod charitatem tuam primam omiſeris.

4 Memor eſto itaque unde de excideris, & recipiſti.

Cap. ii.

Revelation.

priora opera facito : sin mi-
as veniam adversum te cito, &
movebo candelabrum tuum à
loco suo, nisi resipueris,

6 Sed hoc habes, quod odisti
acta Nicolaitarum, quæ &
ego odi,

7 Qui habet aurem, au-
at quid Spiritus dicat Ec-
clesiis ; Victori dabo e-
re ex arbore illa vita
est in medio paradisi
dei.

8 Angelo vero Smyrnæorum
ecclesiæ scribe. Hæc dixit pri-
us ille & ultimus ille, qui
vit mortuus & vivit ;

9 Novi opera tua & afflictio-
em & pauperiem (sed di-
es es) & blasphemiam eorum
qui se dicunt Judæos esse, &
non sunt, sed Synagoga Sa-
tanæ.

10 Nihil eorum metue quæ
assurus es : ecce, futurum est
ut conjiciat diabolus aliquos
ex vobis in carcerem, ut ex-
coremini : & habebitis affli-
ctionem dierum decem : esto
fidelis usque ad mortem, & da-
bitur tibi coronam vitæ.

11 Qui habet aurem, au-
at quid Spiritus dicat Ec-
clesiis ; Qui vicerit, ne-
quaquam lædetur à morte se-
cunda.

12 Angelo vero Pergamenis
ecclesiæ scribe. Hæc dicit, qui
habet gladium illum ancipi-
um acutum illum ;

13 Novi opera tua, & ubi
habitares, nempe ubi thronus est
Satanæ, & quod retineas no-
men meum, neque negasti fi-
dem meam, etiam iis diebus
tribus. Antipas martyr ille
fidelis occisus est a-
d vos, ubi Satanæ ha-
bitat.

and do the first works, or else I
wil come unto thee quickly, and
wil remove thy candlestick out of
his place, except thou repent.

6 But this thou hast, that thou
hatest the deeds of the Nicolaitans,
which I also hate.

7 He that hath an ear, let him
hear what the Spirit saith unto
the churches, To him that over-
cometh will I give to eat of the
tree of life, which is in the midst
of the paradise of God.

8 And unto the angel of the
church in Smyrna, write, These
things saith the first and the last,
which was dead, and is alive.

9 I know thy works, and tribu-
lation, and poverty, (but thou art
rich) and I know the blasphemy
of them which say they are Jews
and are not, but are the syna-
gogue of Satan.

10 Fear none of those things
which thou shalt suffer : behold,
the devil shal cast some of you
into prison, that ye may be tryed,
and ye shal have tribulation ten
dayes: be thou faithfull unto
death, and I will give thee a
crown of life.

11 He that hath an ear, let him
hear what the Spirit saith unto
the churches, He that overcom-
eth, shal not be hurt of the se-
cond death.

12 And to the angel of the
church in Pergamos, write, These
things saith he, which hath the
sharp sword with two edges,

13 I know thy works, and
where thou dwellest, even
where Satans seat is, and thou
holdest fast my Name, and hast
not deried my faith, even in
those dayes wherein Antipas was
my faithful martyr, who was
slain among you where Satan
dwelleth.

14 But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumbling block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication.

15 So hast thou also them that hold the doctrine of the Nicolaitans, which thing I hate.

16 Repent, or else I wil come unto thee quickly, and will fight against them with the sword of my mouth.

17 He that hath an ear, let him hear what the Spirit saith unto the churches, To him that overcometh wil I give to eat of the hidden manna, and wil give him a white stone, and in the stone a new name writen, which no man knoweth, saving he that receiveth it.

18 And unto the angel of the church in Thyatira, write, These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass.

19 I know thy works, and charity, and service, and faith, and thy patience, and thy works, and the last to be more then the first.

20 Notwith standing I have a few things against thee, because thou sufferest that woman Jezabel, which calleth her self a prophetess to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols.

21 And I gave her space to repent of her fornication, and she repented not.

22 Behold, I wil cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds.

14 Sed habeo adversum te pauca, quod habeas istic qui teneant doctrinam Balaam, qui docebat Balacum obicere offendiculum coram filiis Israel, ut ederent ex iis quæ simulacris erant immolata, & ut scortarentur.

15 Ita habes etiam tu qui teneant doctrinam Nicolaitarum; quod odi.

16 Resipisce: sin minus, veniam adversum te cito, & pugnabo cum illis gladio illo oris mei.

17 Qui habet aurem, audiat quid Spiritus dicat Ecclesiis; Ei qui vicerit, tribuam ut edat ex Manna illo occulto: & dabo illi calculum album, & in calculo nomen novum scriptum, quod nemo novit nisi qui accipit.

18 Angelo vero Thyatirenſis Ecclesiæ scribe, Hæc dicit Filius Dei, qui habet oculos tanquam flammam ignis, & cujus pedes sunt similes chalcobano;

19 Novi opera tua, & charitatē, & subministrationem, & fidem, & tolerantiam tuam, & opera tua, & ultima plura prioribus.

20 Sed habeo adversus te pauca: quod permittis mulierem Jezabeel, quæ se dicit prophetissam, docere & seducere servos meos, ut scortentur, & edant ex iis quæ simulacris immolantur.

21 Et dedi illi tempus ut resipisceret à scortatione sua: sed non resipuit.

22 Ecce, ego abjiciam eam in lectum, & eos qui adulterium committunt cum ea, in afflictionem magnam, nisi resipuerint ab operibus suis.

Cap. iij.

3 Et filios ejus occidam
orte: & cognoscent omne
clisæ me esse scrutatorem
mum & cordium: & dabo
cuique vestrum secundum
era vestra.

4 Vobis autem dico & reliquis
yatirensibus, quicumque non
etis doctrinam hanc, & qui
n approbastis profunditates
anz, ut aiunt, non imponam
ois aliud onus.

5 Tamen id quod habetis,
inete quousque veniam.

6 Nam si quis vicerit, &
servaverit ad finem usque
era mea, dabo ei potestatem
Gentes.

7 Et reget eas virga ferrea:
tanquam vasa fictilia conte-
tur, sicut & ego accepi à
re meo.

8 Et dabo ei stellam matu-
am.

9 Qui habet aurem, audiat
d Spiritus dicat Eccle-

C A P. III.

Ngelo autem Ecclesiæ quæ
est Sardibus scribe, Hæc
it qui habet septem illos
ritus Dei, & septem illas
as; Novi opera tua, nempe
d dicaris vivere, sed mor-
sis.

Esto vigilans, & stabili
qua moribunda: non enim
ni opera tua plena in con-
tu Dei.

Memento igitur quæ acce-
s & audieris; & observa
& respisce. Quod si non
laveris, veniam adversum
tanquam fur, neque intel-
s qua hora veniam adver-
te.

Habes tamen aliqua ca-
ctiam Sardibus quæ non

Revelation.

23 And I wil kil her children
with death, and all the churches
shal know that I am he which
searcheth the reins and hearts: and
I wil give unto every one of you
according to your works.

24 But unto you I say, and unto
the rest in Thyatira, as many as
have not this doctrine, and which
have not known the depths of Sa-
tan, as they speak, I wil put upon
you none other burden.

25 But that which ye have
already, hold fast till I come.

26 And he that overcometh,
and keepeth my works unto the
end, to him will I give power
over the nations:

27 (And he shal rule them with a
rod of iron: as the vessels of a potter
shal thy be broken to shivers)
even as I received of my Father.

28 And I will give him the
morning star.

29 He that hath an ear, let him
hear what the Spirit saith unto
the churches.

C H A P. III.

And unto the angel of the
church in Sardis write, These
things saith he that hath the seven
Spirits of God, and the seven
stars, I know thy works, that
thou hast a name that thou livest,
and art dead.

2 Be watchful, & strengthen the
things which remain, that are rea-
dy to die: for I have not found thy
works perfect before God.

3 Remember therefore how
thou hast received and heard, and
hold fast, and repent. If therefore
thou shalt not watch, I wil come
on thee as a thief, and thou shalt
not know what hour I will come
upon thee.

4 Thou hast a few names
even in Sardis, which have not
defiled

Revelation.

defiled their garments, and they shall walk with me in white: for they are worthy.

5 He that overcometh, the same shall be clothed in white raiment, and I will not blot out his name out of the book of life, but I will confesse his name before my Father, and before his angels.

6 He that hath an ear, let him hear what the Spirit saith unto the churches.

7 And to the angel of the church in Philadelphia write, These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth, and shutteth, and no man openeth:

8 I know thy works, behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my Name.

9 Behold, I will make them of the synagogue of Satan (which say they are Jews, and are not, but do lie) behold, I will make them to come and worship before thy feet, and to know that I have loved thee.

10 Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation: which shall come upon all the world, to try them that dwell upon the earth.

11 Behold, I come quickly: hold that fast which thou hast, that no man take thy crown.

12 Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem,

Cap. iii:

inquinarunt vestiment a sua, id est, et coque ambulabunt mecum ablati: digni enim sunt.

5 Qui vicerit, amicitur vestimentis albis: neque unquam delebo nomen ejus ex libro vitae: sed agnoscam nomen ejus in conspectu Patris mei, & in conspectu Angelorum ejus.

6 Qui habet aurem, audiat quid Spiritus dicat Ecclesiis.

7 Angelo vero Philadelphiensis Ecclesiae scribe: Hec dicit Sanctus & verax ille, qui habet clavem Davidis, qui aperit & nemo claudit, et claudit et nemo aperit,

8 Novi opera tua: ecce proposui in tuo conspectu ostium apertum, nec quisquam poterit illud claudere: quia non nullam habes virtutem, & observasti sermonem meum, neque abnegasti nomen meum.

9 Ecce, praebebo eos qui sunt ex synagoga Satanæ, id est, eos qui dicunt se Judæos esse, non sunt, sed mentiuntur; ecce, inquam, faciam ut ipsi veniant & adorent ante pedes tuos, & sciant quod ego dilexi te:

10 Quoniam observasti sermonem tolerantiae meae, & ego quoque te servabo ex temptationis quod venturum est in orbem universum, ad explorandos incolae terræ.

11 Ecce, venio cito, retine quod habes, ut nemo accipiat coronam tuam.

12 Qui vicerit, faciam eum esse fit columna in templo Dei mei: nec foras egregetur amplius: & inscribam ei nomen Dei mei, & nomen civitatis Dei mei, id est, nova Hierusalem.

que descendit è cœlo à Deo meo, & nomen meum novum.

13 Qui habet aurem, audiatur quid Spiritus dicat Ecclesiis.

14 Angelo vero Laodiceusium Ecclesie scribe, Hec dicit Amen, testis ille fidelis & verax, principium opificii Dei:

15 Novi opera tua, nempe te neque frigidum esse, neque fervidum: utrumque frigidus es aut fervidus.

16 Itaque, quoniam tepidus es, nec frigidus nec fervidus, futurum est ut te evomam ex ore meo.

17 Nam dicis, dives sum, & ditatus sum, & nulla re mihi est opus: Neque nosti te esse ærumnosum, miserabilem, & pauperem, & cæcum, & nudum.

18 Consilium do tibi, ut emas à me aurum igni exploratum, ut dives fias: & vestimenta alba ut induaris, nec manifesta fiat pudenda nuditas tua: & collyrium ungas oculos tuos, ut videas.

19 Ego, quoscunque amo, arguo & castigo: Ferve igitur & relapsce.

20 Ecce, sto ad ostium, & pulso: si quis audierit vocem meam, & aperuerit ostium, ingrediar ad eum, & cœnabo cum eo, & ipse mecum.

21 Qui vicerit, tribuam ei ut sedeat mecum in throno meo, ut & ego vici, & sedeo cum Patre meo in throno ejus.

22 Qui habet aurem, audiatur quid Spiritus dicat Ecclesiis.

which cometh down out of heaven from my God: and I wil write upon him my new name.

13 He that hath an ear, let him hear what the Spirit saith unto the churches.

14 And unto the angel of the church of the Laodiceans, write, These things saith the Amen, the faithful and true witness, the beginning of the creation of God,

15 I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.

16 So then because thou art luke-warm, and neither cold nor hot, I wil spew thee out of my mouth.

17 Because thou sayest, I am rich, and increased with goods, and have need of nothing: and knowest not that thou art wretched, and miserable, and poor, and blind, and naked.

18 I counsel thee to buy of me gold tried in the fire, that thou mayest be rich: and white raiment, that thou mayst be clothed, and that the shame of thy nakedness do not appear, and anoint thine eyes with eye-salve that thou mayest see.

19 As many as I love, I rebuke and chasten: be zealous therefore and repent.

20 Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I wil come in to him, and wil sup with him, and he with me.

21 To him that overcometh wil I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.

22 He that hath an ear, let him hear what the Spirit saith unto the churches.

CHAP. IV.

After this I looked, and behold, a door was opened in heaven : and the first voice which I heard, was as it were of a trumpet talking with me, which said, Come up hither, and I wil shew thee things which must be hereafter.

2 And immediately I was in the spirit : and behold, a throne was set in heaven, and one sat on the throne.

3 And he that sat, was to look upon, like a jasper, and a sardine stone : and there was a rainbow round about the throne, in sight like unto an emerald.

4 And round about the throne were four and twenty seats, and upon the seats I saw four and twenty elders sitting, clothed in white raiment, and they had on their heads crowns of gold.

5 And out of the throne proceeded lightnings, and thundrings, and voices : and there were seven lamps of fire burning before the throne, which are the seven spirits of God.

6 And before the throne there was a sea of glasse, like unto crystal, and in the midst of the throne, and round about the throne, were four beasts ful of eyes before and behind.

7 And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle.

8 And the four beasts had each of them six wings about him, and they were ful of eyes within, and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

CAP. IV.

Postea vidi, & ecce, ostium erat apertum in cœlo : vox prima quam audiveram tanquam tubæ loquentis mecum, dicebat, Adscende huc & ostendam tibi quæ oportet fieri posthac.

2 Statim igitur fui correptus spiritu : & ecce thronus positus erat in cœlo, & quidam throni insidebat.

3 Is autem qui sedebat, aspectu similis erat lapidi jaspidei & sardio : & in circuitu throni erat iris aspectu similis simulario.

4 Et in circuitu throni erant throni viginti quatuor : & super eos thronos vidi viginti quatuor seniores sedentes amictos vestibus albis, & habentes impositas capitibus suis coronas aureas.

5 Prodebant autem ex illi throno fulgura & tonitrua & voces : & septem lampade ignis ardentes ante thronum, quæ sunt septem spiritus Dei.

6 Erat etiam ante thronum mare vitreum simile crystallo : & inter thronum & quatuor animalia ambiebant, quatuor animalia plena oculis ante & retro.

7 Animal autem primum erat simile leoni, & secundum animal simile vitulo, & tertium animal habens faciem velut hominis, & quartum animal simile aquilæ volanti.

8 Et quatuor animalia singula per se habebant alas senas in circuitu, & intus plena erant oculis die ac nocte sine intermissione dicentia, Sanctus, sanctus, sanctus Dominus Deus ille omnipotens, Erat, & Est, & Venturus est.

Cap. v.

9 Et cum tribuebant illa animalia gloriam & honorem & gratiarum actionem ei qui throno insidebat, illi, *inquam*, viventi in secula seculorum,

10 Procidebant viginti quatuor illi Seniores in conspectu illius insidentis throno. & adorabant illum viventem in secula seculorum, & abjiciebant coronas suas ante thronum, dicentes,

11 Dignus es Domine, qui accipias gloriam & honorem & virtutem: quia tu condidisti omnia, & per voluntatem tuam sunt, & creata sunt.

CAP. V.

DEinde vidi ad dextram ejus qui insidebat throno librum scriptum intus & à tergo, obsignatum sigillis septem.

2 Et vidi Angelum validum, prædicantem voce magna, Quis est dignus qui aperiatur librum, & solvat ejus sigilla?

3 Nemo autem poterat neque in cælo, neque in terra, neque subter terram, aperire librum, neque eum inspicere.

4 Flebam igitur ego multum, quod nemo dignus inventus esset qui aperiret & legeret librum, nec qui eum inspiceret.

5 Tum unus ex Senioribus illis dicit mihi. Ne fletis: ecce, vicit Leo ille ex tribu Juda, stirps illa Davidis, ut aperiatur librum, & solvat septem ejus sigilla:

6 Aspexi igitur, & ecce inter thronum et quatuor illa animalia, et inter Seniores illos, Agnus stans tanquam mactatus, habens cornua septem, et oculos septem, qui sunt septem illi Spiritus Dei emissi in omnem terram.

Revelation.

9 And when those beasts give glory, and honour, and thanks, to him that sat on the throne, who liveth for ever and ever,

10 The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crownes before the throne, saying,

11 Thou art worthy, O Lord, to receive glory, and honour, and power; for thou hast created all things, and for thy pleasure they are and were created.

CHAP. V.

AND I saw in the right hand of him that sat on the throne, a book written within, and on the back side sealed with seven seals.

2 And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof?

3 And no man in heaven, nor in earth, neither under the earth was able to open the book, neither to look thereon,

4 And I wept much, because no man was found worthy to open, and to read the book, neither to look thereon.

5 And one of the elders saith unto me. Weep not: behold, the lion of the tribe of Judah, the root of David hath prevailed, to open the book, and to loose the seven seals thereof.

6 And I beheld, and lo, in the midst of the throne, and of the four beasts, and in the midst of the elders stood a Lamb as it had been slain, having seven horns, and seven eyes, which are the seven Spirits of God, sent forth into all the earth,

7 And he came and took the book out of the right hand of him that sat upon the throne.

8 And when he had taken the book, the four beasts, and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints.

9 And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation:

10 And hast made us unto our God kings and priests, and we shall reign on the earth.

11 And I beheld, and I heard the voice of many angels round about the throne, and the beasts, and the elders, and the number of them was ten thousand times ten thousand, and thousands of thousands,

12 Saying with a loud voice, Worthy is the Lamb that wast slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

13 And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, honour, glory, and power be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.

14 And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever.

7 Is venit & accepit librum ex dextra illius throno insidentis.

8 Quumque accepisset librum quatuor illa animalia & viginti quatuor illi Seniores prociderunt in conspectu Agni, habentes singuli citharas & phialas aureas plenas suffituum, quae sunt preces sanctorum.

9 Et cecinerunt canticum novum, dicentes, Dignus es qui accipias librum, & aperiās ejus sigilla: quoniam mactatus es, & redemisti nos Deo per sanguinetuum, ex omni tribu, & lingua, & populo, & natione:

10. Et fecisti nos Deo nostro reges & sacerdotes: & regnabimus in terra.

11 Tum aspexi, & audiui in circuitu throni & animalium & seniorum illorum, vocem Angelorum multorum, & erat eorum numerus millies centena millia, & decies centena millia:

12 Dicentes voce magna, Dignus est Agnus ille mactatus qui accipiat potestatem, & divitias, & sapientiam, & vires, & honorem, & gloriam, & benedictionem:

13 Sed & res omnes conditae, quae in caelo sunt, & quae in terra & sub terra & in mari, & quae in eis sunt omnia, audiui dicentes, Ei qui insidet throno & Agno, benedictio, & honor, & gloria, & robur, in secula seculorum.

14 Quatuor autem animalia illa dicebant, Amen: & viginti quatuor illi Seniores prociderunt in facies suas, et adorarunt eum qui vivit in secula seculorum.

CAP. VI.

CHAP. VI.

Postea vidi, quum aperuisset Agnus primum ex sigillis, & audiui unum ex quatuor illis animalibus dicens, tanquam voce tonitruu, Veni & aspice.

2 Asperi igitur, & ecce aderat equus albus: et qui insidebat ei habebat arcum, et data est ei corona, et prodiit vincens, et ut vinceret.

3 Quumque aperuisset sigillu secundum, audiui secundum animal dicens, Veni et aspice.

4 Et prodiit alius equus rufus: et sedenti in eo datum est ut tollat pacem e terra, ut alii alios mactent: datumque est ei gladius magnus.

5 Et quum aperuisset sigillum tertium, audiui tertium animal dicens, Veni et aspice. Asperi igitur, & ecce equus niger aderat: et qui insidebat ei, habebat stateram in manu sua,

6 Et audiui vocem inter illa quatuor animalia dicentem, Chœnix tritici denario, et tres Chœnices hordei denario: et vinum et oleum ne læseris.

7 Quumque aperuisset sigillum quartum, audiui vocem quarti animalis dicentem, Veni et aspice.

8 Tum vidi, et ecce aderat equus pallidus, et ejus qui insidebat ei nomen erat Mors: et infernus sequebatur eam: dataque est eis in quadrantem terræ potestas trucidandi gladio, et fame, et morte, et per terrestres feras.

9 Quum vero aperuisset sigillum quintum, vidi sub altari animas eorum qui mactati

AND I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts, saying, Come and see.

2 And I saw, and behold, a white horse, and he that sat on him had a bow, and a crown was given unto him, and he went forth conquering, and to conquer.

3 And when he had opened the second seal, I heard the second beast say, Come and see.

4 And there went out another horse that was red: and power was given to him that sat thereon, to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.

5 And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo, a black horse, and he that sat on him had a pair of balances in his hand.

6 And I heard a voice in the midst of the four beasts, say, A measure of wheat for a penny, and three measures of barley for a penny, and see thou hurt not the oil and the wine.

7 And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see.

8 And I looked, & behold, a pale horse, & his name that sat on him was Death, and he followed with him: and power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.

9 And when he had opened the fifth seal, I saw under the altar the souls of them that were slain

for the word of God, and for the testimony which they held.

10 And they cried with a loud voice, saying, How long, O Lord holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?

11 And white robes were given unto every one of them, and it was said unto them, that they should rest yet for a little season, untill their fellow-servants also, and their brethren that should be killed as they were, should be fulfilled.

12 And I beheld, when he had opened the sixth seal, and lo, there was a great earthquake, and the sun became black as sack-cloth of haire, and the moon became as blood.

13 And the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs when she is shaken of a mighty wind.

14 And the heaven departed as a scrowle when it is rolled together, & every mountain and island were moved out of their places:

15 And the kings of the earth, and the great men, and the rich men, and the chief captaines, and the mighty men, and every bond-man, and every free-man, hid themselves in the dens, and in the rocks of the mountaines.

16 And said to the mountains and rocks, Fall on us, and hide us from the face of him, that sitteth on the throne, and from the wrath of the Lamb:

17 For the great day of his wrath is come, and who shall be able to stand.

fuerant propter verbum Dei, & propter testimonium quod tuebantur.

10 Clamabant autem voce magna dicentes, Usquequo Domine, qui sanctus es & verax, non iudicas, & sanguinem nostrum vindicas, cum reposcenda ab iis qui habitant in terra.

11 Tum datae sunt singulis stolae albae, & dictum est eis ut requiescerent adhuc paululum temporis, usque quo compleantur etiam conserui eorum & fratres eorum, qui occidendi sunt, sicut & ipsi.

12 Deinde, aspexi quum aperisset sigillum sextum, & ecce terrae motus magnus factus est: & sol factus est niger ut faccus cilicinus, & luna tota facta est ut sanguis:

13 Et stellae coeli ceciderunt in terram, sicut ficus abijcit grossos suos quum vento magno concutitur.

14 Et coelum abscessit sicut liber qui convolvitur: & omnes montes & insulae à suis locis motae sunt:

15 Et reges terrarum, & optimates, & divites, & tributarii, & potentes, omnesque tum servi tum ingenui occultarunt se in speluncis & in petris montium.

16 Et dixerunt montibus & petris, Cadite in nos, occultate nos à conspectu ejus qui insidet throno, & ab ira Agni:

17 Nam veniet dies ille magnus irae illius, & quis poterit stare?

CAP. VII.

CHAP. VII.

Postea vidi quatuor Angelos insistentes quatuor angulis terræ, retinentes quatuor ventos terræ, ne flaret ventus super terram, neque super mare, neque in ullam arborem.

2 Et vidi alium Angelum ascendentem ab ortu solis, habentem sigillum Dei vivi: qui acclamavit voce magna quatuor illis Angelis quibus datum est lādere terram & mare,

3 Dicens, Ne lādite terram, neque mare, neque arbores, quousque obsignaverimus servos Dei nostri in frontibus suis.

4 Et audivi numerum obsignatorum; centum quadraginta quatuor millia erant obsignata ex omnibus tribubus filiorum Israel.

5 Ex tribu Judæ, duodecies mille obsignata: ex tribu Ruben duodecies mille obsignata: ex tribu Gad, duodecies mille obsignata:

6 Ex tribu Aseris, duodecies mille obsignata: ex tribu Nephthali, duodecies mille obsignata: ex tribu Manassis duodecies mille obsignata:

7 Ex tribu Simeonis, duodecies mille obsignata: ex tribu Levi, duodecies mille obsignata: ex tribu Isacharis, duodecies mille obsignata:

8 Ex tribu Zabulonis, duodecies mille obsignata: ex tribu Josephi, duodecies mille obsignata: ex tribu Benjaminis, duodecies mille obsignata.

9 Postea vidi, & ecce, aderat turba multa, quam nemo possit, ex omnibus gentibus & tribubus & populis & linguis: stabantq; ante thronum

And after these things I saw four angels standing on the four corners of the earth, holding the four windes of the earth, that the winde should not blow on the earth, nor on the sea, nor on any tree.

2 And I saw another angel ascending from the east, having the seal of the living God: and he cryed with a loud voyce to the four angels, to whom it was given to hurt the earth and the sea,

3 Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.

4 And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand, of all the tribes of the children of Israel.

5 Of the tribe of Juda were sealed twelve thousand. Of the tribe of Reuben were sealed twelve thousand. Of the tribe of Gad were sealed twelve thousand.

6 Of the tribe of Aser were sealed twelve thousand. Of the tribe of Nephthali were sealed twelve thousand. Of the tribe of Manasses were sealed twelve thousand.

7 Of the tribe of Simeon were sealed twelve thousand. Of the tribe of Levi were sealed twelve thousand: Of the tribe of Issachar were sealed twelve thousand.

8 Of the tribe of Zabulon were sealed twelve thousand. Of the tribe of Joseph were sealed twelve thousand. Of the tribe of Benjamin were sealed twelve thousand.

9 After this I beheld, and lo, great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throned

and before the Lamb, clothed with white robes, and palms in their hands;

10 And cryed with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.

11 And all the angels stood round about the throne, and about the elders, and the four beasts, and fell before the throne on their faces, and worshipped God,

12 Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen.

13 And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they?

14 And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

15 Therefore are they before the throne of God, and serve him day and night in his Temple: and he that sitteth on the throne shall dwell among them.

16 They shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat.

17 For the Lamb which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

CHAP. VIII.

And when he had opened the seventh seal, there was silence in heaven about the space of half an hour.

et in conspectu Agni, amicti stolis albis: et palmae in manibus eorum.

10 Et clamabant voce magna dicentes, Salus à Deo nostro est, insidenti throno, et agno.

11 Omnes autem Angeli stabant in circuitu throni et seniorum et quatuor animalium illorum, et procubuerunt ante thronum in facies suas, et adorarunt Deum,

12 Dicentes, Amen: benedictio, et gloria, et sapientia, et gratiarum actio, et honor, et potestas, et vires Deo nostro in secula seculorum. Amen.

13 Tum me compellavit unus ex illis Senioribus, dicens mihi, Isti qui amicti sunt stolis albis, quinam sunt, et unde venerunt?

14 Et dixi ei, Domine, tu nosti. Et dixit mihi, Hi sunt qui venerunt ex afflictione magna, et laverunt stolas suas ac dealbarunt in sanguine Agni.

15 Ideo sunt ante thronum Dei, et colant eum die ac nocte in templo ejus: et qui insidet throno, proteget eos umbraculo.

16 Non esurient amplius, neque sitient amplius, nec in eos cadet sol, neque ullus calor.

17 Quoniam Agnus qui in medio throni est, pascet eos, et via dux erit ipsis ad vivos fontes aquarum: et abstersurus est Deus omnem lacrymam ab oculis eorum.

CAP. VIII.

Porro quum aperuisset sigillum septimum, factum est silentium in caelo ferme per semihoram.

Cap. viii.

Revelation:

2 Et vidi septem illos Angelos qui astant in conspectu dei, quibus datae sunt septem tubae.

8 Tum alius Angelus venit, et stetit apud aram habens thuribulum aureum: et dedit eis suffitus multi ut offerretur eis precibus Sanctorum omnium super altare aureum quod est ante thronum.

4 Ascendit autem fumus sacrificii cum precibus Sanctorum, ex manu Angeli ad conspectum Dei.

5 Deinde accepit Angelus thuribulum, & implevit illud ex igne altaris, abiecitque in terram: & facta sunt tonitrua & voces & fulgura et terremotus.

6 Et septem Angeli qui habebant septem tubas praeparaverunt se ut clangerent.

7 Primus igitur Angelus clauxit, et facta est grando et ignis, mixta sanguine, projectaque sunt in terram: et tertia pars arborum exusta est, et omne fenum viride exustum.

6 Deinde secundus Angelus clauxit, et quasi mons magnus igne ardens projectus est in mare: factaque est tertia pars maris, sanguis.

9 Et mortua et tertia pars creaturarum quae erant in mari, animalia dico, et tertia pars navium periiit.

10 Tum Angelus tertius clauxit: et cecidit ex caelo stella magna, ardens velut lampas, ceciditque in tertiam partem fluminum, et in fontes aquarum.

11 Nomen autem stellae dicitur Absinthium: versa est igitur tertia pars aquarum in Absinthium: et multi homines mortui sunt ex aquis, quod amara facta essent.

2 And I saw the seven angels which stood before God, and to them were given seven trumpets.

3 And another angel came, and stood at the altar, having a golden censer, and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar, which was before the throne.

4 And the smoke of the incense which came with the prayers of the saints, ascended up before God out of the angels hand.

5 And the angel took the censer, and filled it with fire of the altar, and cast it into the earth: and there were voices, and thundrings, and lightnings, and an earthquake.

6 And the seven angels which had the seven trumpets, prepared themselves to sound.

7 The first angel sounded, and there followed hail, and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up.

8 And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea, and the third part of the sea became blood:

9 And the third part of the creatures which were in the sea, and had life, died, and the third part of the ships were destroyed.

10 And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters.

11 And the name of the star is called Wormwood, and the third part of the waters became wormwood, and many men died of the waters because they were made bitter.

12 And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars, so as the third part of them was darkned: and the day shone not for a third part of it, and the night likewise.

13 And I beheld, and heard an angel flying thorow the midst of heaven, saying with a loud voice, Wo, wo, wo, to the inhabitants of the earth, by reason of the other voices of the trumpet of the three angels which are yet to sound.

CHAP. IX.

And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomlesse pit.

2 And he opened the bottomlesse pit, and there arose a smoak out of the pit, as the smoak of a great furnace, and the sun and the air were darkned, by reason of the smoak of the pit.

3 And there came out of the smoak locusts upon the earth, and unto them was given power, as the scorpions of the earth have power:

4 And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree, but onely those men which have not the seal of God in their foreheads.

5 And to them it was given that they should not kill them, but that they should be tormented five moneths: and their torment was as the torment of a scorpion, when he striketh a man.

6 And in those dayes shall men seek death, and shall not finde it, and shall desire to die, and death shall flee from them.

12 Deinde quartus Angelus clauxit, & percussa est tertia pars solis, & tertia pars lune, & tertia pars stellarum: ita ut obscuraretur tertia pars eorum, & diei non lucret pars tertia, & noctis similiter.

13 Et vidi, & audiui unum Angelum volantem per medium cœli, dicentem voce magna, Væ, væ, væ incolis terræ à reliquis sonis tubæ trium illorum Angelorum qui clangent.

CAP. IX.

Tum quintus Angelus clauxit, & vidi stellam à cœlo cecidisse in terram, & data est ei angelo clavis putei abyssi.

2 Aperit igitur puteum abyssi: & ascendit fumus ex puteo ut fumus fornacis magnæ: & obscuratus est sol & aer à fumo putei.

3 Ex fumo autem exierunt locustæ in terram: dataque est illis potestas qualem habent potestatem terrestres scorpiones.

4 Sed ipsis est dictum ne læderent gramen terræ, neque viride quicquam, neque ullam arborem, sed tantum homines qui non haberent signum Dei in frontibus suis.

5 Datum autem est eis, non ut occidant eos, sed ut torqueantur menses quinque, sicut tormentum eorum ut tormentum scorpionis quum percusserit hominem.

6 Itaque per eos dies homines quærent mortem, & non inuenient eam: & cupient mori & fugiet mors ab eis:

7 Figuræ vero locustarum similes erant equis paratis ad prælium: erantque impositæ capibus earum tanquam coronæ auro, & facies earum ut facies hominum.

8 Et habebant capillos ut capillos mulierum: & dentes earum ut leonum erant:

9 Habebant etiam loricas ut loricas ferreas: & sonitus alarum ipsarum ut sonitus currum, equis multis currentibus ad bellum.

10 Sed & habebant caudas similes scorpionum: erantque aculei in caudis earum: & earum potestas erat nocere hominibus menses quinque.

11 Habebant autem sibi impositum regem, Angelum abyssi, cui nomen Hebraice Abaddon, Græce vero Apollyon, id est, perdens.

12 Væ unum abiit, & ecce veniunt adhuc duo væ postea.

13 Tum sextus Angelus clauit, & audiui vocem quandam ex quatuor cornibus altaris aurei, quod est in conspectu Dei,

14 Dicentem sexto Angelo qui habebat tubam; Solve quatuor illos Angelos vinctos ad magnū illud flumen Euphratem.

15 Soluti sunt igitur quatuor illi Angeli, parati ad horam & diem, & mensem & annum, ut occidant tertiam partem hominum:

16 Eratque numerus equestris exercitus bis millies centena millia: nam audiui numerum eorum.

17 Itemque vidi equos per visionem, & qui ipsis insidebant habentes thoraces igneos & hyacinthinos & sulphureos:

7 And the shapes of the locusts were like unto horses prepared unto battel, and on their heads were as it were crowns like gold, and their faces were as the faces of men.

8 And they had hair as the hair of women, and their teeth were as the teeth of lions.

9 And they had breast-plates, as it were breast-plates of iron, and the sound of their wings was as the sound of chariots of many horses running to battel.

10 And they had tails like unto scorpions, and there were stings in their tails, and their power was to hurt men five moneths.

11 And they had a king over them, which is the angel of the bottomlesse pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon.

12 One wo is past, and behold there come two woes more hereafter.

13 And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God,

14 Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates.

15 And the four angels were loosed, which were prepared for an hour, and a day, and a moneth, and a year, for to slay the third part of men.

16 And the number of the army, of the horsemen were two hundred thousand thousand: and I heard the number of them.

17 And thus I saw the horses in the vision, and them that sat on them, having breast-plates of fire, and of jacinth, and of brimstone,

and.

and the heads of the horses were as the heads of lions, and out of their mouths issued fire, and smোক, and brimstone.

18 By these three was the third part of men killed, by the fire, and by the smোক, and by the brimstone which issued out of their mouths.

19 For their power is in their mouth, and in their tails: for their tails were like unto serpents, and had heads, and with them they do hurt.

20 And the rest of the men which were not killed by these plagues, yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk:

21 Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts,

CHAP. X.

And I saw another mighty angel come down from heaven, clothed with a cloud, and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire.

2 And he had in his hand, a little book open: and he set his right foot upon the sea, and his left foot on the earth,

3 And cried with a loud voice, as when a lion roareth: and when he had cried, seven thunders uttered their voices.

4 And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven, saying, unto me, Seal up those things which the seven thunders uttered, and write them not.

erant autem capita equorum capita leonum: & ex ore ipsorum prodibat ignis, & fumus, sulphur.

18 Ab his tribus occisa tertia pars hominum, ab igne, & fumo, & sulphure, quæ prodibant ex ore eorum.

19 Potestas enim eorum in ore eorum est, & in caudis eorum: nam eorum caudæ similes sunt serpentibus, habentes capita per quæ lædunt.

20 Porro reliqui homines quæ occisi non sunt his plagis, non resipuerunt ab operibus manuum suarum, ut ne adorarent demonia & simulacra aurea, & argentea, & ærea, & lapidea, & lignea, quæ neque cernere possunt, neque audire, neque ambulare:

21 Neque resipuerunt à criminibus suis, neque à veneficiis suis, neque à scortatione sua, neque à furtis suis.

CAP. X.

Tum vidi alium Angelum validum descendentem de coelo, amictum nube, supra cuius caput erat iris: facies autem ejus erat ut sol, & pedes ejus ut columnæ igneæ.

2 Habebatque in manu sua libellum apertum: & imposuit pedem suum dextrum mari & sinistrum autem super terram.

3 Clamavitque voce magna, sicut leo rugit: & quum clamasset, loquuta sunt septem tonitrua voces suas.

4 Et quum loquuta fuissent septem tonitrua voces suas, ego scripturus eram: sed audivi vocem de coelo dicentem mihi, Obsigna quæ loquuta sunt septem tonitrua, & ne ea scribas.

5 Et Angelus, quem vidi stan-
tem super mare & super terram,
tulit manum suam ad cœ-
lum,

6 Et iuravit per eum qui vi-
sit in secula seculorum, qui
condidit cœlum & ea quæ
sunt in eo, & terram & ea
quæ in ea sunt, & mare & ea
quæ in eo sunt, tempus non fore
ulterius :

7 Sed in diebus vocis septimi
Angeli, quum clanger, con-
summatum iri mysterium Dei,
sicut annuntiavit servis suis
prophetis.

8 Et vox quam audieram è
cœlo, rursus loquuta est me-
um, & dixit, Abi, & accipe
libellum illum apertum qui est
in manu Angeli stantis super
mare & super terram.

9 Abii igitur ad Angelum, di-
cens ei, Da mihi libellum. Et
dixit mihi, Accipe & devora
eum : & amaritudinem adfe-
cet ventri tuo, sed in ore tuo
erit dulcis tanquam mel.

10 Accepi igitur libellum è
manu Angeli, & devoravi eum :
eratque in ore meo dulcis tan-
quam mel : sed quum devoraf-
sem eum, amaruit venter meus.

11 Tum dixit mihi, Oportet
te iterum prophetare coram
populis & gentibus, & linguis,
& regibus multis.

CAP. XI.

Datus est autem mihi cala-
mus similis virgæ, astitit-
que Angelus, dicens, Surge &
metre templum Dei & altare,
& eos qui adorant in eo.

2 Sed atrium quod extra tem-
plum est exclude, ne metiaris
illud : nam datum est Genti-
bus, & Urbem sanctam calca-
bunt mensibus quadraginta
duobus.

5 And the angel which I saw
stand upon the sea, and upon
the earth, lifted up his hand to
heaven,

6 And swore by him that liveth
for ever and ever, who created hea-
ven, and the things that therein
are, and the earth, and the things
that therein are, and the sea, and
the things which are therein, that
there should be time no longer.

7 But in the dayes of the voice of
the seventh angel, when he shall
begin to sound, the mystery of God
should be finished, as he hath de-
clared to his servants the prophets.

8 And the voice which I heard
from heaven spake unto me again,
and said, Go, and take the little
book which is open in the hand of
the angel which standeth upon the
sea, and upon the earth.

9 And I went unto the angel,
and said unto him, Give me the
little book. And he said unto me,
Take it, and eat it up, and it shall
make thy belly bitter, but it shall
be in thy mouth sweet as honey.

10 And I took the little book
out of the angels hand, and ate it
up, and it was in my mouth sweet
as honey : and as soon as I had
eaten it, my belly was bitter.

11 And he said unto me, Thou
must prophesie again before ma-
ny peoples, and nations, and
tongues, and kings.

CHAP. XI.

And there was given me a reed
like unto a rod, and the angel
stood, saying, Rise, and measure
the temple of God: and the altar,
and them that worship therein.

2 But the court which is with-
out the temple leave out, and mea-
sure it not : for it is given unto
the Gentiles, and the holy city shall
they tread under foot forty and
two months.

3 And

3 And I will give power unto my two witnesses, and they shall prophesie a thousand two hundred and threescore dayes clothed in sackcloth.

4 These are the two olive-trees, and the two candlesticks, standing before the god of the earth.

5 And if any man wil hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed.

6 These have power to shut heaven, that it rain not in the dayes of their prophesie: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will.

7 And when they shall have finished their testimony, the beast that ascendeth out of the bottomlesse pit, shall make war against them, and shall overcome them, and kill them.

8 And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.

9 And they of the people, and kindreds, and tongues, and nations, shall see their dead bodies three dayes and an half, and shall not suffer their dead bodies to be put in graves.

10 And they that dwell upon the earth shall rejoyce over them, and make merry, and shall send gifts one to another, because these two prophets tormented them that dwell on the earth.

11 And after three dayes and an half, the Spirit of life from God entred into them, and they stood upon their feet, and great fear fell upon them which saw them.

3 Sed dabo illam duobus illis testibus meis, qui prophetabunt diebus mille ducentis sexaginta, amicti sacis.

4 Hi sunt duæ illæ oleæ, & duo candelabra in conspectu Dei terræ posita.

5 Quod si quis velit eos lædere, ignis prodit ex ore ipsorum & devorat inimicos eorum: nam si quis velit eos lædere, ita oportet eum occidi.

6 Hi habent potestatem claudendi cælum, ne pluatur diebus prophetiæ ipsorum: & potestatem habent super aquas, convertendi eas in sanguinem: & percutiendi terram omni plaga quotiescunque voluerint.

7 Porro postquam peregerint suum testimonium, bestia illa ascendens ex abyssis geret adversus eos bellum, & vincet eos, & occidet eos.

8 Et cadavera eorum jacebunt in plateis urbis illius magnæ, quæ vocatur spiritualiter Sodomæ & Ægyptus, ubi & Dominus noster crucifixus est.

9 Et cernent homines ex tribubus & populis & linguis & gentibus cadavera eorum pertres dies & dimidium & cadavera eorum non sinent poni in monumentis.

10 Et incolæ terræ gaudebunt super illis, & hilares erunt, & munera mittent alii aliis, quoniam hi duo Prophetæ torserint terræ incolas.

11 Sed post dies tres & dimidium spiritus vitæ à Deo procediens ingreditur in illos, stabuntque erecti in pedes suos, & metus magnus cadet in eos qui ipsos spectarint.

12 Deinde audierunt vocem magnā de cœlo dicentem ipsis, Ascendite huc. Ascenderuntque in cœlum per nubem: & conspexerunt illos inimici eorum.

13 Factusque est in illa hora terræmotus magnus: & decima pars Urbis cecidit, & occisa sunt in terræmotu capita hominum septies mille, & reliqui territi sunt, & dederunt gloriam Deo cœli.

14 Væ secundum abiit, & ecce væ tertium veniet cito.

15 Septimus igitur Angelus clauxit, & factæ sunt voces magnæ in cœlo, dicentes, Facta sunt regna mundi, Domini nostri, & Christi ejus, qui regnabit in secula seculorum.

16 Tum viginti quatuor illi Seniores, qui in conspectu Dei sedent in thronis suis, prociderunt in facies suas, & adorarunt Deum,

17 Dicentes, Gratias agimus tibi Domine Deus omnipotens, Qui es, & Qui eras, & Qui venturus es, quod adeptus sis potentiam tuam magnam, et regnum inieris.

18 Et iratæ sunt Gentes, et advenit ira tua, et præstitutum tempus mortuorum, ut judicentur, et des mercedem servis tuis Prophetis, et sanctis, et timentibus nomen tuum, parvis et magnis: et perdas eos qui perdunt terram.

19 Tunc apertum est templum Dei in cœlo, et visa est Arca pacti ipsius in ejus templo: et facta sunt fulgura, et voces, et tonitrua, et terræmotus, et grando magna.

12 And they heard a great voice from heaven, saying unto them, Come up hither. And they ascended up to heaven in a cloud, and their enemies beheld them.

13 And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven.

14 The second woe is past, and behold, the third woe cometh quickly.

15 And the seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ, and he shall reign for ever and ever.

16 And the four and twenty elders which sat before God on their seats, fell upon their faces, and worshipped God,

17 Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned.

18 And the nations were angry, and thy wrath is come; and the time of the dead that they should be judged; and that thou shouldst give reward unto thy servants the prophets, and to the saints, & them that fear thy Name, small and great, and shouldst destroy them which destroy the earth.

19 And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament, and there were lightnings, and voices, and thundrings, and an earthquake, and great hail.

CHAP. XII.

AND there appeared a great wonder in heaven, a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars :

2 And she being with childe, cryed, travelling in birth, and pained to be delivered.

3 And there appeared another wonder in heaven, and behold, a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.

4 And his tail drew the third part of the stars of heaven, and did cast them to the earth : and the dragon stood before the woman which was ready to be delivered, for to devour her childe as soon as it was born.

5 And she brought forth a man-childe, who was to rule all nations with a rod of iron : and her childe was caught up unto God, and to his throne.

6 And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore dayes.

7 And there was war in heaven, Michael and his angels fought against the dragon, and the dragon fought and his angels :

8 And prevailed not, neither was their place found any more in heaven.

9 And the great dragon was cast out, that old serpent, called the devil and Satan, which deceived the whole world : he was cast out into the earth, and his angels were cast out with him.

10 And I heard a loud voice saying in heaven, Now is come salvation and strength, and

CAP. XII.

Visum est autem signum magnum in cœlo : mulier amicta sole, sub cuius pedibus erat luna, & in capite corona stellarum duodecim.

2 Et gravida clamabat parturiens, & distorquebatur ad pariendum.

3 Et visum est aliud signum in cœlo : nam ecce, adfuit draco magnus rufus, habens capita septem, & cornua decem, & in capitibus suis diademata septem.

4 Cujus cauda trahebat tertiam partem stellarum cœli, quas abiecit in terram : stetit autem is draco ante mulierem parituram, ut quum peperisset, filium ejus devoraret.

5 Peperit autem filium masculinum recturum omnes Gentes virga ferrea : & raptus est Filius ejus ad Deum & thronum ejus.

6 Mulier vero fugit in solitudinem, ubi habet locum paratum à Deo, ut illic alerent eam diebus mille ducentis sexaginta.

7 Et factum est prælium in cœlo : Michael & Angeli ejus præliali sunt cum dracone, & draco pugnavit & Angeli ejus :

8 Sed hi non prevaluerunt, neque locus eorum amplius inventus est in cœlo.

9 Et projectus est draco ille magnus, serpens ille antiquus qui vocatur diabolus & Satanas, qui seducit totum terrarum orbem, projectus, inquam, est in terram, & Angeli ejus cum eo projecti sunt.

10 Et audiivi vocem magnam dicentem in cœlo, Nunc facta est salus, & potentia, & regnum

regnum Dei nostri, & potestas Christi ejus: quia dejectus est accusator fratrum nostrorum, qui accusabat eos in conspectu Dei nostri die ac nocte.

11 Sed ipsi vicerunt eum per sanguinem Agni, & per sermonem testimonii sui: & animarum suarum prodigi fuerunt usque ad mortem.

12 Propterea hilares estote cœli, & qui habitatis in eis, & incolis terræ & maris: nam descendit diabolus ad vos, ex-
candescentiæ magnæ plenus, ut qui sciat se exiguum tempus habere.

13 Quum igitur vidisset draco se projectum esse in terram, persequutus est mulierem quæ pepererat masculum.

14 Sed datæ sunt mulieri alæ duæ aquilæ magnæ, ut volaret à conspectu serpentis in desertum, in locum suum, ubi aleretur per tempus & tempora & dimidium temporis.

15 Ejecit autem serpens ex ore suo post mulierem, aquam tanquam flumen, ut eam faceret rapi flumine:

16 Sed succurrit terra mulieri, aperuitque terra os suum, & absorpsit flumen quod ejecerat draco ex ore suo.

17 Iratus est igitur draco adversus mulierem: & abiit ut gereret bellum cum reliquis ex ejus semine observantibus præcepta Dei, & habentibus testimonium JESU Christi.

C A P. XIII.

STetique super arenam maris tum vidi bestiam e mari ascendentem, quæ habebat capita septem &

the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.

11 And they overcame him by the blood of the Lamb, and by the word of their testimony, and they loved not their lives unto the death.

12 Therefore rejoice, ye heavens, and ye that dwell in them: wo to the inhabitants of the earth, and of the sea, for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

13 And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man-child.

14 And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place: where she is nourished for a time, and times, and half a time, from the face of the serpent.

15 And the serpent cast out of his mouth water as a flood after the woman: that he might cause her to be carried away of the flood.

16 And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.

17 And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

C H A P. XIII.

ANd I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and

ten horns, and upon his horns
ten crowns, and upon his
heads the name of blasphemy.

2 And the beast which I saw was
like unto a leopard, and his feet
were as the feet of a bear, and his
mouth as the mouth of a lion: and
the dragon gave him his power,
and his seat, and great authority.

3 And I saw one of his heads
as it were wounded to death, and
his deadly wound was healed:
and all the world wondered after
the beast.

4 And they worshipped the
dragon which gave power unto
the beast, and they worshipped the
beast, saying, Who is like unto
the beast? who is able to make
war with him?

5 And there was given unto
him a mouth speaking great
things, and blasphemies: and power
was given unto him to continue
fourty and two moneths.

6 And he opened his mouth
in blasphemy against God, to
blaspheme his Name, and his
tabernacle, and them that dwell
in heaven.

7 And it was given unto him
to make war with the saints, and
to overcome them: and power
was given him over all kindreds,
and tongues, and nations.

8 And all that dwell upon the
earth shall worship him, whose
names are not written in the book
of life of the Lamb slain from the
foundation of the world.

9 If any man have an ear, let
him hear.

10 He that leadeth into capti-
vity, shall go into captivity: He
that killeth with the sword, must
be killed with the sword. Here
is the patience and the faith of
the saints.

cornua decem, et imposita cor-
nibus ejus decem diademata, et
impositum capitibus ejus no-
men blasphemiarum.

2 Eratque hæc bestia quam
vidi, similis pardo, et pedes
ejus ut pedes ursi, et os ejus ut
os leonis: dedit autem ei draco
virtutem suam, et thronum su-
um, et potestatem magnam.

3 Et vidi unum ex capitibus
ejus quasi lethaliter cæsum: sed
ipsius plaga lethalis curata est:
et admirans universa terra se-
quuta est bestiam.

4 Et adorarunt draconem
qui dedit potestatem bestiarum:
et adorarunt bestiam, di-
centes, Quis similis bestiarum?
quis poterit pugnare cum
ea?

5 Datumque est ei os lo-
quens magna et blasphemias:
et data est ei potestas a-
gendi menses quadraginta
duos.

6 Aperuit igitur os suum ad
blasphemiam adversus Deum,
ut conviciis afficeret nomen
ejus, et tabernaculum ejus, et
eos qui in cælo habitant.

7 Sed et datum est ei bellum
gerere cum sanctis, et eos vin-
cere: et data est ei potestas in
omnem tribum, et linguam, et
gentem.

8 Itaque adorabunt eam om-
nes incolæ terræ, quorum non
sunt scripta nomina in libro vitæ
Agni illius mactati jam inde à
jacto mundi fundamento.

9 Si quis habet aurem, au-
diat.

10 Si quis in captivitatem
agit, in captivitatem abit:
si quis gladio occiderit, oportet
eum gladio occidi: hic est
tolerantia et fides Sancto-
rum.

Cap. xiv.

11 Deinde vidi aliam bestiam ascendentem e terra, habentem cornua duo similia Agni, sed loquebatur ut draco.

12 Ea vero potestatem prioris bestie omnem exercet in conspectu ejus, et facit ut terra et ipsius incolae adorent bestiam illam primam cujus curacula fuerat plaga lethalis.

13 Editque signa magna, adeo ut etiam ignem faciat e coelo descendere in terram in conspectu hominum.

14 Et seducit incolas terrae, propter signa quae datur, ut ei ut faciat in conspectu bestiae, dicens incolis terrae ut faciant imaginem bestiae quae gladio vulnerata fuit, & revivificet.

15 Datumque est ei ut animaret imaginem bestiae, ut etiam loquatur imago bestiae: et faciat ut quicumque non adoraverint imaginem bestiae, occidantur.

16 Sed et facit ut omnes, parvi et magni, divites et pauperes, liberi et servi accipiant characterem in manu sua dextra, et in frontibus suis:

17 Et ne quis possit emere aut vendere, nisi qui habeat characterem aut nomen bestiae, aut numerum nominis ejus.

18 Hic sapientia est. Qui intelligit prae datus est, computet numerum bestiae: numerus enim hominis est: et numerus ejus, sexcenta sexaginta sex.

C A P. XIV.

Tunc vidi, et ecce aderat Agnus stans super montem Sion, et cum eo centum quadraginta quatuor millia

Revelation.

11 And I beheld another beast coming up out of the earth, and he had two horns like a lamb, and he spake as a dragon.

12 And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein, to worship the first beast, whose deadly wound was healed.

13 And he doth great wonders, so that he maketh fire come down from heaven on the earth, in the sight of men,

14 And deceiveth them that dwell on the earth, by the means of those miracles which he had power to do in the sight of the beast, saying to them that dwell on the earth, that they should make an image to the beast which had the wound by a sword, and did live.

15 And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.

16 And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads.

17 And that no man might buy or sell save he that had the mark, or the name of the beast, or the number of his name.

18 Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man, and his number is six hundred threescore and six.

CHAP. XIV.

And I looked, and lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having

Revelation.

Cap. xiv.

having his Fathers name written in their foreheads.

2 And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps.

3 And they sung as it were a new song before the throne, and before the four beasts, and the elders, and no man could learn that song, but the hundred and fourty and four thousand, which were redeemed from the earth.

4 These are they which were not defiled with women: for they are virgins: these are they which follow the Lamb whithersoever he goeth: these were redeemed from among men, being the first fruits unto God, and to the Lamb.

5 And in their mouth was found no guile: for they are without fault before the throne of God.

6 And I saw another angel flie in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

7 Saying with a loud voice, Fear God, and give glory to him, for the hour of his judgement is come: and worship him that made heaven and earth, and the sea, and the fountains of waters.

8 And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

9 And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand,

habentia nomen Patris ejus scriptum in frontibus suis.

2 Et audiivi vocem è cœlo tanquam vocem aquarum multarum, & tanquam sonum tonitruï magni: & vocem audiivi citharædorum pulsantium citharas suas:

3 Et qui canebant quasi canticum novum ante thronum, & in conspectu quatuor illorum animalium, & illorum seniorum: neque quisquam poterat discere canticum illud nisi illa centum quadraginta quatuor millia, id est videlicet qui emti sunt è terra:

4 Hi sunt qui cum mulieribus non sunt inquinati: virgines enim sunt: hi sequuntur Agnum quocunque ierit: hi emti sunt ex hominibus, primitiæ Deo & Agno sacræ.

5 Et in quorum ore non est inventus dolus: sunt enim inculpati ante thronum Dei.

6 Deinde vidi alium Angelum volantem per medium cœli, habentem Evangelium æternum, ut evangelizaret incolis terræ, & omni genti, et tribui, et linguæ, et populo,

7 Dicentem magna voce, Time Deum, et ei tribuite gloriam: nam venit hora judicii ejus: et adorare eum qui fecit cœlum et terram et mare et fontes aquarum.

8 Et alius Angelus sequutus est dicens, Cecidit Babylon, urbs illa magna, quia vinum excandescentiæ fornicationis sue potandum præbuit omnibus gentibus.

9 Et tertius Angelus sequutus est illos, dicens voce magna, Si quis adoraverit bestiã et imaginem ejus, et acceperit characterem in fronte sua aut in manu sua,

10 Bibet hic quoque ex vino exardescentiz Dei, ex merito, inquam, infuso in poculum exardescentiz ipsius, & torquetur igne & sulphure in conspectu Angelorum sanctorum, & in conspectu Agni.

11 Et fumus tormenti ipsorum ascendet in secula seculorum: nec habebunt requiem die nec nocte qui adorant bestiam & imaginem ejus, & si quis acceperit characterem nominis ejus.

12 Hic tolerantia sanctorum est: hic qui observant precepta Dei, & fidem Jesu.

13 Tunc audiui vocem de coelo, dicentem mihi, Scribe, Beati ab hoc tempore mortui sunt, qui Domini causa moriuntur. Etiam, dicit Spiritus: ut requiescant a laboribus suis: & opera eorum sequuntur eos.

14 Aspexi autem, & ecce aderat nubes candida: & nubi insidebat quidam similis homini, habens impositam capiti suo coronam auream, & in manu sua falcem acutam.

15 Et alius Angelus prodiit de templo, clamans voce magna ad eum qui insidebat nubi, Mitte falcem tuam, & mete: quia venit tibi tempus metendi: nam aruit messis terrae.

16 Misit igitur is qui insidebat nubi falcem suam in terram, & demessa est terra.

17 Tum alius Angelus prodiit de templo quod est in coelo, habens & ipse falcem acutam.

18 Et alius Angelus prodiit ab altari, habens

10 The same shall drink of the wine of the wrath of God, which is poured out without mixture, into the cup of his indignation, and he shall be tormented with fire and brimstone, in the presence of the holy angels, and in the presence of the Lamb:

11 And the smoke of their torment ascendeth up for ever and ever. And they have no rest day nor night, who worship the beast and his image, and whose ever receiveth the mark of his name.

12 Here is the patience of the saints, here are they that keep the commandments of God, and the faith of Jesus.

13 And I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord, from henceforth, yea, saith the Spirit, that they may rest from their labours, and their works do follow them.

14 And I looked, and behold, a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown: and in his hand a sharp sickle.

15 And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle and reap, for the time is come for thee to reap, for the harvest of the earth is ripe.

16 And he that sat on the cloud thrust in his sickle on the earth, and the earth was reaped.

17 And another angel came, out of the temple, which is in heaven, he also having a sharp sickle.

18 And another angel came out from the altar, which had

Revelation.

power over fire, and cryed with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth, for her grapes are fully ripe.

19 And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great wine-press of the wrath of God.

20 And the wine-press was trodden without the city, and blood came out of the wine-press, even unto the horse bridles, by the space of a thousand and six hundred furlongs.

CHAP. XV.

And I saw another sign in heaven, great and marvellous, seven angels, having the seven last plagues, for in them is filled up the wrath of God.

2 And I saw as it were a sea of glasse, mingled with fire, and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glasse, having the harps of God.

3 And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works Lord God Almighty, just and true are thy wayes thou King of saints.

4 Who shall not fear thee, O Lord, and glorifie thy Name? for thou onely art holy: for all nations shall come and worship before thee, for thy judgements are made manifest.

5 And after that I looked, and behold, the temple of the tabernacle of the testimony in heaven was opened:

Cap. xv.

potestatem in ignem, & clamavit voce magna ad eum qui habebat falcem acutam, dicens, Mitte falcem tuam acutam, & vindemia botros vinee terrae: nam maturae sunt ejus uvae.

19 Misit igitur Angelus falcem suam acutam in terram, & vindemiavit vineam terrae, & misit in magnum illum lacum excandescenz Dei.

20 Et calcatus est lacus extra civitatem: exitque sanguis e lacu usque ad franos equorum, per stadia mille sexcenta.

CAP. XV.

Deinde vidi aliud signum in caelo magnum & admirabile, Angelos illos septem, habentes plagas septem ultimas, quoniam per illas erat excandescenz Dei consummata.

2 Et vidi tanquam mare vitreum mixtum igni: & eo qui victoriam reportabant e bestia illa & imagine ejus & caractere ejus, ex numero nominis ejus, stantes apud mare vitreum, et habentes citharas Dei.

3 Qui etiam cantabant canticum cum Moysis servi Dei, et canticum Agni, dicentes, Magna & mirabilia sunt opera tua, Domine Deus omnipotens; Justa & vera sunt viae tuae, rex sanctorum.

4 Quis non timebit te Domine, et glorificabit nomen tuum. Nam solus sanctus es. Nam omnes gentes venient et adorabunt in conspectu tuo: nam judicia tua manifesta facta sunt.

5 Et post haec aspexi, & ecce, apertum est templum Tabernaculi testimonij in caelo.

6 Et prodierunt è templo septem illi Angeli, habentes septem plagas, induti lino mundo, & splendido, & præcincti circa pectora zonis aureis.

7 Et unum ex quatuor animalibus dedit septem Angelis phialas aureas, plenas excandescentiæ Dei viventis in secula seculorum.

8 Et impletum est templum fumo prodeunte à maiestàte Dei, & à virtute ejus : nec quisquam poterat ingredi in templum, donec consummatæ essent septem plagæ septem Angelorum.

CAP. XVI.

Tunc audiui vocem magnam è templo, dicentem septem illis Angelis, Ite, effundite septem phialas excandescentiæ Dei in terram.

2 Abiit igitur primus Angelus, & effudit phialam suam in terram : factumque est ulcus malum ac noxium adversus homines qui habebant characterem bestię, & eos qui adorabant imaginem ejus.

3 Deinde secundus Angelus effudit phialam suam in mare : factumque est illud quasi cruor cadaveris : & quodcumque animal vivebat in mari mortuum est.

4 Tum tertius Angelus effudit phialam suam in flumina, & in fontes aquarum : & factæ sunt sanguis.

5 Et audiui Angelum aquarum dicentem, Justus es, Domine, Qui es, & Qui eras, & Qui eris, quod hæc judicaris.

6 Quoniam sanguinem sanctorum & Prophetarum effuderunt, & sanguinem eis dedisti ad bibendum : digni enim sunt.

6 And the seven Angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles.

7 And one of the four beasts gave unto the seven angels, seven golden vials full of the wrath of God, who liveth for ever and ever.

8 And the temple was filled with smok from the glory of God, and from his power, and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.

CHAP. XVI.

And I heard a great voice out of the temple, saying to the seven angels, Go your wayes and pour out the vials of the wrath of God upon the earth.

2 And the first went and poured out his vial upon the earth, and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image.

3 And the second angel poured out his vial upon the sea, and it became as the blood of a dead man : and every living soul died in the sea.

4 And the third angel poured out his vial upon the rivers and fountains of waters, and they became blood.

5 And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus :

6 For they have shed the blood of saints and prophets, and thou hast given them blood to drink, for they are worthy.

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Cap. xvi.

7 And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgements.

8 And the fourth angel poured out his vial upon the sun, and power was given unto him to scorch men with fire.

9 And men were scorched with great heat, and blasphemed the Name of God, which hath power over these plagues: and they repented not to give him glory.

10 And the fifth angel poured out his vial upon the sea, of the beast, and his kingdom was full of darkness, and they gnawed their tongues for pain,

11 And blasphemed the God of heaven, because of their pains and their sores, and repented not of their deeds.

12 And the sixth angel poured out his vial upon the great river Euphrates, and the water thereof was dried up, that the way of the kings of the east might be prepared.

13 And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.

14 For they are the spirits of devils, working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty.

15 Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.

16 And he gathered them together into a place, called in the Hebrew tongue Armageddon.

17 And the seventh angel poured out his vial into the air,

7 Et audiui alium e sanctuario dicentem, Etiam Domine Deus omnipotens, vera sunt & iusta iudicia tua.

8 Postea quartus Angelus effudit phialam suam in solem, & datum est ei ut affligere homines per ignem.

9 Et astuaverunt homines astu magno, & blasphemarunt nomen Dei habentis auctoritatem in his plagas: neque respuerunt ut tribuerent ei gloriam.

10 Tum quintus Angelus effudit phialam suam super thronum bestie illius, & factum est regnum ejus tenebrosum: & mandebant linguas suas pro dolore:

11 Et blasphemarunt Deum coeli pro doloribus suis & ulceribus suis, nec respuerunt ab operibus suis.

12 Tum sextus Angelus effudit phialam suam in flumen illud magnum, nempe Euphratem: & exsiccata est aqua ejus, ut pararetur via regum ab ortu solis adventantium.

13 Et vidi ex ore draconis & ex ore illius bestie, & ex ore pseudo prophete illius tres impuros spiritus similes ranis procedentes.

14 Sunt enim spiritus demoniorum edentes signa, quique abeunt ad reges terre & totius mundi, ut congregent eos ad praelium magni illius diei Dei omnipotentis.

15 (Ecce venio ut fur. Beatus qui vigilat & servat vestimenta sua, ne nudus ambulet, & cerantur pudenda ipsius.)

16 Congregavit igitur eos in locum, qui vocatur Hebraice Armageddon.

17 Tum septimus Angelus effudit phialam suam in aerem:

& prodiit vox magna è templo cœli, à throno, dicens, Fuit.

18 Factaq; sunt sonitus, & fulgura, & tonitrua: & terræ motus factus est magnus, qualis nunquam fuit ex quo homines fuerunt super terram, terræ motus, inquam, a deo magnus.

19 Et dirupta est urbs illa magna in tres partes, & civitates Gentium ceciderunt, & Babylon illa magna venit in memoriam in Dei conspectum ut præberet ei poculum excandescentiæ iræ suæ.

20 Et omnis insula fugit, & montes non sunt inventi.

21 Et grando magna quasi talenti pondo descendit è cœlo in homines: & blasphemarunt Deum homines propter plagam grandinis: quoniam magna fuit ejus plaga vehementer.

CAP. XVII.

Tum venit unus ex septem Angelis qui habebant septem phialas, & loquutus est mecum, dicens mihi, Heus tu, ostendam tibi damnationem meretricis illius magnæ, sedentis super aquas multas:

2 Cum qua scortati sunt reges terræ, & cuius scortationis vino inebriati sunt incolæ terræ.

3 Quumq; me per spiritum in desertum abspostasset, vidi mulierem insidentem bestis coccinæ, plenæ nominibus blasphemiarum, habenti capita septem, & cornua decem.

4 Erat autem mulier illa amicta purpura & cocco, & inaurata auro & lapidibus pretiosis & margaritis, habens

and there came a great voice out of the temple of heaven, from the throne, saying, It is done.

18 And there were voices, and thunders, and lightnings: and there was a great earthquake such as was not since men were upon the earth, so mighty an earthquake, and so great.

19 And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.

20 And every island fled away, and the mountains were not found.

21 And there fell upon men a great hail out of heaven every stone about the weight of a talent: and men blasphemed God, because of the plague of the hail, for the plague thereof was exceeding great.

CHAP. XVII.

And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither, I will shew unto thee the judgement of the great whore, that sitteth upon many waters:

2 With whom the kings of the earth have committed fornication, and the inhabitants of the earth, have been made drunk with the wine of her fornication.

3 So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet-coloured beast, full of names of blasphemy, having seven heads and ten horns.

4 And the woman was arrayed in purple, and scarlet-colour and decked with gold, and precious stone, and pearls, having

a golden cup in her hand, full of abominations and filthinesse of her fornication.

5 And upon her forehead was a name writen, MYSTERIE, BABYLON THE GREAT, THE MOTHER OF HARLOTS, AND ABOMINATIONS OF THE EARTH.

6 And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration.

7 And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns.

8 The beast that thou sawest, was, and is not, and shall ascend out of the bottomlesse pit, and go into perdition, and they that dwell on the earth shall wonder (whose names were not written in the book of life from the foundation of the world) when they behold the beast that was, and is not, and yet is.

9 And here is the minde which hath wisdom. The seven heads are seven mountains on which the woman sitteth,

10 And there are seven kings, five are fallen, and one is, and the other is not yet come: and when he cometh, he must continue a short space.

11 And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.

12 And the ten horns which thou sawest, are ten kings, which have received no kingdom as yet: but receive power as kings one hour with the beast.

poculum aureum in manu sua, plenum abominationibus & immunditia scortationis suae.

5 Et in fronte sua nomen scriptum, Mysterium, Babylon illa magna, mater illa scortationum & abominationum terrarum.

6 Et vidi mulierem illam ebriam sanguine sanctorum & sanguine martyrum Jesu: & miratus sum, quum viderem illam, admiratione magna.

7 Tunc dixit mihi Angelus, Quare miraris? ego dicam tibi mysterium mulieris, & bestiae quae portat eam, quae habet capita septem & cornua decem.

8 Bestia quam vidisti, fuit, & non est: & adscensura est ex abyssu, & in exitium abitura: & mirabuntur incolae terrae (quorum nomina scripta non sunt in libro vitae à jacto mundi fundamento) cernentes bestiam quae erat, & non est, & tamen est.

9 Hic est mens quae habet sapientiam. Septem capita, septem montes sunt, super quos mulier sedet.

10 Et reges septem sunt: quinque ceciderunt, unus est, & alius nondum venit; & quum venerit, oportet illum ad exiguum tempus manere.

11 Bestia autem quae erat, & non est, is octavus est, & è septem illis est, & in exitium abit.

12 Decem autem cornua quae vidisti, decem reges sunt, qui regnum nondum acceperunt, sed auctoritatem tanquam reges ad unam horam accipient cum bestia.

13 Hi sunt unius sententia, & res ac auctoritatem suam be-
trident.

14 Hi cum Agno pugnant, & Agnus vincet eos :
quoniam Dominus domino-
um est, & Rex regum, qui
cum eo sunt vocati, & electi,
& fideles.

15 Deinde dixit mihi, Aquas
vidisti, ubi meretrix se-
det, populi sunt, & turbæ, &
gentes, & linguæ.

16 Et decem cornua quæ vi-
disti in bestia, hi odio prose-
quentur meretricem, et deser-
tam reddent illam et nudam,
et carnes ejus edent, et ipsam
igne exurent.

17 Deus enim dedit in corda
eorum ut exsequantur quod ipsi
visum est, et ut consensiant,
sicutque regnum suum bestia, donec
consummentur, verba Dei.

18 Et mulier quam vidisti,
est urbs, illa magna quæ ha-
bet regnum super reges
terræ.

CAP. XVIII.

ET post hæc vidi Angelum
descendentem e cælo, ha-
bentem auctoritatem magnam :
et terra illuminata fuit ipsius
gloria.

2 Exclamavit autem, vehemen-
ter voce magna, dicens, Cecidit,
cecidit Babylon illa magna, et
facta est domicilium demonio-
rum, et custodia omnis spiritus
impuri, custodia omnis volucris
immunda et-exosa :

3 Quia ex vino exande-
scentiæ scortationis ejus bi-
berunt omnes gentes, et
reges terræ cum ea scorta-
ti sunt, et mercatores ter-
ræ opibus luxus ejus ditati
sunt.

13 These have one minde, and
shall give their power and strength
unto the beast.

14 These shall make war with
the Lamb, and the Lamb shall
overcome them : for he is Lord
of lords, and King of kings, and
they that are with him, are cal-
led, and chosen, and faithful.

15 And he saith unto me, The wa-
ters which thou sawest, where the
whore sitteth, are peoples, & mul-
titudes, and nations, and tongues.

16 And the ten horns which
thou sawest upon the beast, these
shall hate the whore, and shall
make her desolate, and naked,
and shall eat her flesh, and burn
her with fire.

17 For God hath put in their
hearts to fulfil his will, and to
agree, and give their kingdom un-
to the beast, until the words of
God shall be fulfilled.

18 And the woman which
thou sawest, is that great city,
which reigneth over the kings of
the earth.

CHAP. XVIII.

AND after these things I saw
another angel come down
from heaven, having great power,
and the earth was lightened with
his glory.

2 And he cryed mightily with
a strong voice, saying, Babylon
the great is fallen, is fallen, and
is become the habitation of de-
vils, and the hold of every foul
spirit, and a cage of every unclean
and hateful bird.

3 For all nations have drunk
of the wine of the wrath of her
fornication, and the kings of the
earth have committed fornication
with her, and the merchants of
the earth are waxed rich through
the abundance of her delicacies.

4 And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues:

5 For her sins have reached unto heaven, and God hath remembered her iniquities.

6 Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled, fill to her double.

7 How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow.

8 Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burnt with fire: for strong is the Lord God, who judgeth her.

9 And the kings of the earth, who have committed fornication, and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning:

10 Standing afar off for the fear of her torment, saying, Alas, alas, that great city Babylon, that mighty city: for in one hour is thy judgement come.

11 And the merchants of the earth shall weep and mourn over her, for no man buyeth her merchandise any more.

12 The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyne wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble,

4 Et audiui aliam vocem a coelo dicentem, Exite ex ea, popule mi, ne participes sitis peccatorum ejus, & ex plagis ejus accipiatis.

5 Nam accumulata peccata ejus pertigerunt usque in coelum, & recordatus est Deus scelerum ejus.

6 Reddite ei sicut & ipsa reddidit vobis: & duplicate ei duplum secundum opera ejus: in poculo quod propinavit, propinate ei duplum.

7 Quantum sibi gloriæ attribuit & luxuriata est, tantum date ei tormentum & luctum: quia in corde suo dicit, Sedeo regina, nec sum vidua, nec luctum videbo.

8 Ideo una die venient ejus plagæ, mors, & luctus, & fames, & igne exuretur, quia validus est Dominus Deus, qui damnabit eam.

9 Tum flebunt eam & plangent super eam reges terræ, qui cum illa scortati & luxuriati sunt, quum viderint fumum incendii ejus:

10 Procul stantes propter terrorem tormenti ipsius, & dicentes, Vah, vah, Magna illa urbs Babylon, urbs illa valida, una hora venit judicium tuum.

11 Sed & mercatores terræ flebunt & lugebunt super eam: quoniam merces eorum nemo emit amplius:

12 Merces auri, & argenti, & lapidis pretiosi, & margaritarum, & byssi, & purpure, & serici, & cocci, & omne lignum thyinum, & omne vas eburneum, & omne vas ex ligno pretiosissimo, & ære, & ferro, & marmore,

13 Et cinamomum, & suffitum, & unguentum, & thus, & vinum, & oleum, & similam, & triticum, & jumenta, & oves, & equos, & thedas, & mancipia, & animas hominum.

14 Et fructus desiderati ab anima tua abierunt à te: & omnia pinguis & preclara abierunt à te: nec amplius ea inveni-
es.

15 Harum, inquam, rerum mercatores ab ea divites facti, procul stabunt, propter terrorem tormenti ipsius, flentes ac lugentes:

16 Et dicentes, Vah, vah, civitas illa magna, quæ amicta erat bysso, & purpura, & cocco, & deaurata erat auro, & lapidibus pretiosis, & margaritis!

17 Quinâ una hora vastatae sunt tantæ divitiæ? Sed & omnes gubernatores, & omnis in navibus versantium turba, & nautæ, & quotquot ex mari quæstum faciunt, procul stabunt,

18 Et clamabunt videntes fumum incendii ejus, & dicent, Quæ similis erat urbi isti magnæ?

19 Et injecto capitibus pulvere clamabunt fleantes ac lugentes, & dicentes, Vah, vah, quod urbs illa magna, in qua omnes qui habebant naves in mari divites facti sunt ex ipsius copiis, una hora desolata est.

20 Exsulta super ea cælum, & sancti Apostoli & Prophetæ, quoniam nostras de illa poenas Deus sumsit.

21 Tum sustulit quidam Angelus validus lapidem instar molæ magnæ, & projecit in mare, dicens, Ita cum impetu projicietur Babylon urbs illa magna: nec amplius invenietur.

13 And cinamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men.

14 And the fruits that thy soul lusteth after, are departed from thee, and all things which were dainty and goodly, are departed from thee, and thou shalt finde them no more at all.

15 The merchants of these things which were made rich by her, shall stand afar off, for the fear of her torment, weeping and wailing,

16 And saying, Alas, alas, that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls:

17 For in one hour so great riches is come to nought. And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off,

18 And cried when they saw the smoke of her burning, saying, What city is like unto this great city?

19 And they cast dust on their heads, and cried, weeping, and wailing, saying, Alas, alas, that great city, wherein were made rich all that had ships in the sea, by reason of her costliness, for in one hour is she made desolate.

20 Rejoyce over her, thou heaven, and ye holy apostles and prophets, for God hath avenged you on her.

21 And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.

22 And the voice of harpers, and musicians, and of pipers, and trumpeters shall be heard no more at all in thee: and no craftsman, of whatsoever craft he be, shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee.

23 And the light of a candle shall shine no more at all in thee: and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived.

24 And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.

CHAP. XIX.

ANd after these things I heard a great voice of much people in heaven, saying, Alleluia, salvation, and glory, and honour, and power unto the Lord our God:

2 For true and righteous are his judgements, for he hath judged the great whore, which did corrupt the earth with her fornication; and hath avenged the blood of his servants at her hand.

3 And again they said, Alleluia: and her smoke rose up for ever and ever.

4 And the four and twenty elders, and the four beasts fell down, and worshipped God that sat on the throne, saying, Amen, Alleluia.

5 And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great.

6 And I heard as it were the voice of a great multitude, and as it were the voice of many waters,

22 Sed vox citharædorum, & musicorum, & ribia ac tubæ canentium non audietur in te amplius: nec ullus artifex, cujuscunque artis invenietur in te amplius: & sonitus molæ non audietur in te amplius:

23 Et lux lucernæ non lucebit in te amplius: & vox sponsi & sponsæ non audietur amplius in te: nam mercatores tui erant optimates terræ, & veneficiis tuis seducta sunt omnes gentes.

24 Sed in ea sanguis Prophetarum & sanctorum inventus est, & omnium qui mactati sunt in terra.

CAP. XIX.

Post hæc audiui vocem magnam turbæ multæ in cælo dicentis, Halleluja: salus, & gloria, & honor, et virtus, Domino Deo nostro.

2 Quia vera et justa sunt judicia ejus, et meretricem illam magnam, quæ corruptit terram, fornicatione sua, damnavit, et vindicavit sanguinem servorum suorum ex manu ejus.

3 Deinde, secundo dixerunt, Halleluja: et fumus ejus ascendit in secula seculorum.

4 Et procederunt viginti quatuor illi Seniores, et quatuor illa animalia, et adoraverunt Deum insidentem throno, dicentes; Amen. Halleluja.

5 Tum, vox è throno prodiit, dicens; Laudate Deum nostrum omnes, servi ejus, et qui timetis eum parvi et magni.

6 Et audiui tanquam sonitum turbæ multæ, et tanquam sonitum aquarum multarum, tanquam

tanquā sonitū tonitruorū vehementium, dicentium; Halleluja: quoniam regnum iniit Dominus Deus ille noster omnipotens.

7 Gaudeamus, et exultemus, et demus gloriam ei: quia venerunt nuptiæ Agni, et uxor ejus paravit se.

8 Et datum est ei ut amictus bysso munda et splendida: byssus enim justificationes sunt Sanctorum.

9 Tum dixit mihi, Scribe, Beati qui ad cœnam nuptiarum Agni vocati sunt. Et dixit mihi, Hac verba Dei vera sunt.

10 Et procidi ante pedes ejus, ut adorarem eum: sed dixit mihi, Vide ne feceris: conservus tuus sum et fratrum tuorum qui habent testimonium Jesu. Deum adora: testimonium enim Jesu est Spiritus Prophetiæ.

11 Deinde vidi cœlum apertum, et ecce adfuit equus albus: et qui insidebat ei, vocabatur Fidelis et Verax, et qui iuste judicat et pugnat.

12 Oculi autem ejus erant tanquam flamma ignis: et in capite ejus diademata multa: habebatque nomen scriptum quod nemo novit nisi ipse.

13 Et amictus erat veste tincta sanguine: vocabaturque nomen ejus Sermo ille Dei.

14 Exercitus autem qui sunt in cœlo, sequebantur eum equis albis, vestiti bysso alba et munda.

15 Et ex ore ejus prodibat gladius, acutus, ut eo percuteret gentes: ipse enim reget eas virga ferrea: et is est qui calcabit lacum vini excandescentiæ et ira Dei omnipotentis.

and as the voice of mighty thundrings, saying, Alleluia: for the Lord God omnipotent reigneth.

7 Let us be glad and rejoyce, and give honour to him: for the marriage of the Lamb is come, and his wife hath made her self ready.

8 And to her was granted, that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.

9 And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.

10 And I fell at his feet to worship him: and he said unto me, See thou do it not: I am thy fellow-servant, and of thy brethren, that have the testimony of Jesus. Worship God: for the testimony of Jesus is the spirit of prophetic.

11 And I saw heaven opened, and behold, a white horse, and he that sat upon him was called faithful and true, and in righteousness he doth judge and make war.

12 His eyes were as a flame of fire, and on his head were many crowns, and he had a name written, that no man knew but he himself.

13 And he was clothed with a vesture dipt in blood, and his name is called, The word of God.

14 And the armies which were in heaven, followed him upon white horses, clothed in fine linen, white and clean.

15 And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the wine-press of the fierceness and wrath of Almighty God.

16 And he hath on his vesture,
and on his thigh, a name written,
KING OF KINGS, AND
LORD OF LORDS.

17 And I saw an angel stand-
ing in the sun, and he cried with
a loud voice, saying to all the
souls that fly in the midst of
heaven, Come, and gather your
selves together unto the supper of
the great God :

18 That ye may eat the flesh
of kings, and the flesh of cap-
tains, and the flesh of mighty
men, and the flesh of horses, and
of them that sit on them, and
the flesh of all men, both free and
bond, both small and great.

19 And I saw the beast,
and the kings of the earth,
and their armies gathered toge-
ther to make war against him that
sate on the horse, and against his
army.

20 And the beast was taken,
and with him the false prophet
that wrought miracles before
him, with which he deceived
them that had received the mark
of the beast, and them that wor-
shipped his image. These both
were cast alive into a lake of fire
burning with brimstone.

21 And the remnant were slain
with the sword of him that sate
upon the horse, which sword
proceeded out of his mouth : and
all the fowls were filled with
their flesh.

CHAP. XX.

And I saw an angel come
down from heaven, having
the key of the bottomlesse pit, and
a great chain in his hand.

2 And he laid hold on the dra-
gon that old serpent, which is
the devil, and Satan, and bound
him a thousand years,

16 Habebatque in vestimento
& in femore suo nomen scrip-
tum, Rex regum, & Dominus
dominantium.

17 Tunc vidi quendam An-
gelum stantem in sole, qui cla-
mavit voce magna, dicens om-
nibus avibus quæ volabant
per medium cœli, Adeste &
congregamini ad coenam magni
Dei.

18 Ut edatis carnes regum, &
carnes tribunorum, & carnes
potentum, & carnes equorum,
& eorum qui ipsis insident, &
carnes omnium liberorum ac
servorum, parvorum ac mag-
norum.

19 Deinde vidi bestiam il-
lam, & reges terræ, & exerci-
tus eorum congregatos ad ge-
rendum bellum cum eo qui
insidebat equo, & cum ipsius
exercitu.

20 Et comprehensa est be-
stia, & cum ea pseudopropheta
ille qui ediderat signa in ejus
conspectu, quibus seduxit eos
qui acceperant characterem
bestiæ, & qui adoraverant ima-
ginem ejus : & vivi coniecti
sunt ambo in stagnum ignis ar-
dens sulphure :

21 Et reliqui occisi
sunt gladio ejus qui insi-
debat equo, prodeunte ex
ore ipsius : & omnes aves
saturatae sunt carnibus eo-
rum.

CAP. XX.

Deinde vidi Angelum descen-
dentem e cœlo, habentem
clavem abyssi, & catenam mag-
nam in manu sua.

2 Qui apprehendit draconem
serpentem, inquam, illū antiquū,
qui est diabolus & Satanas, &
vinxit eum ad annos mille.

3 Conjecitque eum in abyssum, quam occlusit & obligavit super eum, ut non seduceret amplius gentes, donec consummarentur anni mille: nam postea, oportet eum solvi ad exiguum tempus.

4 Deinde vidi thronos, & sederunt super eos, & iudicium datum est eis: & animas eorum, qui securi percussi sunt propter testimonium Jesu, & propter sermonem Dei, quique non adorant bestiam, neque imaginem ejus, nec acceperant characterem ejus in frontibus suis, aut in manibus suis: viventque & regnabunt cum Christo mille illos annos.

5 Reliqui vero ex mortuis non reviviscunt, donec consummati fuerint illi anni mille. Hæc est resurrectio prima.

6 Beatus & sanctus qui habet partem in resurrectione prima: in hos enim secunda mors non habet potestatem: sed erant sacerdotes Dei & Christi, & regnabunt cum eo mille annis.

7 Postquam vero consummati fuerint anni mille, solvetur Satanas e carcere suo.

8 Et exhibit ut seducat gentes quæ sunt in quatuor angulis terræ, Gogum & Magogum, ut congreget eos ad prælium, quorum numerus est sicut arena maris.

9 Ascenderunt igitur super latitudinem terræ, & circumverunt castra sanctorum, & urbem illam dilectam: sed descendit ignis à Deo e cælo qui devoravit eos.

10 Et Diabolus qui seducebat eos, conjectus est in stagnum ignis & sulphuris, ubi

3 And cast him into the bottomlesse p 2, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that, he must be loosed a little season.

4 And I saw thrones, and they sate upon them, and judgement was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands: and they lived and reigned with Christ a thousand years.

5 But the rest of the dead lived not again untill the thousand years were finished. This is the first resurrection.

6 Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God, and of Christ, and shall reign with him a thousand years.

7 And when the thousand years are expired, Satan shall be loosed out of his prison,

8 And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battel: the number of whom is as the sand of the sea.

9 And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven and devoured them.

10 And the devil that deceived them, was cast into the lake of fire and brimstone, where the

the beast and the false prophet are, and shall be tormented day and night, for ever and ever.

11 And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away, and there was found no place for them.

12 And I saw the dead, small and great, stand before God: and the books were opened, and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.

13 And the sea gave up the dead which were in it: and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

14 And death and hell were cast into the lake of fire: this is the second death.

15 And whosoever was not found written in the book of life, was cast into the lake of fire.

CHAP. XXI.

And I saw a new heaven, and a new earth, for the first heaven and the first earth were passed away; and there was no more sea.

2 And I John saw the holy city, new Jerusalem coming down from God out of heaven, prepared as a bride adorned for her husband.

3 And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

erat & bestia illa & ille pseudopropheta, & torquebuntur die ac nocte in secula seculorum.

11 Tum vidi thronum magnum candidum, & quendam ei insidentem, à cujus conspectu fugit terra & cælum, quorum locus non est inventus.

12 Et vidi mortuos parvos & magnos stantes in conspectu Dei, & libri aperti sunt: & alius liber apertus est, qui est liber vitæ: iudicati que sunt mortui, ex iis quæ scripta erant in libris, secundum opera ipsorum.

13 Et reddidit mare mortuos quos habebat: Mors quoque & infernus reddiderunt mortuos quos habebant: & iudicatum est de singulis secundum opera ipsorum.

14 Infernus autem ac Mors coniecti sunt in stagnum ignis: quæ est mors secunda.

15 Et qui non inventus est in libro vitæ scriptus, coniectus est in stagnum ignis.

CAP. XXI.

Deinde vidi cælum novum & terram novam. primum enim cælum & prima terra abierat: & mare non amplius exstabat.

2 Et ego Johannes vidi sanctam illam civitatem Hierusalem novam, descendantem à Deo è cælo, paratam, ut sponsam ornatam viro suo.

3 Et audiui vocem magnam è cælo dicentem; Ecce tabernaculum Dei est cum hominibus, & habitabit cum eis: & ipsi, populi, ejus erunt, & ipse Deus cum eis erit, Deus ipsorum.

4 Et absterfurus est Deus omnem lacrymam ab oculis eorū; neque mors amplius non exstabit; neque luctus, neque clamor, neque labor exstabit amplius: quia præcedentia abierunt.

5 Et dixit is qui insidebat throno, Ecce, nova facio omnia. Et dixit mihi, Scribe: nam hæc verba vera sunt & fidelia.

6 Et dixit mihi, Fuent: ego sum A & Ω, initium & finis. Ego sitienti dabo ex fonte aquæ vivæ, gratis.

7 Victor hæreditario jure obtinebit omnia: & ero ei Deus, & ipse erit mihi Filius.

8 Formidolosis autem & incredulis, & execrabilibus, & homicidis, & scortatoribus, & venereis, & idololatris, & omnibus mendacibus portio assignata est in stagno ubi ardet ignis & sulphur, quod est mors secunda.

9 Tum venit ad me unus ex septē illis Angelis qui habuerant septē illas phialas plenas septem plagis ultimis: & loquutus est necum, dicens; Veni, ostendam tibi sponsam uxorem Agnī.

10 Et asportavit me per spiritum in montem magnum & sublimem, & ostendit mihi civitatem illam magnam, sanctam, nunquam, illam Hierusalem è cœlo descendentem à Deo:

11 Habeat gloriam Dei: & ejus lumen erat simile lapidis pretiosissimi, tanquā lapidi jaspidi instar crystalli splendenti.

12 Habebat præterea murum magnū et sublimem, habentem portas duodecim, et in portis Angelos duodecim, et nomina scripta, quæ sunt nomina duodecim tribuum filiorum Israel.

13 Ab Oriente erant portæ tres:

4 And God shal wipe away all tears from their eyes: and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

5 And he that sate upon the throne, said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.

6 And he said unto me, It is done: I am Alpha and Omega, the beginning and the end, I wil give unto him that is athirst, of the fountain of the water of life freely.

7 He that overcometh shall inherit all things, and I wil be his God and he shal be my son.

8 But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shal have their payt in the lake which burneth with fire and brimstone, wch is the second death.

9 And there came unto me one of the seven angels, which had the seven vials full of the seven last plagues, and talked with me, saying, Come hiber, I will shew thee the bride, the Lambs wife.

10 And he carried me away in the Spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven, from God,

11 Having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal.

12 And had a wal great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel.

13 On the east three gates.

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on the north three gates, on the south three gates, and on the west three gates.

14 And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.

15 And he that talked with me, had a golden reed to measure the city, and the gates thereof, and the wall thereof.

16 And the city lieth four-square, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs: the length and the breadth, and the height of it are equal.

17 And he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is, of the angel.

18 And the building of the wall of it was of jasper, & the city was pure gold like unto clear glasse.

19 And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper, the second saphir, the third a chalcidany, the fourth an emerald,

20 The fifth sardonyx, the sixth sardius, the seventh chrysolite, the eighth beryl, the ninth a topaz, the tenth a chrysoprasus, the eleventh a jacinth, the twelfth an amethyst.

21 And the twelve gates were twelve pearls, every several gate was of one pearl, and the street of the city was pure gold, as it were transparent glasse.

22 And I saw no temple therein: for the Lord God Almighty, and the Lamb are the temple of it.

23 And the city had no need of the sun, neither of the moon to shine

Ab Aquilone, portæ tres: ab Austro, portæ tres: ab Occasu portæ tres:

14 Et murus urbis habebat fundamenta duodecim, in quibus erant duodecim nomina Apostolorum Agni.

15 Porro is qui loquebatur mecum habebat calamus aureum, ut metirerur civitatem, & portas ejus & murum ejus.

16 Urbs ipsa vero quadrangularis sita est, cujus longitudo tanta est quanta & latitudo, mensusque est civitatem illo calamo, ad stadiorum duodecim millia: siveque longitudo & latitudo & altitudo ejus æquales.

17 Et mensus est murum ejus: centum quadraginta quatuor cubitorum, mensura hominis quæ est Angeli.

18 Erat autem structura muri ejus ex jaspide: ipsa vero civitas aurum purum, & similis vitro puro.

19 Et fundamenta muri urbis omni lapide pretioso ornata: fundamentum primum erat jaspis: secundum, sapphyrus; tertium, chalcedonius: quartum, smaragdus;

20 Quintum, sardonyx: sextum, sardius: septimum, chrysolitus: octavum, beryllus: nonum, topazius: decimum, chrysoprasus: undecimum, hyacinthus: duodecimum, amethystus.

21 Duodecim autem portæ, duodecim margaritæ sunt, & singulæ portæ ex singulis margaritis sunt; & platea civitatis, aurum purum tanquam vitrum perlucidum.

22 Nec templum vidi in ea: Dominus enim Deus omnipotens, templum illius est, & Agnus.

23 Neque civitas ista eget sole vel luna, ut luceant in

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in ea : nam gloria Dei illustrat eam, & lucerna ejus est Agnus.

24 Et gentes quæ servatz fuerint ambulabunt ad lucem ejus : & reges terræ gloriam suam & honorem ad eam adferent.

25 Nec portæ ejus claudentur interdiu : nox enim non erit illic.

26 Et adferetur gloria & honor Gentium ad eam.

27 Non intrabit in eam quicquam quod inquinat, aut abominandum quippiam patrat, vel mendacium loquitur : sed qui scripti sunt in libro vitæ Agni.

C A P. XXII.

Dinde ostendit mihi purum fluvium aquæ vivæ, splendidum tanquam crystallum procedentem ex throno Dei & Agni.

2 In media vero platea ipsius, & ex utraque parte fluminis, erat arbor vitæ ferens fructus duodecim, per menses singulos edens fructum suum, & folia sua ad sanationem Gentium.

3 Nec ullum adversus quemquam anathema erit amplius : sed sedes Dei & Agni in ea erit, & servi ejus colent eum.

4 Et videbunt faciem ejus : & nomen ejus in frontibus ipsorum erit.

5 Et nox illic non erit, neque opus est eis lumine lucernæ, neque lumine solis : quoniam Dominus Deus illustrat eos : & regnabunt in secula seculorum.

Revelation.

in it : for the glory of God did lighten it, and the Lamb is the light thereof.

24 And the nations of them which are saved, shall walk in the light of it : and the kings of the earth do bring their glory and honour into it.

25 And the gates of it shall not be shut at all by day : for there shall be no night there.

26 And they shall bring the glory and honour of the nations into it.

27 And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie : but they which are written in the Lambs book of life.

CHAP. XXII.

And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God, and of the Lamb.

2 In the midst of the street of it, and of either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month : and the leaves of the tree were for the healing of the nations.

3 And there shall be no more curse, but the throne of God, and of the Lamb shall be in it, and his servants shall serve him.

4 And they shall see his face, and his name shall be in their foreheads.

5 And there shall be no night there, and they need no candle, neither light of the sun, for the Lord God giveth them light, and they shall reign for ever and ever,

6 And he said unto me, These sayings are faithful and true. And the Lord God of the holy prophets, sent his angel to shew unto his servants the things which must shortly be done.

7 Behold, I come quickly, Blessed is he that keepeth the sayings of the prophesie of this book.

8 And I John saw these things and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things.

9 Then saith he unto me, See thou do it not: for I am thy fellow servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.

10 And he saith unto me, Seal not the sayings of the prophesie of this book: for the time is at hand.

11 He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.

12 And behold, I come quickly, and my reward is with me, to give every man according as his work shal be.

13 I am Alpha and Omega, the beginning and the end, the first and the last.

14 Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in thorow the gates into the city.

15 For without are dogs and forcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

16 I Jesus have sent mine angel

6 Tum dixit mihi, Hæc verba fida sunt et vera: et Dominus Deus ille sanctorum Prophetarum misit Angelum suum ut indicet servis suis quæ oportet fieri cito.

7 Ecce venio cito: beatus qui observat verba Prophetiæ libri hujus.

8 Ego vero Johannes is sum qui hæc audi vi et vidi, Et quum audissem et vidissem procidi ut adorarem ante pedes Angeli qui mihi hæc ostendebat.

9 Is vero dixit mihi, Vide ne feceris: conservus enim tuus sum, et fratrum tuorum Prophetarum, et eorum qui observant verba libri hujus. Deum adora.

10 Deinde dixit mihi, Ne ob signaveris verba prophetiæ libri hujus: præstitutum enim illud tempus prope est.

11 Qui injuste agit, injuste agat adhuc: et qui sordidus est, sordescat adhuc: et qui justus est, justificetur adhuc: et sanctus sanctificetur adhuc.

12 Et ecce, venio cito: et merces mea mecum est, ut reddam unicuique prout opus ipsius erit.

13 Ego sum A et Ω: principium et finis: primus et ultimus.

14 Beati qui præstant ejus præcepta: ut sit eis jus in arborem vitæ, et per portas ingrediantur in civitatem.

15 Foris autem erunt canes, et venefici, et scortatores, et homicidæ, et idololatræ, et quisquis amat ac committit mendacium.

16 Ego Jesus misi Angelum meum

ut hæc vobis testificaretur in Ecclesiis. Ego sum stirps et progenies illa Davidis, stella illa splendida et matutina.

17 Et Spiritus et sponsa dicunt, Veni. Et qui audit, dicat, Veni: et qui sitit, veniat: et qui vult, accipiat aquam vitam gratis.

18 Enimvero una testor cuius audienti verba Prophetiæ libri huius: si quis adixerit ad hæc, imponet ei Deus plagas scriptas in libro isto:

19 Et si quis abstulerit aliquid ex verbis libri prophetiæ huius, auferet Deus partem ejus e libro vite, et ex urbe illa sancta, et ex iis quæ scripta sunt in libro isto.

20 Dicit qui testatur ista: etiam venio cito. Amen. Veni igitur Domine Jesu.

21 Gratia Domini nostri Jesu Christi cum omnibus vobis, Amen.

to testifie unto you these things in the churches. I am the root and the off-spring of David, and the bright and morning star.

17 And the Spirit and the Bride, say, Come, and let him that heareth say, Come. And let him that is athirst, come. And whosoever will, let him take the water of life freely.

18 For I testifie unto every man that heareth the words of the prophesie of this book, If any man shall adde unto these things, God shall adde unto him the plagues that are written in this book:

19 And if any man shall take away from the words of the book of this prophesie, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.

20 He which testifieth these things, saith, Surely I come quickly, Amen. Even so come Lord Jesus.

21 The grace of our Lord Jesus Christ be with you all. Amen.

FINIS.